Space for Place? An exploration of Phnom Penh's Olympic Stadium

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Thesis Abstract

This thesis explores meanings and intersections of place at Phnom Penh's Olympic Stadium in relation to three interconnected periods of the city's recent urban history. Constructed during a period of nation building shortly after Cambodia's independence in 1953, the stadium was symbolic of what the young nation was striving to achieve. A period of political instability would soon follow during the early 1970s, eventually resulting in Phnom Penh falling to the Khmer Rouge in April 1975. During the 'zero years' from 1975-1979 in which the city's residents were evacuated into labor camps throughout the countryside, the stadium became a site of military training and executions. More recently, the stadium has become widely celebrated as one of the few remaining informal public spaces in this rapidly changing city. Here, the stadium sits as a living witness, an evolving public space that is layered with a complex history. This witness speaks to urbanists about the importance of place in the post-violence city.

Drawing heavily on empirical research undertaken at and around the Olympic Stadium in Phnom Penh over a 12-month period of residential fieldwork, this interdisciplinary study contributes to the ways in which urban planning theory and practice conceptualizes and addresses place in the context of the post-violence city. Conceptually, place can be read as a product of relations, and is constituted through time and memory. As such, place offers a powerful portal to engage questions of urban repair. Such a framework is helpful in examining how the stadium emerges as place, and in articulating some of the meanings of place within this everyday public space in the contemporary post-violence city. This study yields important findings surrounding the active historical significance of the stadium, the ongoing utility of the stadium, and the critical importance of the stadium within the context of rapid neoliberalisation and neopatrimonial planning in Phnom Penh. In light of current redevelopment plans, these findings speak with urgency to the preservation of the stadium and align more broadly towards calls for revamped interdisciplinary responses to urban repair after violence.

In memory of my Mom and her song of courage and love.

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"By our achievements and progress in all fields and by the dynamics of national unity, we have certainly shown to the world that we are not a bastard nation deprived of intelligence, courage and energy."
King Norodom Sihanouk
November 12, 1964[1]

"What could be more scientific than defeating our enemies in the battles we have fought and enjoying rice from the fields we have worked."
Pol Pot
April 17, 1978[2]

"Although in the past three decades Cambodia has made great progress, difficulties that are left by war and genocide have been far reaching and are yet to be completely removed."
Chea Sim
January 9, 2009[3]

[1] As quoted in Ross and Collins (2006), *Building Cambodia: New Khmer Architecture 1953-1970* (Ross and Collins 2006: 213).
[2] As quoted in Eav (2012), "Lessons Learned from the experiences of the elders of former generations" (Eav 2012: 12).
[3] As quoted in Washington Times (9 January 2009). "3 Decades later, Khmer Rouge leaders to be tried for atrocities" (Washington Post 2009).

Chapter One

Introduction

I begin with this unlikely combination of quotes taken from three speeches in Cambodia's recent history: the first, delivered by then Prime Minister Norodom Sihanouk in 1964 speaking about the rapid rate of development in Cambodia following national independence; the second, delivered by Democratic Kampuchea Premier Pol Pot, on the third anniversary of the fall of Phnom Penh in 1978; the final, delivered by Chea Sim, Chairman of the Cambodian Peoples Party (CPP), on the thirtieth anniversary of the fall of the Khmer Rouge on January 9, 2009. These quotes are symbolic and indicative of the three dramatically different historical periods in which they were first delivered, but I begin with them not only because of this, but also because of the common space from which they were delivered: Phnom Penh's Olympic Stadium is at the center of this rapidly changing city and has served as a silent witness to nearly 50 years of the city's history.

The Phnom Penh Olympic Stadium (also known as the National Sports Complex, and hereafter referred to as the 'Olympic Stadium' or the 'stadium') was constructed after Cambodia's independence from France on November 9, 1953 and remains today a central and critically important public space in the country's capital. The period in which the stadium was built became widely known as the 'golden era', a period of rapid nation building centered on defining Cambodia's unique and independent national character, under the leadership of King Norodom Sihanouk. Officially opened by King Sihanouk in 1964, the stadium embodied the 'achievements' Sihanouk would describe in his address at the opening ceremony of the stadium on November 12, 1963. The monarch's independence was short lived however, and once Phnom Penh fell to the Khmer Rouge on April 17, 1975 and the city's citizens were evacuated to collective labor camps throughout the country, the stadium represented the very progress and modernization that the Khmer Rouge leadership, in the words of Pol Pot at the stadium in 1978, worked to 'defeat'. From

1975 until 1979 the stadium was used first as an execution site (Becker 1998: 193; authors personal correspondence 10 November 2010) and then sporadically as a site for Khmer Rouge military exercise during the genocide in which approximately one in four Cambodians lost their lives (Chandler 2008; Kiernan 2006). For much of this time however the stadium, like most of Phnom Penh, sat in abandonment.

Following the fall of the Khmer Rouge on January 9, 1979 and the repopulation of Phnom Penh, the stadium has been used for various official and unofficial purposes and, over the last decade in particular, has again become a popular and well-used public space in the city. The 'progress' current vice Prime Minister Chea Sim highlights in reference to Cambodia's recovery from the genocide at his speech at the stadium in 2009, speaks to this urban revival. Though much less officially programmed or regulated than it was initially, today's stadium is a busy and vibrant informal public space used daily by thousands of people. Today's stadium attracts a diverse usership across ages and socioeconomic positions and is largely celebrated as an important public space in Phnom Penh. Recently, sections of land surrounding the stadium site have been sold off and redeveloped, whilst the stadium itself has been haphazardly preserved as one of the few remaining everyday public space in the city. Currently the stadium faces impending redevelopment threats as a result of rapid economic growth in Phnom Penh, a city with an already low amount of open public space.

The stadium is a contemporary and timely intersection between the three periods of Cambodia's recent history introduced here, and offers a important case study from which to explore some of the historical and current realities of the post-violence city[4], which are embedded in meanings and contestations of place. Despite the extreme differences in the historical, cultural, political and social contexts in which Sihanouk, Pol Pot and Chea Sim speak, these quotes come to embody three distinctly different periods in Cambodia's recent history, three periods in which the

[4] Despite reference throughout this thesis to 'post-conflict' literature, I discuss Phnom Penh as a post-violence city given that the violence which occurred in the city largely did not involve conflicting sides, rather violence was enacted by various actors including the Khmer Rouge upon a largely unarmed civilian population. Whilst Cambodia is often described as a post-conflict country and I borrow on literature from post-conflict reconstruction, for me the term post-violence better describes the recent historical realities in Phnom Penh.

Olympic Stadium is endowed, remembered and intertwined with very different historical and political realities and which resonate in what the stadium means today. These periods continue to operate in how the stadium is situated, placed and understood within the contemporary city; a city continuing to recover from a period of incomprehensible violence and yet also evolving and responding to globalization and rapid economic development.

It is the stadium's position, as a preserved and yet evolving and living urban historical witness, that enables it to serve as a useful site of enquiry into questions and considerations of planning within post-violence urban environments. The stadium is alive, evolving, and layered with a complex history and speaks to urbanists about the importance of place in the contemporary post-violence city. One way of situating the Olympic Stadium is to think of it as an urban cliff face, a locus and cross-section of preserved sedimentary deposits, which have meaning both in divisible periods, and in their entirety. The stadium derives meaning from and has been built upon the remnants and values of distinct periods of Cambodia's recent history. But meaning is also derived from the negotiated, contested and evolving nature of these periods of time, in time. Thus, the stadium can be positioned as, following Doreen Massey, 'stories so far' (Massey 2005). Here, the stadium is a public space defined not by the concrete from which it has been poured, but from the meanings and histories enacted in, through and on this concrete. And it is with this position in mind, that I utilize the Olympic in Phnom Penh to highlight the importance of public space in the post-violence city, and to argue that the hidden and potentially less explicit everyday spaces of urban repair after violence deserve greater consideration.

This thesis is a study of place, and contributes to the way in which urban planning theory and practice conceptualizes and addresses place, by engaging with a critical reflection on its meaning in the context of the post-violence city. Deeper interdisciplinary analyses of the constructions and meanings of place are helpful in exploring the importance of how public space operates and becomes endowed with memories and legacies of the past as well as contemporary and current urban

realities. This work draws heavily on empirical material collected at and around the Olympic Stadium in Phnom Penh, which provides a productive case study for such analysis. Examining the ways in which the stadium emerges as place, is helpful in articulating some of the meanings of this everyday space within the contemporary post-violence city. These meanings provide broader considerations for contemporary urban planning directions in the city and speak more broadly to growing work calling for the reframing of urban repair after violence. Place is a product of relations, and is constituted in and through time and memory, and as such, offers a powerful portal to address questions of urban repair in Phnom Penh and beyond. As the Olympic Stadium faces the threat of demolition, and with little attention paid by policy makers and planners as to the historical and contemporary importance of the stadium as an important public place in the city, these considerations are increasingly urgent.

The interdisciplinary position I take towards urban repair is informed by Sultan Barakat's (2010) claim that many of the hidden effects of conflict, such as the breakdown of social relations for example, are rarely given necessary consideration in responses to reconstruction (Barakat 2010: 24). But to position this study more concretely as a response to planning, my post-violence focus is urban and borrows from Lahoud, Rice and Burke's (2010) relational idea of 'post-traumatic' urbanism. For Lahoud, Rice and Burke, violent trauma leaves evidence – the remains of events which can and should be read alongside urbanism (Lahoud, Rice and Burke 2010: 19). But following Barakat, how might this sort of evidence be hidden in the fabric of the city? How might urban history, memory and trauma remain embedded in the structures and spaces that remain? Harvey (2009) contends that "the city cannot be conceptualized in terms of our present disciplinary structures" (Harvey 2009: 22). The disciplines we use to build and analyze our cities can constrict us and can result in flat and unrepresentative realities which we then respond inadequately to. Along similar lines, Lehtovouri (2010) challenges planning, as a discipline concerned with the shaping of urban futures (Forrester 1989), to better introduce "notions of experience and conflict in theory of public urban space" enabling us to better

understand the production of public space and the hidden legacies of violence and trauma (Lehtovouri 2010: 24). In Phnom Penh, though evidence of trauma is largely no longer physical, it continues to impact the ways in which people operate within and make sense of their urban environments on a day- to-day basis. Despite the long-term legacies of violence in the city, very little attention is paid to these longer-term dimensions of urban repair. Though this is taken up in greater detail in chapter 2, I refer to Phnom Penh as a post-violence city through much of this thesis. I recognize the complexities and limitations of the term in relation to ongoing violence that is occurring in the city and country. Given that this research is largely focused on historical periods and contemporary legacies of violence that was enacted on an un-armed population during the Cambodian genocide, the term is most suitable for the purposes of my discussion. I recognize the ongoing distinctly different violence in the country currently and use the term post-violence within historical context.[5]

The processes by which concrete public space is constructed as place(s) tells us something, theoretically, about how trauma might be set into place and about the nature and construction of public space after conflict. Considering place as a space imbued with value and relational meaning in time (Massey 2005; Dovey 1999), positions place as a concept from which it is possible to consider how historical violence resides in collective and contemporary fabric of the city. As Said (2000) argues, collective memory is 'not passive and inert', but operates in such a way that past events are continuously reconstructed, maintained, modified and endowed with meaning (Said 2000: 185). Collective memory then is alive, negotiated, and operates in and through space, contributing to the meanings and activations of place. Within Phnom Penh, memory is inseparable from place, and constitutes what place means and how it is used within this post-violence city. The empirical chapters of this thesis illuminate some of the temporal and historical articulations of place, which activate and give meaning to a contemporary reality of what the Olympic

[5] Note: Where I discuss the contemporary political environment in Cambodia (particularly in Chapter 6), I readdress this discussion and highlight the context in which I refer to Cambodia as 'post-violence'.

Stadium means today. I argue it is these articulations that should speak to planners and urbanists about the importance of the stadium as a rich and valuable public space and urban response to trauma in Phnom Penh.

1.1 Research Questions/Aims

This thesis investigates the constructions and realities of place in the city after violence. Broadly, it explores meanings and contestations of place and highlights the importance of thinking about and engaging place in the city in relation to historical violence. To this end, this thesis addressing the following three research questions:

1. Does the stadium resonate and link to the city's recent history, and if so, in what ways?

2. What does Phnom Penh's Olympic Stadium mean to both the various people who use it and those concerned with the planning and future of public space in the city?

3. When engaged conceptually as place, what can be learned from Phnom Penh's Olympic Stadium in relation to urban planning in the city?

While on one hand I focus this thesis on the constructions of place and the contemporary urban realities in Phnom Penh, on the other I mobilize the Olympic Stadium as a case study and suggest that the stadium brings to surface broader questions surrounding the placing of violence after conflict, particularly in the everyday public spaces in the city. Such analysis calls to question the importance and relevance of other public spaces in Cambodia and elsewhere.

1.2 Motivation

When we think of the role of urban planning in urban repair, Phnom Penh might not be the first city we think of. After all, the Cambodian genocide occurred more than 30 years ago and the majority of this violence occurred outside of the city. Thoughts that come to mind tend to be associated with reconstruction in more recent conflict areas such as Kabul or Baghdad. This is perhaps easier because urban

destruction and reconstruction is often seen to be an immediate concern after conflict, a physical and tangible response to violence. But Phnom Penh offers unique opportunities to consider the subtler dynamics of urban repair. Cities in Cambodia were left largely as they were during the genocide, while people were forced out of them (Tyner 2008; Chandler 2008). I am interested both in the subtle intangible forms of urban reconstruction and repair that we cannot necessarily see or touch, and in how indirect and invisible sites such as the stadium might be better understood and positioned within planning. Phnom Penh is an urban environment where the realities and legacies of violence are everywhere, yet have been largely neglected by urbanists and planners. Fear and insecurity in the city, social isolation, mental illness, and widespread poverty are just some of the ongoing social challenges linked to Cambodia's recent past. As a response to these challenges, if we could see intangible forms of urban repair, what would they look like, where would they operate, and how might they fit within a framework of urban planning? Whilst so much interdisciplinary work has been undertaken dealing with the tangible spaces and legacies of violence such as memorials and monuments, so much less has been undertaken connecting everyday spaces with historical violence. Might these everyday spaces link to and respond to such legacies. This thesis is an attempt to stabilize this connection.

My research is motivated by three inter-related forces. First, I see the connection between planning theory and urban repair in practice as faint and one which may be furthered by interdisciplinary attention. This is the void in which I situate this research. Second, I am encouraged by and align this work with interdisciplinary efforts to substantiate a clearer role for planning within post-violence urban environments. But within these interdisciplinary efforts I see urban public space in the city as a topic which has received inadequate research attention. Third, I am driven by a belief in the value and utility of public spaces in the city and an understanding that planning can play a role in fostering and supporting open spaces of diversity, inclusivity, and hope in the city.

1.3 Tracing Phnom Penh's Olympic Stadium

In regards to the Olympic Stadium, this thesis focuses on *three* broad periods of Cambodia's recent history: the period from independence until the early 1970s; the period of Democratic Kampuchea from 1975-1979; and finally the period of rapid economic growth and neoliberalisation broadly following the United Nations Transitional Authority in Cambodia (UNTAC) which occurred in 1992-1993. This thesis works to explore how these three distinct temporal periods are embedded in contemporary realities of place, and as such does not focus on or attempt to tell a complete historical narrative of modern Cambodia. These three periods become defining parameters that emerge within the empirical work of this thesis, and are essential coordinates in articulating the placing of Phnom Penh's Olympic Stadium.

Though there is a strong sense of the importance of Cambodia's pre-colonial history, particularly the Angkorian civilization in relation to contemporary national pride (the stadium itself is designed using ancient Angkorian architecture principles), the period following French colonialism is most critical to defining the historical context in which the stadium was constructed.[6] This represents the first historical context in which I situate the Olympic Stadium. The French granted Cambodia independence and Prince Norodom Sihanouk authority in 1953, in an effort to curb anti-French sentiment in the wake of growing instability and violence in neighbouring Vietnam. Politics in Cambodia between independence and 1970 were dominated by Sihanouk, who undertook a massive national project to mark a break from Cambodia's colonial history and create a uniquely modern Cambodian identity. This national modernization project, occurred during what is commonly referred to as the country's 'golden era', a period in which Phnom Penh was commonly referred to as the 'Pearl of Asia'. Hundreds of public works projects were undertaken during this time, including the Olympic Stadium, which was at the time the largest and most ambitious modern construction project undertaken in Cambodia (Collins and Ross 2006). In addition to Sihanouk, a central and powerful

[6] Because the intention of this thesis is to explore public space in post-violence Phnom Penh, Cambodia's recent history is engaged as and when required in relation to the research aims and objectives. David Chandler's *A History of Cambodia* (Chandler 2008) offers a comprehensive examination of Cambodia's history.

figure during this period was the stadium's primary architect, Vann Molyvann, who was the head of town planning in Phnom Penh and Cambodia's first foreign qualified architect.

Today, the Olympic Stadium sits as evidence of this important period in Cambodia's history, a tangible and resonating concrete embodiment of Cambodian nationalism. When Cambodia's golden era is situated in the city and explored in relation to the (political) construction of place, the stadium operates as a surviving and living reference of this period. This period of pre-violence urban history becomes critical to violence and post-violence periods which soon followed, in which these earlier urban realities were drastically and violently erased (Osborne 2008: 123). The rapid construction of urban spaces which was so central to Sihanouk's national project and pre-revolutionary ways of life, also became central to anti-urban policies of the Khmer Rouge regime which followed.

Internal political instability coupled with widespread destruction as a result of the American bombing campaign in Cambodia as spill over from the American war in Viet Nam, enabled a communist movement led by Tou Samouth and later by Solath Sar (later to be known as Pol Pot) to garner growing support, particularly in the countryside. The swollen Phnom Penh of 1974, with a population three times what it had been in 1970 as a result of displacement from the bombing, fell to the communist movement known as the Khmer Rouge on April 19, 1975. When the Khmer Rouge captured Phnom Penh and seized power of the country, they immediately began evacuating the urban population in one of the greatest forced population movements of the twentieth century. Much like Cambodia's golden era, political power during what would be known as the zero years, was written on Phnom Penh in distinctly spatial ways (Tyner 2009; Tyner 2008). This second historical period in which the stadium is explored is in relation to these zero years, a period of sustained violence. Most obviously, the stadium was used as a site of execution during Phnom Penh's evacuation. However more subtly, it is the stadium's erasure as an urban public space which highlights the spatial dynamics of the regime. Phnom Penh between 1975 and 1979 emerges as a 'ghost city', a city

frozen in time as a result of distinctly anti-urban policies. King Sihanouk's son, the current King of Cambodia, HE King Sihamoni describes the city during this time as "an empty carcass" which the "survivors later returned to and gradually brought back to life" (Sihamoni as quoted in Ross and Collins 2006: xvii).

More than 1.5 million people died during the genocide in Cambodia, and survivors brought to Phnom Penh the traumas encountered following Vietnamese invasion and liberation on 9 January 1979. In addition to the destruction of pre-revolution social, political, economic and familial structures, a resonating and intertwined dimension of trauma as a result of life during Democratic Kampuchea is the legacy of the omnipresent and mythical figure Angkar, behind which Khmer Rouge leadership hid (Anderson 1998; Tyner 2008; Kiernan 2008; Kiernan 2004). Work camps during the regime were managed in accordance with Angkar, who was believed to watch over all interactions and activities. Angkar ensured human communication was minimized, social and family networks destroyed, and that people operated in obedience with their daily work instructions from Angkar.[7] The legacy of Angkar resurfaces within contemporary realities and social relations in the city, evident in spaces such as the stadium, where fear, insecurity and social isolation continue to play out in the contemporary city.

The Paris Peace Agreement[8], signed in 1991 following the withdrawal of Vietnamese troops from Cambodia, paved the way for UNTAC to orchestrate the first elections held in 1993.[9] Following four years of coalition government between FUNINPEC (Front Uni National pour un Cambodge Indépendant, Neutre, Pacifique, et Coopératif or National United Front for an Independent, Neutral, Peaceful, and Cooperative Cambodia) and the CPP (Cambodian People's Party), the CPP has solidified power and maintains political control in the country. While the political

[7] Kiernan's (2004) *How Pol Pot Came to Power* and (2008) *The Pol Pot Regime;* Chandler's (2008) *A History of Cambodia;* Ponchaud (1977) *Cambodia Year Zero;* and Becker's (1998) *When the War was Over,* provide context to this period of Cambodia's history.
[8] The Final Act of the Paris Conference on Cambodia is available online: http://www.usip.org/files/file/resources/collections/peace_agreements/final_act_10231991.pdf. [accessed 9 December 2010].
[9] Slocomb's (2003) *The People's Republic of Kampuchea 1979-1989* provides a comprehensive account of the period from the fall of the Khmer Rouge towards the Paris Peace Accords of 1991 which paved the way for UNTAC.

climate has evolved following the fall of Khmer Rouge, CPP Party Leader and current Prime Minister Hun Sen has emerged as a pivotal, powerful and constant figure over Cambodia's reconstruction and development over the last three decades.

Despite political instability, social legacies of violence, and rapid rate of development, the Olympic Stadium operates currently as a well used and largely celebrated public space in the city. Here, the stadium emerges as a contentious site highlighting the tensions between the preservation of well used and very much alive public space, and the pressures of profit-driven economic growth (Springer 2011; Springer 2010; Springer 2010c; Horng and Craig 2008). The redevelopment of the stadium site and surrounding lands make explicit the politics of planning and the negotiation of public space within a contemporary political framework in Phnom Penh. This third period too, becomes central to how the stadium operates and is understood. The demolition and sale of public space, and the political realities of this process, is embedded in meanings of the stadium today.

I have introduced the Olympic Stadium as a series of three broad and connected urban histories, which give meaning to the stadium as a place(s) within the contemporary city today. When positioned in this way the stadium becomes a productive, living site of inquest into questions of place in post-conflict reconstruction and planning after violence.

1.4 Thesis Outline

Following this introduction, the remaining six chapters of this thesis are organized as follows:

Chapter 2 provides an interdisciplinary conceptual grounding for this work, centered on the concept of place. I begin by problematizing the way that public space as place is addressed within planning, and articulate three conceptual parameters of place which are helpful in mediating these challenges. First, I highlight the differences between space and place, and the relationship between the two. Second, I explore the relational nature of space as essential to the very construction of place. Third, I stress the inter-relational nature of place and time,

and highlight the important dynamic of collective memory. With three conceptual coordinates marked, I discuss place within the more specific context of public space in the post-violence city, and employ these conceptual coordinates to begin to frame a meaning of public space in Phnom Penh. I problematize the way public space is both considered and approached within urban planning, and draw on literature both on memorials and from urban studies on post-conflict and divided cities, to illustrate the complexities of place in post-conflict environments. This chapter works to provide a framework to then read the three empirical chapters focused on the Olympic Stadium.

Chapter 3 provides an overview of the methods used in this research, and explores the methodological approach I have employed in this research. The primary research from which this thesis emerges was collected over a 10-month and subsequent 1-month fieldwork period in 2010/2011 and 2012 in Phnom Penh. Ninty-five semi-structured interviews were undertaken during this period, in addition to archival research and 500 hours of observations at the Olympic Stadium and other public spaces in Phnom Penh. This chapter provides some contextualization of the Olympic Stadium within the historical planning and contemporary urban geographic context of Phnom Penh to justify the case study selection and help orient the reader towards the empirical work of this thesis. This chapter also summarizes, evaluates, and reflects on these chosen research methods and discusses the research approach I have taken to public space. I make explicit some of the challenges and limitations of this research, and justify the choice of research methods used. The second part of this chapter utilizes a critical reflective approach to draw attention to my relational position in this research and discusses the ways in which I went about representing research participants in this project. Engaging with my own position as a Canadian-trained planner and UK research student, and reflecting on the ways in which I approached and interacted with research participants is essential to the critical perspective towards planning in which this thesis is concerned. Following this chapter, the following three chapters constitute the empirical work of this research project.

Chapters 4-6 are organized thematically around themes that emerged from the empirical research in Cambodia, but they may also read chronologically. Cambodia's golden era, the sustained period of violence and legacies of this violence, and the more recent period of rapid neoliberal economic growth, are exemplified in and through the Olympic Stadium. Because the themes are embedded in periods of time, they have been organized in a chronological order around a broad historical narrative of the Olympic Stadium since its construction. Necessary contextual and historical background is woven throughout the three empirical chapters, where appropriate and necessary, to unpack and clarify the empirical work of this thesis. This structure thus engages with the historical context of the various empirical themes in relation rather than as a precursor to the empirical material, to accurately represent informants perspectives.

Chapter 4 draws on a historical narrative perspective which emerges out of empirical material and suggests that narratives are important to the ways in which time and place are relationally understood in the city today. Focused on the period following Cambodia's independence in 1953, this chapter first explores how the golden era is often used as a starting point in narratives of the city and is used as a point of reference in stabilizing historical events and periods of time following. This chapter then explores the meanings of destruction of place during the Khmer Rouge following this earlier time and articulates some of the ways in which the historical period of urban destruction is understood in relation to the golden era within narratives of the contemporary city. These historical periods become beacons around which relational historical narratives emerge. In the second half of this chapter, I explore nostalgia as a conceptual theme to engage with urban space and activate historical narrative in the contemporary city.

Chapter 5 unpacks the empirical theme of trust as a legacy of the Khmer Rouge. In the first part of this chapter, I address the Khmer Rouge omnipresent figure of Angkar that minimized social relations during the regime and explore distrust as a result of the destruction of place during life in Democratic Kampuchea. Central to this discussion is the ways in which the Khmer Rouge reshaped and

rearticulated meanings and uses of space as a tool to this destruction of trust. In the second part of this chapter, I draw on empirical material surrounding social relations in the contemporary city to explore distrust as legacy of the Khmer Rouge regime. Turning to the Olympic Stadium, I question the utility of public space in responding to distrust in the city today.

Chapter 6 uses a fence recently constructed around part of the Olympic Stadium as a timely example to engage with the contemporary planning structure in Phnom Penh. Having addressed some of the significances of the stadium in earlier empirical chapters, this penultimate chapter situates the stadium within the context of rapid urban change in the city today. Using empirical material surrounding what the fence means, this chapter explores the planning structure in Phnom Penh in relation to neopatrimonialism and neoliberalism which are essential to spatial decisions in the city currently. These themes are articulated in and shape meanings and understandings of place in the contemporary city and central to engagement surrounding the future of the stadium.

Chapter 7 summarizes the findings of this research and readdresses the research questions posed in this introduction. This chapter also highlights the conceptual, empirical and methodological contributions to knowledge that I make as well as suggests future research directions. Engaging with place in relation to planning in the post-violence city provides powerful insights into urban change and history. I summarize why this approach speaks to planners and urbanists engaged in questions of recovery, violence and conflict.

Chapter 2

Placing Space

> But space turns out to be an extraordinarily complicated keyword. It functions as a compound word and has multiple determinations such that no one of its particular meanings can properly be understood in isolation from all the others. But that is precisely what makes the term, particularly when it is conjoined with time, so rich in possibilities. (Harvey 2006: 293)

This chapter is concerned with how place comes alive, how memory is embedded and resonates in place and its constructions, and how urban planning might better consider and respond to the complex meanings of place in the city after violence. This concern is born out of what I perceive to be an insufficient analysis of space as place in the post-violence city, which can be problematic because the experiences and histories of what was, remain embedded in and are constitutive of place after violence. Neglecting the currency of these experiences and histories in the contemporary city can lead to inadequacies in both understanding and responding to place in the post-violence city. Conceptually, how might such experiences and histories be better addressed and unpacked through an understanding of place, and what might they say to future experiments in city building?

Today's Phnom Penh Olympic Stadium can be seen on the surface as a contemporary public space in the city. We might take photographs of the stadium, still images of a place that exists here and now. We might look at the stadium on a map, and equate location, color and various shades to the uses and meanings of the stadium as a type of space. This is common within urban planning, where space is often conceptualized and mapped in the city in this two-dimensional sort of way. A short vignette from my fieldwork in Phnom Penh illustrates this point. One of the first interviews I undertook in Phnom Penh was with a planner at the Municipality who had just returned to Cambodia following several years of training and work

experience in America. Aware in advance of the topic of my research and my broad interest in public space, we met and before I had the opportunity to ask any questions, he pulled from his bag a current map of the city. The planner began circling all of the public spaces in the city and describing each of the spaces shaded in green on the map. I tried subtly to slow him, and to probe for the stories of various spaces; their uses, their histories, and their futures, for example. Most often, his answers returned to what appeared to be a certain comfort in the map. The stadium for example, he explained, "is in the center of the city, so it is used by people from anywhere because of convenience." Though the interview was relevant both for the breadth of the planners knowledge of all the public spaces in Phnom Penh, it was also helpful in demonstrating and illuminating some of the conceptual issues with studying public space in the city. In this chapter I want to unpack this sort of conceptualization of public space as two-dimensional and easily quantifiable. I suggest that spaces such as the Olympic Stadium might be better read across time and space, yielding a richer narrative of what the stadium means whilst saying something useful about urban repair and memories of place in the post-violence city. Here, public space and the everyday places in such space can and should be seen as a site of opportunity for richer considerations of post-violence recovery in the city.

This chapter is divided into two parts which come together to address the challenges with interpreting meanings of public space in the city and offer a series of coordinates that are helpful in my reading and articulation of meanings of place in the city. The first part will work to broadly introduce and operationalize a relational understanding of place conceptually with particular emphasis on three inter-related dimensions: *space as place*, developing the *relational nature of space* as the basis for the construction of place, and understanding space in relation to *time*. I use these broad conceptual parameters as tools which together constitute a frame from which it becomes possible to unpack public space in the (post-violence) city.

In the second part of this chapter, I turn to everyday urban public space and relate the conceptual ideas of space as place, the relational construction of place,

and space/time to the constructions, mediations, and contestations of urban public space in the city as well as planning as a structure designed to manage these shared spaces. A critical reading surrounding the politics of public space, more specifically the planning and management of such space, is undertaken employing the conceptual parameters identified in the first part of this chapter. What this reading finds is that planning inadequately captures the richness of place and that a two-dimensional perspective can be problematic, particularly in the post-violence city where legacies of violence remain constitutive of place and very much alive. The complexities of place are muted when space is treated two-dimensionally with tools such as the master plan which we currently use to plan our urban futures, disabling planning from playing an optimal role in negotiating meanings and resultant decisions related to space in the city. In the post-violence city, where histories, experiences and legacies of violence are intertwined in spaces of the city, two-dimensional interpretations of space fail to address and take into account both the relation of such space to historical violence and corresponding legacies, as well the potential utility of such space in addressing or responding to trauma. Here, engagement with literature surrounding divided cities and memorial studies help to speak to this problematic and suggest alternative perspectives for thinking of and engaging with concepts of place within the context of the post-violence city. I argue that the ways in which place is explored in these literatures is relevant to planning in a way that captures and articulates stronger understandings of place. What emerges from this chapter is a perspective from which to engage public space in the city, in such a way that the complexities and realities of Phnom Penh's recent past and contemporary challenges, can be engaged as constitutive elements of place. This chapter ultimately presents a conceptual position from which the Olympic Stadium can be read.

From the outset of this chapter, I want to both clarify a conceptual orientation and to justify the selection of literatures engaged. Derek Gregory's

(1994) interest in a discourse of geography[10] rather than a discipline of geography resonates with my own interdisciplinary investment: "Geography in this expanded sense is not confined to any one discipline, or even to the specialized vocabularies of the academy; it travels instead through social practices at large and is implicated in myriad topographies of power and knowledge. We routinely make sense of places, spaces, and landscapes in our everyday lives – in different ways and for different purposes" (Gregory 1994: 11). More, this work is an attempt to align with and respond to Harvey's view that "there is very little sign of an emerging interdisciplinary framework for thinking, let alone theorizing, about the city" (Harvey 2009: 22). Because this chapter is ultimately concerned with solidifying and operationalizing an understanding of place from which empirical threads can then be woven, I borrow from and explore literature and ideas from the diverse areas of urban studies, geography, urban planning, and trauma and memory studies to negotiate *a* way to frame an understanding of Phnom Penh's Olympic Stadium.

My objective is to develop a perspective from which the Phnom Penh Olympic Stadium can be better explored as place in a way that speaks to planners and urbanists about public space in a post-violence context and which addresses the complexities of place in such a way to speak to planning by offering an alternative reading of an everyday space in the post-violence city. There are many ways in which the parameters I set here could be organized or thought about differently, but this structure and engagement provides one productive and practical portal to continue to think about the post-violent city in new ways, whilst solidifying connections with existing literature and debates.

2.1 Charting conceptual parameters: reflections on the meaning of place

What is Phnom Penh's Olympic Stadium? The approach I take throughout this thesis is to engage it as public space in the city. But what is public space and what differentiates the stadium from any other space in Phnom Penh or anywhere

[10] Gregory defines political 'discourse' as "the ways in which we communicate with one another, to that vast network of signs, symbols, and practices through which we make our world(s) meaningful to ourselves and to others" (Gregory 1994: 11).

else? What makes the stadium *the* stadium, and not just a structure of earth and concrete in the center of what we know as a city, shaded in green on the maps we produce? The empirical work of this thesis positions the Olympic Stadium as a public space that is a rich, complex and diverse being – alive, constantly being (re)negotiated and (re)cast in time in various different realities and contexts. Here space necessarily becomes a complicated word with different meanings and imaginings. Unpacking the complexity of space is essential in uncovering arguably richer interpretations of what it means. There are three broad conceptual dynamics that I focus on in this section which together help to solidify a conceptual position from which to interpret the stadium and to productively engage with the empirical themes of this thesis.

First, the relationship between space and place is necessary to engage because it helps to solidify definitions of each, and offers a tool of engagement in reading and clarifying literature dealing with space. Acknowledging the dichotomous relationship between space and place is critical to enabling the separation of these concepts and the positioning of this discussion and overall project as one centered on place. Despite references to 'public space' in the literatures I engage with, it is important to clarify how many of these discussions (including my own) might be better addressed as being about place. Shifting the conceptual lens from space to the complexities and vibrancies of place, enables a much deeper account of the Olympic Stadium. Second, I accept that relations in space and the multiplicities of relational place are essential to the constructions of place. That is to say multiple places can operate concurrently in space through relations and these various places constitute meanings of and activate place. Third, space/place and time need to be understood as inseparable because doing so enables us to understand place and time relationally and to make sense of how place and time are co-constitutive. Place exists in and through time and time exists in and through place. Clarifying a relationship between space and time enables a deeper narrative of place to emerge, particularly in the post-violence city and in relation to memory and trauma, which are alive, evolving and written on the city in discursive

ways. When both place and time are understood as co-constitutive, and memory and trauma as embedded in both place and in time, a conceptual relationship emerges in which it is possible to understand historical trauma and memory as operating within contemporary place in the city. Collectively, these conceptual parameters create a framework to engage public space and serve as a way to interpret and explore the Olympic Stadium in contemporary Phnom Penh.

In this chapter, I develop these three conceptual parameters of space as a way to then turn to urban planning and a discussion of public space in the city and use them as a basis for both reflecting on and for offering a conceptual understanding of the Olympic Stadium as a public space in Phnom Penh today. As I will discuss in the second half of this chapter, thinking of space in this way illuminates some of the shortcomings of planning theory and practice, and sets this thesis to interpret the empirical material collected in Phnom Penh in such a way to speak back to these shortcomings.

2.1.1 *Place in Space*

What is the difference between space and place, and why do the differences between these keywords matter? Space is often constructed as an abstract concept within which social relations and conceptions of place occur. The relationship between space and place, and the positioning of space as an abstract container within which place is simply set (Dovey 1999: 39; Graham and Healey 1999: 3), presents challenges conceptually by neglecting the complexities of place and the processes by which space becomes placed. Space is boundless and when considered in isolation, can be defined as "an empty abstraction" (Lefebvre 1974: 12). Space can be seen as vacant until it is produced or reproduced, even if production or reproduction is unintended (Molotch 1993: 887), though even defining space as vacant encodes it with meaning. Lefebvre (1974) refers to places as spaces which "are marked, noted, named", and that between them exists "holes in the net", or the "blank or marginal spaces" (Lefebvre 1974: 118) which can be understood as space. Within the context of this project, I follow this understanding and accept place as

space produced and encoded with meaning and value. Once these understandings are clarified, it becomes possible to engage with the processes and meanings of place in and through space. In this section I discuss the differences between space and place, problematize the failure to acknowledge the difference, and point this discussion towards the conceptual dimensions in which space then becomes place.

Lefebvre's understanding of place as a 'net', suggests some tangible division or boundary between place (the net) and space (the holes in the net). This binary between space and place and the ensuing theoretical specifications of both space and place can present a challenge in solidifying a theoretical understanding of each (Hubbard, Kitchin and Valentine 2004: 3). This becomes evident in much of the planning literature surrounding space, where several authors position space in an abstract way, insufficiently defining it or inadequately naming the differences between space and place (see for example Hillier 2001: 75; Carter, Donald and Squires 1993) or reflecting on space as the catch-all phrase, in which space is often used in a discussion of place (see for example Sandercock 1998: 12; Watson 2002: 49; Parkinson 2009: 71). This binary can muddy both the power and complexities of place and gloss over the important dynamics which, following Lefebvre, mark, note and name space. Acknowledging and naming the differences between space and place is necessary because coming to terms with how place operates in space is helpful in beginning to articulate how place comes alive. Shifting the stadium as a space to a more complex reality of place brings to the surface a much richer picture of what the stadium means in the city today. I argue this has important implications for thinking about how cities are planned in the wake of violence. Inadequacies in conceptualizing space as place neglect and silence this richness of place.

Understanding the concept of space in relation to place and articulating how place operates is necessary both in clarifying place and later situating place within the context of Phnom Penh. Tuan (1977) articulates the relationships between space and place in a helpful way by explaining the difference:

> What begins as undifferentiated space becomes place as we get to know it better and endow it with value . . . . The ideas 'space' and 'place' require each

> other for definition. From the security and stability of place we are aware of the openness, freedom, and threat of space, and vice versa. Furthermore, if we think of space, as that which allows movement, then place is pause; each pause in movement makes possible for location to be transformed into place. (Tuan 1977: 6)

Here, Tuan indicates the duality of space and place and expresses both the way he envisions space becoming place, and the co-constructive nature of both concepts. Like Lefebvre, Tuan begins with undifferentiated space, and articulates how we come to know place from a more elusive space. There are two dynamics to Tuan's understanding of space and place illuminated here which are critical to this discussion and the development of a conceptual understanding of how space becomes place: the endowment of value in place; and, the relationship between time and space in place.

First, space becomes place when it becomes endowed with value. Various writers describe this endowment of value in various terms: Liotta (2009) for example, describes how value enables us to "create and construct a place" (Liotta 2009: 66) whilst Dovey sees place as space which is "framed" (Dovey 1999: 39) in a certain way with implicit values and by certain relations.[11] Second, Tuan understands place as a pause. Following Durkheim's problematic of trying to "represent what the notion of time would be without the processes by which we divide it, measure it, or express it with objective times" (Gell 1996: 3) he suggests place to be a measure in time (and thus inseparable from it). Place as pause is relational because place is clarified relationally in time and space. Tuan's definition highlights both the temporal and the relational dimensions of place which transform space into place.

Before moving to a discussion of the relational nature of space in conceptualizing place (the processes of place), it is helpful to highlight how Tuan's relational definition of space and place is central to his concept of topophilia;

[11] Within the context of nationalism, which is taken up in some detail in *Chapter 4*, see Benedict Anderson's (2006) *Imagined Communities*. Anderson effectively discusses the 'framing' of nation as place. Jenny Edkins (2003) engages in a discussion of 'imagined community' in relation to memorials of war. See also Gillis (1994) for a similar discussion of commemorations in relation to nationalism, specifically within the context of the United States. Walkowitz and Knauer's *Memory and the Impact of Political Transformation in Public Space* (2004) explore memory in relation to political transformation in Russia, Sri Lanka, Scotland, Germany, Chile, El Salvador, Nicaragua and South Africa.

defined as the "bond between people and place" (Tuan 1974: 4). More specifically, he articulates the term to include "human being's affective ties with the material environment" (Tuan 1974: 93). The term speaks to the humanistic turn in geography during the 1970s, the period in which geography became increasingly aware of and concerned with the complexities of "what it meant to be "placed" in the world" (Adams, Hoelscher and Till 2001: xv; see also Pierce, Martin and Murphy 2011: 55; Cresswell 2004: 15). This perspective marks a shift in the way place becomes understood in the physical environment by addressing the complexities of how people make sense of spaces in which they operate and is helpful in situating an understanding of place "in our experience or consciousness of the lived-world" (Relph 1976: 7) by addressing the social constructions of place. This understanding of place as a net, a net which becomes endowed with meaning and value in space and which bonds people to place, demonstrates the importance of thinking about place in a critical way.

I have illuminated the differences between space and place and suggested place to operate in space, be produced in and through time, and endowed with value. Though Phnom Penh's Olympic Stadium might be mapped and quantified as space, it becomes place as it is named, given meanings and endowed with value in and through time. It is these processes that are essential to an understanding of how place comes to life and which ultimately capture a richer narrative of how space is placed. To elaborate on how the stadium is placed, I turn to a discussion of the relational nature of space to begin to address how place comes to life in space.

2.1.2 *Relational Place*

Relations in and through place endow it with meaning. Conceptually, place becomes a product of relations that is always in a perpetual state of construction (Massey 2005: 9) because relations are flexible and constantly changing. In the previous section, I discussed the conceptual difference between space and place, difference which comes alive in and through relations in space. This section is thus concerned with conceptualizing place as a product of relations, relations which I

find helpful to understand as exercises in power. This section will address and operationalize a meaning of relational space and then position this meaning in relation to the city.

The actions and interactions which occur in space give meaning to and activate place. Or, following LeFebvre, "([s]ocial) space is not a thing among other things, nor a product among other products: rather, it subsumes things produced, and encompasses their interrelationships and their coexistence and simultaneity" (LeFebvre 1974: 73). I revise this thesis from my apartment – a 4th floor flat located at the corners of Howe and Nelson in downtown Vancouver. The street corner is somewhat infamous in the city – 'desirable', given its location 200 feet from the bustling Granville Street and some of the city's tallest office towers. It is a place of wealth and the site of efforts of urban redevelopment and gentrification. But the corner is also popular amongst a large number of homeless people and is a place of hardship located in proximity to some of the city's 'SROs' (single registered occupancy low income housing) and safe injection sites. Benches, shelter from the rain, and an underground steam vent provides warmth and make it a logical place to sleep. The location close to bars and clubs attracts sex workers and a drug trade flourishes in the back alley. I sometimes see this as a sad and uncomfortable place, some of my friends see it is an unsafe place. It is not far from here that a homeless woman burnt to death four years ago – in an attempt to stay warm she had lit a candle inside the shopping cart that she had covered with cardboard and was sleeping in. The corner where my apartment is located is an 'undesirable' place for many and this is reflected in property prices and the number of police in the area, for example. I use my location as a way to introduce my understanding place as relational and to demonstrate the realities of this conceptual discussion. According to Lefebvre, "[m]an does not live by words alone; all 'subjects' are situated in space in which they must either recognize themselves or lose themselves" (Lefebvre 1974: 35). Here Lefebvre reflects on how the ways in which we come to know ourselves in space, are through our situation to and interactions with others in space. Place becomes a product of these relations and processes which occur in space, and which

continually (re)produce space through these relations (Lefebvre 1974: 36). Social relations are essential to place. Attempts to understand and address place require the consideration of social relations and the traces of power of these relations, which activate meaning in place.

Dovey (1999) offers a productive account of power in relation to space, and draws attention to the differences between 'power to' and 'power over' in highlighting power in relation to place (Dovey 1999: 9). Whilst 'power to' can be empowerment or liberation, it can also result in oppression or disempowerment. Empowerment and disempowerment for example, can occur concurrently for different actors in place, representing both a relational dynamic and the relations of power which come to constitute place. 'Power over', refers to the power of one agent over another, and can take shape and impact space in different sorts of ways from physical barriers to more discreet surveillance and regulation (see for example Lippert's 2009 discussion in relation to CCTV or Harris 2011 in relation to the governing of place for planning purposes). But Dovey is careful to highlight how power can operate in much subtler ways in place, presenting and denying various possibilities. Power is intrinsic to social relations and the ways in which we operate within them and then come to produce and activate realities of social space.

There are rich bodies of work in various disciplines concerned with mapping and exploring power in this sort of way, exploring themes of marginalization, and inclusions and exclusions in the city. Within human geography Pain and Alexander (2012; see also Pain 2009) explore processes of exclusion, identity safety and belonging within everyday securities that play out in how urban space is experienced. They draw on experiences of youth in the northeast of England to explore deprivation and identity construction. Drawing on a feminist approach, Snedker (2011) explores how vulnerability is related to subtle dynamics of power through processes of relational socialization. Gender can be embedded in how we experience the city, particularly safety and fear. Our relational experiences depend on and are dependent on the relational experiences of others in space. My point here is to draw attention to this body of work, and to recognize how these subtle

realities of power play out in how place is experienced and understood. Observing power in place brings to surface the ways in which relations construct various realities of place. The relationships and understandings people have with place, and the interactions between people in place are embued with power, and come to constitute the meaning of place through the enactment and maintenance of these relations. In the same sort of way, the way various people use and interact at the stadium in Phnom Penh, are embued with dynamics of power in and through relations. The stadium becomes *the stadium* (which has different meanings and interpretations for various users) through these relations.

In more theoretical terms, Panu Lehtovuori (2010) articulates these traces of power in relation to space: "Social space is relational in terms of societal structures. Political power and economic relations are invisible but they do affect and indeed produce both physical and symbolic space. Space is an instrument of power" (Lehtovuori 2010: 17). For Harvey, "[c]ontrol over spatial organization and authority over the use of space become crucial means for the reproduction of social power relations" (Harvey 1989: 187). Harvey argues that the way space is organized, articulated, produced and controlled is critical to the ways in which relations occur in space and enacts relational meaning in space (Harvey 1989: 6). These understandings of power are crucial to spatial organization and the production of social relations, and speak broadly to the structures which affect and produce space, and which invest space with relational meaning in the production of place. But I want to clarify that my discussion of power relations does not assume an symmetrical relationship and that I recognize the intercursive relations of power (Wrong 1968: 674). When this broad concept of space as an instrument of power is situated in relation to the city, it becomes possible to consider how the city too, as place, and the places within the city, are also embedded in a host of unequal power relations.

When space is understood as an instrument of power, urban constructions in space are then implicated. Mazzoleni (1993) argues that "urban construction is a solidification of space experienced in a wide range of social relationships"

(Mazzoleni 1993: 239), and suggests the vastness of the social relationships entrenched in processes of the construction of place. Relations constitute and create meaning in space. Harvey in discussing his concept of relational space argues that it is "based on the idea that processes do not happen in space, but essentially create the spatial frame from which they become understood" (Harvey 2006: 273). Relational processes create the frame from which place becomes endowed with meaning. City Mall, Phnom Penh's newest shopping center, serves as an example. While the mall might be seen as a welcoming and exclusive place for Phnom Penh's elite, for others the shopping center is a place of exclusion and is impossible to enter. I see the shopping center as a contested site of contradictions in Phnom Penh; what City Mall means for some, depends on alternative meanings for others. These relations are explicit (through security guards denying entrance) but are also implicit through the more subtle encounters between people.[12] Considering power relations in this way works to illuminate how place becomes a product of relationships and can be seen as both a product of, and instrument of, power.

Drawing attention to the networks of power which operate in social relations and which then constitute meanings of place in place is helpful in clarifying the relational nature of place. Watson (2006) highlights the diversity and complexities of what this power entails.

> [S]pace can be material and lived or symbolic and imagined, though the boundaries between the two are by no means clear. Subjectivities are produced symbolically, discursively, and materially through a network of power relations and practices articulated in space in complex and shifting ways. So too urban encounters are woven across spaces that are visible and invisible, performed, experienced, and conducted through words and silences, glances and gazes, regard and disregard, acknowledgements and hostilities, all of which are differently embodied. (Watson 2006: 21)

Central to Watson's discussion of space is the network of power relations and practices that are expressed and experienced in diverse ways (see also Watson 2002: 49). For Watson, the relations are understood and defined broadly and

[12] Neo and Savage (2002) put forth a similar socio-spatial discussion in relation to Singapore's Golf Courses. Abaza (2001) discusses shopping centers in Cairo and discusses the social dynamics in relation to use.

include potentially subtler, though no less powerful, forms of power relations (see also Pinder 2005). She brings to the surface the multiple realities and encounters which operate in various ways, which collectively solidify and help to clarify the complexities of place and the topographies of power that are articulated in place.[13] In a similar manner, Casey (1997) argues that "[a]t the mundane level of everyday life, we are continually confronted with circumstances in which places provide the scene for action and thought, feeling and expression" (Casey 1997: 38). Watson's use of the encounter as a way to explore these confrontations in everyday life, help to expose these relations which is helpful in making sense of the relational nature of place.

There is a substantial body of work in human geography and urban studies which explores the way in which the conceptual dynamics of social relations play out in space and time. Noble and Poynting (2010) use the experiences of young Arab and Muslim Australians since 11 September, as an example of how social relations are spatialized in the city, and illustrate Watson's discussion. Though their work is undertaken in relation to racialized experience and social marginalization in part because of September 11, they refer more broadly to geographies of power and the visible and invisibleness of the relations that Watson addresses within the context of place.[14] For young Arab and Muslim Australians, according to Noble and Poynting, place has different meanings and experiences as a result of 9/11 for example. The relational nature of place affects what place means to the various people who use it. Encounters have shifted the ways in which places are experienced by these young Arab and Muslim Australians who can be met with growing distrust or fear. In a similar manner, Upstone's (2006) work on how cultural and ethnic difference operates in various spaces in London provides another example.[15] She suggests that ethnic and cultural differences dictate the ways in which space is experienced, appropriated and utilized by various groups

[13] See Dovey (1999) for a useful in-depth discussion of the ways power operates in and through the built environment and practices of everyday life (Dovey 1999: 9).
[14] Drawing on art history, Rowe (2003) offers a unique account of how difference is spatialized in the city and articulates a position that writers in urban studies might better address positionality in spatializing difference (see Rowe 2003: 40).
[15] See in particular "Spatalized Resistance in the City" (Upstone 2006: 95).

within London boroughs and that these differences produce spatial inequalities (and thus produce various places). Certain neighborhoods, streets, and areas become placed with relations imbued with ethnic and cultural identities. Difference becomes power relations in place which produce different meanings and realities for different people in space. I use the example of ethnic difference to demonstrate how social relations affect how place is experienced and understood in diverse and often contentious ways. This suggests that in exploring place within the city, these relations need to be understood as creating and constituting various realities of place and that these relations become an intrinsic part of how place is experienced.

Here I turn to the third conceptual parameter of space which is the relationship between space and time. Upstone's work on young Muslim and Arab Australians illustrates how place is a product of relations, but she also brings to the surface the relationship between space and time. 9/11 as an event in time, remains present in contemporary place, highlighting the need to consider place in relation to time. The city is filled with memory, but this memory holds power and is negotiated in and through social relations and affect relational experiences in place in different ways. This suggests the multiple ways in which memory, and the relational nature of memory, is implicated in how place is created, experienced and constituted. The relational nature of place is inseparable from the temporal dimensions of place. Relations require time and time requires relations. Here, I turn to and develop this discussion of place and time, to further develop the conceptual parameters of place.

2.1.3 *Place, Time (and Memory)*

The concrete of the city enables us to see it as present. We might visit the Olympic Stadium, walk on its surface, and see it in the present. Relations that occur in and through the stadium, endow it with meaning. But place, the place we might see and in which we might walk and interact, is as Tuan suggests, a pause; the present is a pause between the past and the future. These pauses as places are constructions endowed with values (in and of time) and as such must be thought of as inseparable from time. The stadium is endowed with meanings in time and as a

product of other times. Thus, time and place become necessarily co-constitutive. Returning to the analogy of the cliff face I used in the introduction to this thesis, place can be understood as various layers of sediment which operate independently, and in relation as they become co-constitutive of other layers in and through time. This section first clarifies a relational understanding of place and time, by discussing how memory evolves in and through time and is experienced in and through place. Second, this section explores more directly the relational nature of place and time in the post-violence city, conceptualizing the manner in which trauma and collective memory are interwoven and implicated in this relational understanding of place.

Place exists in the present, but it is also a construction of places of the past and places of the future. Though we might talk about reconstructions of the past of in terms of memory, as Edkins (2003) writes, "[m]emory is alive, evolving, negotiated, and belongs to the present" (Edkins 2003: 31). Memory is relational, and depends on relations to time. In a similar manner, Wodak and Richardson borrowing on the work of German historian Reinhart Koselleck, argue that "there is no present or future without taking the past into consideration" (Wodak and Richardson 2009: 232), suggesting memory to be constantly negotiated and re-negotiated in the concrete of the present. Thus, memory cannot be separated from the present and in the case of Phnom Penh, is very much woven into a contemporary reality and urban sediment of the city. I share in Massey's rejection of 'time-slices', a phrase she uses to refer to as "static slices [of space] through time" (Massey 2005: 23) which speaks towards tendencies to stabilize spaces within a period of time (pre/post-violence for example). For Massey, "definitions of both space and time in themselves must be constructed as the result of interrelations" (Massey 1992: 77). Rejecting the tenancy to slice time, and accepting the interrelations of space enable a broader and arguably more complex reading of place. More, this reading of space enables the complexities and histories of place to emerge as central to contemporary meanings.

For Lefebvre, social space (the space in which people interact and make sense of the world around them) is the outcome of process "with many aspects and

many contributing currents" (Lefebvre 1979: 110) such as perception and experience. Social space requires history because the aspects of social space which enable it, are shaped by time and thus needs to be read in relation to time and context (Lefebvre 1979: 110). Such a reading implicates time and space and opens space up to include and address the range of possibilities which occurs in this relationship.

> [S]pace implies time, and vice versa. These networks are not closed, but open on all sides to the strange and the foreign, to the threatening and the propitious, to friend and to foe. (Lefebvre 1974: 118)

Lefebvre highlights the complexities that emerge in time and space. When they are thought of in relation to each other, the expanse of place becomes increasingly visible in time. In other words, when place and time are understood in this way, their imagination becomes co-constitutive (see also Massey 2001: 259). Thinking of place as constructions in and through time and the ways in which place and time are implicated, enables us to account for the evolving and negotiated forces of time which are never static and which continue to shape what these places mean and to whom. This understanding is essential to navigating the stadium, where history is essential in modern conceptions and realities. The way place is perceived in a current context is informed by previous realities and temporal dynamics.

Casey discusses place in relation to time, through perception. He claims that "[t]here is no knowing or sensing of place except by being in that place, and to be in a place is to be in a place to perceive it. Knowledge of place is not, then subsequent to perception . . . but is an ingredient in perception itself" (Casey 1997: 18). For Casey, perceptions of place "remain as constitutive as it is constituted" (Casey 1997: 19) creating a dialectic between our perceptions of place and the ways these perceptions constitute place (in time). Place could not "play this intermediating and consolidating role if it were not for our access to it through and by – that is to say, with - our own animate and intimate body" (Casey 1997b: 215). Our experiences perceiving place in time continually reshape what place means. Casey's use of perception presents a way of illustrating the temporal dynamics of place by

highlighting the link between the concepts of place and time and the essential characteristic of place as one in which needs time to be imagined. Thinking of place and time in this way, offers opportunities to consider present, past and future time(s) as embedded in place. Place needs time.

Thinking of place and time in this way, as co-constitutive and constantly being reshaped, has implications for how we think of, see, and experience, the city. According to Graham and Healey, "the urban becomes an embedded and heterogeneous time-space process" (Graham and Healey 1999: 627). Similarly, Cinar and Bender (2007) claim that the city as place(s), is "continually reproduced through such orienting acts of imagination" which take place in and through time (Cinar and Bender 2007: xiii; see also Sack 2003: 46). In a related way, King in his account of how we construct the city, problematizes the ways 'the city' is thought so often of as singular, as "some kind of self-contained, bounded entity, a social, spatial or experientially tangible unit" (King 2007: 6). If following Lefebvre, Edkins and Casey, we take place to be evolving and changing, the singular, tangible, self-contained city cannot exist. Marshall (2009) problematizes thinking of the city as a "thing" and uses a series of metaphors to establish an argument for considering the city "more like a forest or ecosystem rather than an individual tree" (Marshall 2009: 139). Thinking of the city as an individual tree, a contained bound entity is problematic because it can present a narrow view of the city in relation to place and (a) time. The metaphor of an ecosystem is helpful in positioning and clarifying the city as something alive, evolving, changing, and growing. Like an ecosystem, place requires the past.

Positioning place in relation to time and as always evolving is crucial to positioning memory in place and relating this discussion of place/time to the post-violence city. Memory needs to be understood in a discussion of place and time because memory is intertwined in time, and thus it too becomes embedded in place. In Phnom Penh, traumatic memory is implicated in time and space, and memory is alive, evolving and central to realities of place. The conceptual ideas of place/time

as relational and co-constitutive discussed here provide the necessary coordinates to understand how traumatic memory becomes embedded in place.

Space, Time and Memory in the Urban

Memory is essential to time and so it is also essential to place. The co-constitutive nature of place and time is conceptually helpful in making sense of place in the post-violence city because it positions time as foundational to contemporary realities of place. This is necessary in Cambodia, where historical periods of time remain not only evident but also essential to current realities of place in the city (this is discussed in greater detail in Chapter 4). Though legacies of the Khmer Rouge are understood in relation to a distinct period of time, the legacies of the regime continue to shape and inform conceptions of place decades later. Tyner writes "[t]he inability to erase the ideological imprint of the Khmer Rouge carries a somber and tragic irony, for the concept of 'erasure' was paramount in the ideology of the Khmer Rouge" (Tyner 2009: 9). The legacy of Khmer Rouge ideology remains present in contemporary Cambodia, continuing to be implicated in experiences of place in the city. As the empirical chapters (specifically Chapter 5) will work to develop, specific temporal themes are not necessarily distinct from present realities of place and remain very much a part of and interwoven in contemporary constructions and realities of the city. To unpack memory in relation to time and thus space, trauma can be read in relation to collective memory. I introduce and fold these concepts within a discussion of time and place, because collective memory of trauma is bound and essential to time and thus to place.

Though an in-depth discussion of the complex processes of traumatic memory is beyond the scope of this chapter, situating trauma in relation to memory is necessary to then consider collective memory within place in the post-conflict city. According to Davis (2003), "[t]rauma occurs when something happens that shatters the ego and its defenses. An event persists as an image that awakens other images buried in the psyche, images bound to repressed memories that bring with their return an anxiety that threatens psychic dissolution." (Davis 2003: 43) In a

similar way, Hutchinson (2010) describes trauma as that which "involves the experiencing of something so disturbing that one's own understanding of the world and how it works is severely disrupted" (Hutchinson 2010: 67). The traumatic event can thus be seen as that which persists as an image bound in time which endures beyond the event itself.

Positioning traumatic memory in relation to geography and the broader conceptual ambitions of this chapter, Jenny Edkins (2003) argues that "[v]iewing memory and trauma as social activities prompts us to examine them as historically and geographically situated", or embedded in time (historically) and in space (geographically) (Edkins 2003: 52). Here it is possible to see Khmer Rouge violence as present and operationalized in contemporary Phnom Penh. According to Legg (2007), "[m]emory changes through both space and time" (Legg 2007: 457). The changing and evolving nature of traumatic memory has implications for place and becomes interwoven with how place is experienced. I briefly clarify a definition of collective memory before positioning and discussing collective traumatic memory in relation to the city.

Though memory can be understood and defined in a variety of ways, within the context of this discussion the term is employed in relation to collective urban memory. Following Said (2000), collective memory "is not an inert and passive thing, but a field of activity in which past events are selected, reconstructed, maintained, modified, and endowed with political meaning" (Said 2000: 185). Along similar lines, Casey, exploring public memory argues that it is "radically bivalent in temporality" (Casey 2004: 17), that public memory is bound to time (and thus place). To clarify public and collective memory, Radstone (2008) observes that "terms including 'cultural', 'public', and 'social' have been appended to memory to begin explorations of the complexities of past/present relations as they are mediated through the materialities and processes of public, social and cultural institutional processes and practices" (Radstone 2008: 33). I accept collective memory as a term which best addresses the urban memories of which this thesis is interested, and understand collective memory as that which is mediated, negotiated

and endowed with meaning and value. Whilst various alternative phrases could be used, collective memory speaks to a collection of common memories shared within a group which is important within the context of Cambodia given both the commonality of trauma experienced, and the ways in which collective memory has been constructed in Cambodia through various public acts (Caswell 2010: 38) (this is taken up in much more detail in a discussion of memorials in section 2.2.2). Such a definition works to stabilize and operationalize memory, which can be situated in relation to both trauma and to urban public space and within the context of the empirical dimensions of this project.[16][17] Collective memory as an active and evolving process has implications for public space, challenging and reconfiguring urban realities of place and understandings in time. Collective memory is actively maintained, modified, and endowed with meaning in and through social relations. These relations occur and constitute place in time.

Trigg (2009) in his attempt to place trauma in the city, acknowledges the fluidity of place and time, yet argues that trauma invokes "multiple interpretations of any given location" (Trigg 2009: 96). Because, following Edkins (2003), "[t]he production of memory is a performative practice", multiple realities operate concurrently in and through social practice (Edkins 2003: 54). Relating this to the post-violence city, Trigg's understanding would suggest that places are "conceived [and] formed through the memory of presence" (Trigg 2009: 96). The architectural historian Christine Boyer's work in the contemporary city in relation to memory provides a helpful discussion to engage the question of memory in the contemporary city. In her work on the role of history and memory, she argues that

[16] An important point to note is the way in which collective memory was assaulted by Khmer Rouge policy 1975-1979. Though this point is particularly relevant in Chapter 5, it is worth mentioning here. Hinton notes that the Khmer Rouge "assaulted social memory by burning books and destroying libraries, banning popular music, movies, media, and styles, destroying temples, truncating communication, terminating traditional holidays and ritual events, separating family members, homogenizing clothing, and eliminating private property, including photos, memorabilia, and other mementos" (Hinton 2008: 62). It is with this in mind that this definition of memory is engaged.

[17] Though there is a distinct lack of western academic literature related to the ways in which memory are understood and employed in Khmer culture, holidays and festivals such as the annual Festival of the Dead (pchhum ben) suggest that memory is very much alive and centered on an evolving process (see (Kent 2003) for a broad discussion of Buddhism in Cambodia which relates to this discussion). This concept becomes essential to understanding how history and memory transcribe what Phnom Penh might mean in a contemporary context.

"to read across and through different layers and strata of the city requires that spectators establish a constant play between surface and deep structured forms, between purely visible and intuitive or evocative illusions" (Boyer 1996: 21). Here, she is referring to the surface realities and the underlying currents, which constantly shape the visible and invisible realities of the city in time.

Reflecting on how we move through the city, Boyer articulates the role memory plays and suggests that the scenes we encounter help to shape our own visions of the city and thus create place.

> We travel through the city observing its architecture and constructed spaces, shifting contemporary scenes and reflections from the past until they thicken into a personalized vision. Our memory of the city is especially scenic and theatrical. We travel back in time through images that recall bits and pieces of an earlier city; we project these earlier representations forward. (Boyer 1996: 32)

Here Boyer suggests that what we see in the city, both current scenes and historically constructed spaces, form our own vision of the city.[18] Though the past becomes history, such history is essential to understanding the present city. Memory is part of what we experience in the city. This provides an entrance point for articulating traumatic memory in relation to the visions of the city.

Much like Boyer, Mammom and Paterson (2005) observe a connection between contemporary realities of the city, and the past. In the context of South African cities, they discuss the legacies of apartheid within the ways the built environment was and is currently used, negotiated and experienced. They argue that historical violence is linked to contemporary readings of the city.

> [S]paces are important in the history of Cape Town and its people and while they may not operate optimally in the eyes of authorities, they are invested with layers of meaning that should not be erased. Buildings such as the City Hall and Somerset Hospital have a similar function in that they have always served a varied set of public interest groups and therefore hold meaning to a large cross section of Cape Town. (Mammon and Paterson 2005: 5)

[18] Amin and Thrift (2002) discuss the 'theorist' as a "gifted meditative walker, purposefully lost in the city's daily rhythms and material juxtapositions" (Amin and Thrift 2002: 11). In a sense Boyer follows De Certeau's (1984) description of walking through the city as an expressive process and one which can resist the pressures of social order.

While in Cape Town the sites of oppression that Mammon and Paterson discuss remain today, they continue to inform collective memory through the telling and retelling of the past, and illustrate the necessity of thinking about time and place as co-constituted. What I find particularly helpful in their work is the way that Mammon and Paterson position and describe space as layered, invested with various meanings in and through time.

Thinking of place as singular, stable and constant, negates the historical constructions and mediations of place, which remain alive in more contemporary realities in and through places of the past. Traumatic places of the past live in contemporary places too. When place and time are considered relationally, and collective memory is understood as embedded in time, it becomes possible to view places in the city in such a way that the past can be engaged as alive within the contemporary city. Mammon and Paterson highlight in their discussion of historical places of violence linked to apartheid, that the "spaces and buildings will remain alive in peoples' minds for as long as the old stories are retold" (Mammon and Paterson 2005: 5). This holds particular importance in thinking of the post-violence city where collective memory is often, as discussed in the previous section, negotiated.

Considering place in relation to time is necessary in beginning to conceptualize the evolving nature of what place means. In this section I have begun to consider place and time as relational, and accepted a reality of place as one implicated in time (and memory). Memory too is relational and the ways in which memory is negotiated, mediated and maintained collectively implicates meanings of place.

The ideas of space in relation to place, the relational nature of place and the relationship between space and time are utilized to stabilize grounding from which to understand how place comes alive and might be constructed in the city. These conceptual parameters are helpful in both explaining and articulating the complexities and richness of place. Rebecca Solnit provides an effective definition of

place that summarizes the discussion had in this section: "place is a crossroads, a particular point of intersection of forces coming from many directions and distances" (Solnit 2007: 1). In this section I have attempted to address the ways place might be understood in this light. Understanding place as a set of relations and in relation to time is helpful in conceptualizing the multiple dimensions of place and making sense of the crossroads which is place. In returning to the question I raised at the start of this section ('what is the Olympic Stadium?'), with these conceptual parameters, the Olympic Stadium can be unpacked as place. Situating the stadium as place in time, and as a product of relations, helps to position the stadium as something more than space and suggests the relevance in exploring the stadium as an important site of inquiry into urban change in Phnom Penh. The stadium as place enables a much richer narrative of the stadium to surface. The following section moves the conceptual parameters of place towards a more concrete discussion of place within the context of the city.

2.2 Conceptualizing Urban Public Space

Whereas in the previous part of this chapter I identified and discussed some theoretical parameters which are helpful in situating and making sense of how place is constructed, this second part engages more directly with how public space is negotiated within the city and how public space can be understood in relation to the conceptual dynamics introduced earlier. I move from more abstract theoretical concepts to some of the tangible ways these concepts become realized within meanings and interpretations of place in the city. I return briefly to the vignette used in the introduction of this chapter of the planner explaining public space in concrete terms on a map of the city, to begin to recalibrate how public space might be better addressed by engaging space as place, place in relation to time (and memory), and understanding place as relational. These conceptual parameters provide a position from which to engage public space in the city in a way that I think better addresses the complexities and realities of what place means. By doing so, a richer understanding of place emerges that should speak to planners and policy makers about the rich complexities and importance of public space.

This second part is divided into two sections. The first section defines public space *as place* and then situates it within the realm of planning politics, which I interpret broadly as a distinct spatial exercise in power responsible for planning shared urban futures which is very much imbued with the contradictions of capitalism (Lefebvre 1974: 10). Conceptually, this speaks back to the discussion had in the first section of this chapter, particularly in thinking of place as constituted by relations in space. But the literature surrounding planning remains vague both in relation to post-violence recovery and in articulating and accounting for dynamics of place in a sufficient way. The second section situates the process of place in relation to the post-violence city more concretely, by identifying and drawing on two bodies of literature that speak to place within the context of violence. I draw on literature surrounding divided cities, and memorials, to begin to color some of the ways in which space becomes place as it is endowed with meaning in time in the post-violence city. Borrowing from these bodies of literature, and questions of power that emerge in and through them, is helpful in illustrating how the memory of violence plays into the meanings and constructions of place in the city and how topographies of power are embedded in such placing. This work speaks to the Olympic Stadium, by illustrating the constitutive nature of power in placing of space after violence. My intention here is not to argue for the analysis of the stadium as a site of memorial or that Phnom Penh remains a divided city, rather to explore how various writers interested in questions of post-violence space, engage and understand place in ways that planning largely does not do. These bodies of work help to demonstrate both the complexities of place, and how such complexities might be better explored and addressed within planning. Both divided cities and memorials are embedded with historical violence and trauma, and as such have something to say to less-studied places in the post-violence city about how place might be better examined and understood.

2.2.1 *Placing Space in the City*

The objective of this section is to employ and translate the broader conceptual parameters of place discussed in the previous section to some of the

contemporary realities of public space in the city, which then speaks to and supports the empirical realities in subsequent chapters of this thesis. What I do here is build on, and continue to develop, a framework from which the Olympic Stadium can be read and explored in such a way to contribute to this critical analysis of place within planning. More specifically, I outline how the stadium can be read as place.

Thus far, I have presented an understanding of place as that which operates in space and time once space becomes endowed with meaning, and in and through relations. I begin this section by positioning this understanding in relation to public space in the city. I first define public space, and articulate how public space in the city might be addressed as place. I then challenge urban planning as a system to manage the shared spaces in the city and discuss some of the limitations of planning in engaging place.

Public Space as Public Place

Urban public space can be understood as the diverse places that operate in and through value, meaning and relations in shared space and time in the city. A park (or a place within a park), for example, can constitute public space as place – it becomes a park through its naming, the relations which determine its meaning, its use and its value in the city in time. Though it might be common to think of a park as open and evenly accessible space, this sort of understanding when read in relation to the concepts discussed in part one of this chapter is problematic since it fails to adequately capture the richness of what might be occurring within urban public space and the ways in which various forces are imbued in its construction and maintenance. Public spaces are the shared spaces in the city, the spaces that can be accessible, open and free to everyone and which can play a role in fostering positive interaction and community. But these spaces are by no means equal and are experienced in a multitude of different and diverse ways; crudely the rich and the poor, the able and the disabled, the young and the old as examples – can experience the park in profoundly different ways (see earlier discussion on relational space section 2.1.2). The park as place has different meanings to different people. The

design and management of these shared city spaces too, shape how they are experienced, used and understood in the city. This speaks directly to the relations and multiplicities of place.

As discussed in the first part of this chapter, places are products of relations, which create multiple places that are experienced in different ways by different people and at different points in time. When a place becomes public, it is situated spatially within the "recognizable geographies of daily movement" (Low 2006: 3) and thus understood relationally and as a product of relations. Coombes and Wymer refer to the ways in which places become publically constructed through "representing a claim about which areas are recognizably distinct" (Coombes and Wymer 2001: 51). That is to say, place becomes public when it is positioned within a set of coordinates surrounding access and individual and collective behavior (take for example, a separation from private places which are protected and separated in different ways).[19] A park is enacted through behaviors, access and social coordinates. Following this argument, Lipovac argues that place cannot be experienced independently and that any place is understood within the context of other people, places, and identities (Lipovac 1997: 4). Pile (2005) discusses these patterned behaviors as essential to urban life, and argues that "what makes the city a city is not only the skyscrapers or the shops or the communication networks, but also that people in such places are forced to behave in urban ways" (Pile 2005: 1). Here, Lefebvre's (1987) essay on the everyday is helpful in making sense of these patterns of behavior not only as a system, but as a common denominator from which actions become programmed (Lefebvre 1987: 10). For example, we might 'go out', or 'come home', and these actions invest the city with meaning and produce space as, for example, public space. Watson (2006: 7) and Cresswell (2009) share similar definitions of public space as place constituted by relations which occur spatially in the city. This suggests places and the coordinates of behavior in various

[19] Watson (2002: 52) discusses the binary of private/public as problematic given that less visible practices in the city have blurred the distinction between public and private space. Lipovac (1997: 6) describes private place as "physically defined and publicly respected" (Lipovac 1997: 7), thus setting parameters for what can then be understood as public. See also Valentine (2001: 63) for a discussion of domestic space; Heynen and Baydar (eds) (2005) for an effective account of the spatial practices surrounding domesticity, specifically Part III (Heynen and Baydar 2005: 215).

places mediate different meanings of public space for various actors in that space. Central here, are the dimensions of power explored in section 2.1.2, which constitute these networks, and which inflect meanings of public place and the bodies which operate in them. When considered in this way, public space becomes multiple places, and the multiplicity and co-constitutive nature of these places require consideration.

When public space is understood and addressed as place, the problematic nature of simplifying, mapping and planning the shared spaces of the city come to surface. Cresswell, for example, introduces a classical definition of public space as that which is broadly "available to everyone" but clarifies that access in this definition is "almost always unevenly distributed" (Cresswell 2009: 6). Similarly, Hajer and Reijndorp define public space as "space that is freely accessible for everyone" (Hajer and Reijndorp 2001: 11) though they too acknowledge the inequalities of access. Smith and Low, and Cresswell, share commonality in the ways in which they understand place as tensions and relations. Based on the conceptual parameters identified in the previous section, several places are operating concurrently within the set of tensions we might define as place. Continuing with the park as an example, with a critical understanding of public space as uneven and diverse, it becomes possible to see how various places operate concurrently in that which we might name and claim as public space. The commonality these places necessarily share is that they are a product of relations which produce space we know to be a park. Places of fear and safety, hopelessness and hope, for example, are mediated simultaneously within place; different places become co-constitutive and experienced within public space. Place comes alive through relations in and through space.

The argument this chapter has made thus far is that place is a social construction that exists in and through time and relations. Public space, when explored as place, becomes a set of tensions and relations that unfold in diverse ways, and is accessible to different people in different ways in and through time. Public space then, "is always, in some sense, in a state of emergence, never complete

and always contested" (Watson 2002: 7) and thus cannot necessarily be neatly mapped and quantified. Public space is socially produced, open and fluid, and is imbued with dynamics of power and relations (see reference to Lefebvre section 2.1.3). Whilst tensions and relations constitute place, they are latent with value and can be managed officially and unofficially in and through planning. Coming at this from a perspective of planning, the constantly (re)emerging state of place affords opportunities for the future. In Phnom Penh, like many cities elsewhere, urban planning has a decisive role to play in spatial (placial) decisions in the city and is linked concretely to decision makers. Despite the role that planning plays in regards to spatial organization and management in the city, often very little conceptual attention is paid to the realities of place within planning. If we readdress public space as place and listen to the multiplicities of place, alternative readings are enabled. Here, I offer a critical reading of planning to begin to problematize the way planning often addresses and engages space based on the concepts I have covered thus far.

The Politics of Planning Place

I have followed the argument that urban public place can be understood as space that operates in and through social relations and is therefore necessarily imbued with power in and through social relations. But public space is often managed in and through urban planning as a structure responsible for organizing the space of the city. This section is concerned with problematizing planning broadly by reflecting on the ways in which planning theory can neglect the implications and tangible realities of space in relation to the conceptual parameters addressed in the first section of this chapter. I refer to planning generally and am commenting on the broad nature of the discipline.

While urban planning is a discipline concerned with the spatial organization of urban environments, little conceptual attention is paid to the placing of space or how place operates in and through time and relations. Relph (1976) identified this problematic almost 40 years ago by describing the space of urban planning as the

"primarily two-dimensional, cognitive space of maps and plans" (Relph 1976: 23). Decades later the discipline remains largely grounded in a cognitive reality that can negate the complexities of place. Lipovac (1997), drawing on his experience as a practicing planner in Croatia, animates the problematic by arguing that "not many" of the planners he encountered, took "the importance of place into account when designing some plan" (Lipovac 1997: 2). The negligence towards place is largely a product of rational-comprehensive style planning, a dominant school of planning which bases land use decisions on explicit quantitative reasoning, generality and technical knowledge (Innes 1996: 462). Attempts to rationalize planning decisions focus on the quantifiable and tangible dynamics of space and neglect sufficient readings of place. Thus, the aim for this critical discussion of planning place is to unpack some of the limitations of planning and to suggest an area of opportunity in which place might be read in deeper ways.

The disjuncture between planning theory and a broader discussion of spatial analysis within this theory, justifies the theoretical choice made in this work to conceptualize place using diverse literature primarily from urban studies and geography rather than planning. Whilst I accept Forrester's definition of planning broadly as "the guidance for future action" (Forrester 1989: 3; see also Forrester 1999: 1)[20], I struggle with both some of the aims and the successfulness of planning in its ability to link "knowledge and action" (Friedmann 2011: 11), particularly spatially given the continued importance which the discipline of planning puts on quantifying and managing space as *space* rather than *place*. Gunder and Hillier (2009) write that "planning is an empty signifier" (Gunder and Hillier 2009: 4), arguing that planning holds several different meanings and nuances which muddy spatial planning (see also Watson 2002; Abukhater 2009). Here, they argue, spatial planners need to "engage with other means of understanding when attempting to shape the world" (Gunder and Hillier 2009: 5). Tewdwr-Jones (2011) highlight that "[p]lanning has to become more sensitive to notions of place and meaning" (Tewdwr-Jones 2011: xiv). A primary area in which such sensitivity is necessary is

[20] Forrester and Friedmann are recognized as leading planning theorists working to translate planning theory to the wider professional body.

in the master plan. The master plan, a tool used in many cities including Phnom Penh, is an exercise in spatial planning with roots in the rational-comprehensive model. It illustrates the challenges presented and speaks towards the necessity of considering the conceptual parameters identified in the first part of this chapter.

Master plans represent a formal exercise in planning whereby urban spaces are defined in relation to other urban spaces of various uses and values and can be contrasted against the conceptual frame I have presented in the first part of this chapter. Here, a park might be represented as a 'space' and read in relation to other spaces (take for example, residential space). But as I argued earlier, representing the complexities of place as 'space' is problematic. Cuff and Sherman (2011) in discussing the concept of master planning as central to the planning discipline contend that "the master plan is dead" (Cuff and Sherman 2011: 19) and highlight the need to better address questions of place within articulations of planning space. They go on to suggest that, though professional confidence has been imparted by thinking of planning in relation to the master plan and future visions of the city, "the important document for contemporary urban thought is not a static portrait of some single future condition, but the regulations that govern practice" (Cuff and Sherman 2011: 21). This point results in seeing planning as transitionary and relational, rather than a totality (as in a completed master plan) and this brings to the surface new opportunities for mediating a role for planning and for thinking about how place is conceptualized by planners. More, their claims suggest the relevance of the conceptual aims of this thesis, and highlight the need to re-consider space in an increasingly multi-dimensional way. Such reconsideration would enable planning to better address the complexities of place.

An emergent response to the rational comprehensive model of planning has been communicative planning. Whilst communicative planning as a planning theory is broadly understood as concerned with communication and discursive interaction between various actors as a defining element in planning (Fischler 2000: 362), it can be seen as an attempt to better address inequities and power balance within planning systems and speak towards some of the challenges of rational

comprehensive planning. Communicative planning theory reflects on planners' positions and "claims of value and significance" to address power inequities (Forrester 1999: 45) and accounts for the relations which occur within planning. However the process and practice of communicative planning remains disjunctured and inadequate in resolving the limitations of planning in articulating place effectively. Panu Lehtovuori (2010) highlights this disjuncture between process, practice and the spatial outcomes of process and practice, within communicative planning theories.

> Because communicative theories are rather procedural than substantive, the conceptualization of the city – the object of rational-comprehensive theory – has got little attention. Communicative theory has been busy with methods and processes, while neglecting the theory of space, city and the Urban. (Lehtovuori 2010: 228)

Whilst communicative theories indicate progressive and more inclusive and equitable alternatives to rational-comprehensive planning and suggest alternative mediations in power and engagement, they can struggle to translate communicative parameters spatially and to, following Friedmann, link knowledge with action.[21] Sarkissian and Hurford's (2009) work on community planning is a strong example which illustrates these shortcomings. Their work offers new insights into the integration of local community and creativity in planning activities such as: "[a]dopting a spirit of welcoming and hospitality in community engagement practice allows us to talk about beauty, poetry, and dreams alongside arterial roads, public parks and housing" (Sarkissian and Hurford 2009: 15). Such claims lack tangible substantiation, which limits the ability to transport new directions in critical theory towards the realities of place.[22] The contemporary limitations of communicative

[21] Oliveira and Pinho (2010) describe rational comprehensive planning as a model of planning that developed in the 1950s which focused on the rational integration of evaluation in the planning process. Wilson's (1997) defines this form of planning as "responding with plans for totally ordered and orderly cities based on complete rationalism" (Wilson 1997: 134). Rational comprehensive planning typically observes problems from a systems perspective and suggests alternatives based on evaluation (see also Hudson 1979: 388; Huxley and Yiftachel 2000; Forrester 1989; Lane 2005: 289; Borden et al 1998: 137).

[22] Similarly, Ted Kitchen's (2007) *Skills for Planning Practice* suggests seven broad skill clusters required of planners, though these skills do not address the spatiality of planning in tangible terms. For a collection of other examples which illustrate the problems identified here, see Turner (1996); Marcus and Francis (1998; see Chapter 1 'Urban Plazas' as an example); Corbett (2004); Gehl (2010); Davoudi and Strange (2009) for a discussion of 'spatial planning'; Marshall (2009) acknowledges the communicative term, much of his work too, remains grounded in a rational and

planning are profound and the entrenched focus on process rather than on physical dynamics of place in space, will continue to limit the effectiveness of communicative planning in shaping space in the city. In illuminating this central problem, I return to the research aims of this project and justify the conceptual approach I have taken. Positioning place within the planning of space presents opportunities that enable planning to better approach and respond to place.

I agree with Lehtovuori, that planning should be about "a sustained effort to bring together qualitatively differing socio-spatial 'materials'" (Lehtouvouri 2010: 232) and with Gunder and Hillier (2009) that spatial planning needs to engage with diverse means of understanding spatiality. Madanipour, Healey and Hull (2001) put forth a similar argument, striving for what they see as the need to create a "balance between action and context, between policy and place" (Madanipour, Healey and Hull 2001: 9) and articulate the need for planners to be aware of "how specific social relationships play out spatially and how these distribute power, resources and identities" (Madanipour, Healey and Hull 2001: 9). Orum and Chen (2003) suggest the inability to negotiate the spatiality of planning causes "a fragmented and contentious metropolis" (Orum and Chen 2003: 19). Fainstein, in her work on the just city, suggests that "[m]uch of planning theory dwells on planning process and the role of the planner without analyzing the socio-spatial constraints under which planners operate or the object – urban space – that they affect" (Fainstein 2010: 57). These writers illuminate and call to attention the need for planners to better address and consider how space becomes placed and how the placing of space is imbued with power and relations as addressed in the first part of this chapter. This sort of attention to meanings and realities of place within space begin to address the shortcomings of planning, and potentially fosters stronger articulations of place. It is within this work that I align and situate my own interdisciplinary investment in planning.

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comprehensive way of understanding the city; Crankshaw (2009), which though talking about creating vibrant public spaces, negates sufficient conception of place and focuses on land use, arrangement and urban design.

This section has clarified some of the conceptual challenges with urban planning in addressing the complexities and articulations of place. Drawing on the parameters of space and place set in the first part of this chapter, when urban space is considered as place (imbued with meaning and value, in and through processes of time, and relationally), some of the problems with planning space as a two-dimensional object emerge. I have discussed the rational-comprehensive approach planning as one which largely fails to address and respond to the complexities and richness of place. Whilst communicative planning has become a progressive response to rational-comprehensive spatial planning, it remains largely procedural and struggles to address the spatial and tangible implications of process.

Time, memory and violence are part of place, and when neglected can result in fragmented and contentions understandings of the city. Neglecting these considerations can result in fragmented and contentious realities in city life where meanings and realities of place are not adequately engaged. Without addressing deeper meanings and contestations of place, question the effectiveness of planning in addressing the complexities of space. Throughout this thesis, I draw on historical violence as a dynamic of place in the city, a dynamic of place that is not adequately captured within a rubric of urban planning. In the following section, I turn to literature surrounding divided cities and memorials, which offer perspectives on how violence becomes placed in the post-violence city. I draw on work from these areas because writers addressing these themes effectively respond to the ways in which the placing of space in the post-violence city occurs, and can be read and interpreted as examples of alternative ways of engaging with place in the post-violence city. I see these bodies of work as offering conceptual direction towards placing violence and utilize them as a way of grounding a discussion of violence within the city tangibly.

2.2.2 *Planning and Conflict*

As discussed in the first part of this chapter, place is intertwined in processes of memory and historical experience. The idea that the city becomes a site where

past contexts are mapped and reframed, suggests the importance of considering the implications historical violence and traumatic memory (see section 2.1.3) has on contemporary realities within urban places. Following Harvey, collective memory is "a diffuse but nevertheless powerful sense that pervades many an urban scene" (Harvey 2006: 286). Traumatic memory shapes what place means, how place is understood, and the relations which occur in and through place. Contemporary places are products of places of the past, and places of the past are products of time and relations in time. The presence of violence in the past shapes contemporary place in and through time and memory. But following the previous section, urban planning as a system to manage the shared spaces of the city, often fails to adequately consider to what Lehtovouri calls "socio-spatial materials'" (Lehtovouri 2010: 232). I argue we do not adequately capture the legacy of violence in place using the current structures of planning. In this section, I draw on literature from divided cities / historically violence cities and memorials to suggest some of the ways in which violence is spaced and placed in the city and addressed in ways which might be productive for planning. The ways in which various writers explore the space and place of violence both in divided cities and in memorialization, is helpful in reconsidering how the shortcomings of planning identified in the previous section might be readdressed. More these bodies of literature intertwine place, time, memory and trauma and offer perspectives to consider how the Olympic Stadium might be read.

Divided and Post-Violence Cities

Divided cities can be understood as those urban environments which are divided (or once were divided) into separate entities, whilst post-conflict and post-violence cities are generally those located in larger regions or countries which have experienced mass violence (Yassin ND: 4). Bollens (2009) warns of the generalisability of different types of post-violence cities: "Labels such as "divided", "polarized", "contested", "violent", must not be used without clear definitions. Each of these terms allude to different urban circumstances" (Bollens 2009: 2). With this warning, I use these various types of post-violence cities, and the ways they are

addressed and explored, as examples of some of the ways in which violence is spatialized in the city. My objective is not to reach consensus between various empirical urban examples. Rather I find the ways in which some of the literature on both divided and post-violence cities addresses historical or ongoing violence in the city helpful in articulating and engaging urban space in relation to historical conflict and urban repair. Though much of this work looks at the management and articulations of space, it does so with an explicit acknowledgement of the temporal and relational dynamics of place (and violence).

Bollens (2001) introduces some of the complexities of divided cities, in a way that suggests the applicability of thinking of the placing of space in relation to violence, across different urban environments. In discussing the contested cities of Sarajevo, Johannesburg, Jerusalem and Nicosia, he argues:

> These cities are very different, but they share a common sorrow. Every day the people who live there must struggle for coexistence in the midst of intense and sometimes violent conflict. . . . cities tell us much about who we are and what we aspire to. The walls and spaces that divide people in these famous polarized cities are present in our own backyard. . . . Whether we are talking about Jerusalem, Los Angeles, Beirut or New York, city leaders and policymakers must emphasize not only the spatial layout of cities, but also be keenly aware of the complex social-psychological and identity needs of diverse ethnic groups within the urban region. (Bollens 2001: 170)

Bollens illustrates the spatiality of violent and post violence relations in the city and demonstrates the importance of engaging in cities of violence. I find Bollens' work helpful because within a discussion of urban space, he reaches beyond spatial layout and the easily quantifiable dynamics of space in the city. Though his work focuses on ethnic divisions and the spatial layout of cities, he argues that people in these cities struggle for coexistence, and that the 'walls and spaces that divide people' are both common in our own cities, and should be better emphasized in articulating planning. One of the helpful points that Bollens makes in this work, is the way that he positions social and psychological needs embedded in cities as a result of difference, as one which can be addressed spatially. Bollens notes that city-builders can "encourage these groups to live together and interact" or "facilitate the

development of ethnically segregated neighbourhoods and districts", and that such decisions will "send emotive symbols to future generations about what we either aspire to in hope or accept in resignation (Bollens 2001: 187). I find this reading of the city particularly helpful by recognizing and connecting the linkages of the spatial layout of the city with the complexities of social, psychological and identity needs of various people in the city.

Planning has a role to play in fostering, recognizing and addressing the linkages which Bollens identifies. As, Farrar (2011) indicates, because planning practice can either "cultivate or diminish our understanding of the past and our place in it," planning practice operates as a structure with a role to play in mediating trauma and legacies of violence. Here, the walls and spaces which Bollens highlights are entrenched in and constitutive of relational place which articulate the contested and difficult realities of place in the city. Bollens (1998) suggests a variety of tangible spatial tools that can be engaged in the planning of the post-conflict city. In regards to ethnic divides and conflict in the city, Government (urban planning) can: remain neutral and impartial while distancing itself from certain ethnic issues; act in favor of one group over another; support the underprivileged group to increase equality; work to structurally or spatially change the city so that conflict is limited in the future (Bollens 1998). These examples suggest some of the ways in which we might better consider the importance of thinking about place in planning the city. Zetter (2010) situates these processes within a broader discussion of the reconstruction of the built environment after conflict, and argues that the ways in which built environments are reconstructed impact and influence softer dimensions of the city; social structures, livelihoods and governance (Zetter 2010: 162). The programs of reconstruction he argues can "contribute to the more profound task of peacebuilding" or can alternately result in dependency from outside agencies and have little positive impact in regards to peace (Zetter 2010: 172). Broadly, I use a discussion of the divided city, for what it offers in terms of a way to a way to think of planning that better accounts for the richness of place. The city and reconstruction that occurs in the city is much more than physical construction. Reconstruction of

the city contributes to the less visible forms of reconstruction that we cannot see or touch. When planning is reconsidered in this way, it can be considered as a tool of which can exacerbate, neutralize, or help to resolve conflict in cities. Because, as I argued in the first part of this chapter, place is always (re)emerging, the opportunities for alternative spatial possibilities too are always re-emerging.

A substantial amount of work is undertaken in various urban contexts which relate to the more theoretical dynamics that Bollens suggests. I briefly highlight some of this work to demonstrate the applicability of thinking about place in the post-violence city across various urban and historical contexts. Silver's (2010) work on divided cities in the Middle East highlights the spatial contests relating to social and symbolic constructions of urban space in a similar manner. Though the planning of post-conflict and divided cities is often political and can ignite or exacerbate conflict, she acknowledges that "if divided cities give way to public spaces, social boundaries may yet be crossed" (Silver 2010: 354) which suggests opportunities for planners in charting the future of shared urban spaces. Here, Silver suggests that space has a role to play in positive urban change and recovery from conflict if the power in place is addressed and taken into account. In a similar way, Charlesworth (2005) observes that "[w]hen cities are pushed right to the edge, as we see in post-war cities such as Belgrade, Kabul or Beirut, existing social and social and economic fractures can become chasms or fault-lines (Charlesworth 2005: 2). Spaces in these cities can be "both places of hope and sites of despair" (Charlesworth 2005: 2) dependent on how they are used. In the case of Belfast, Nagle (2009) observes that despite the city centre being viewed as a "marker of power relations" (Nagle 2009: 341) between unionists and nationalists, "imaginative uses for segregated and neutral space which refuse to reproduce the programmed uses typically prescribed for it . . . transcend ethno-national cleavages and facilitate alliances and class action" (Nagle 2009: 344) Abu-Orf's (2011) research suggests potential positive outcomes of such greater attention to space, and in the case of Nicosia, planners are afforded "a central role in the mediating the diverse interests" of actors in the divided city of Nicosia (Abu-Orf 2011: 324). Silver, Charlesworth, Naggle and Abu-Orf, drawing on

empirical material in different cities, indicate new articulations of spatial imaginations in the post-violence city.[23] These readings of space in the city respond to the calls for three-dimensional readings of place and inject alternative readings and interpretations of place and the dynamics of power entrenched in place. But more critically, these readings of the divided cities become a site of opportunity for planning. I see these readings of the city as articulate and helpful responses to Harvey's call for greater interdisciplinary attention to space, and Massey's discussion of relational space (see section 2.1).

This work broadly speaks to the placing of violence and trauma and of the influence that planning might better play in responding to the legacies of urban trauma. Clarifying violence and legacies of violence within relational and temporal dimensions of place is critical if planning is to respond to the traumas of the past. While much of the work from divided cities provides empirical direction, Panu Lehtovouri (2010) provides a helpful and effective conceptual interjection:

> [B]y introducing the notions of experience and conflict in theory of public urban space, and secondly, by treating them as 'dynamists' of the theory, it is possible to understand the production of public urban space better than with the current theories. Instead of abstractly classifying different aspects of space or assuming structural similarities between them, the dynamic theory of space entails a dialectic understanding of the relations between its physical, social and mental aspects. (Lehtovuori 2010: 6)

Here Lehtovouri inputs experience of conflict in theory and suggests that when they are employed as central to urban theory, important inroads for understanding space are made. Public space is again, after all, place – imbued with meaning and relations. These relations and meanings are embedded in post-violence urban environments, and are informed by memories and legacies of trauma and historical violence. Lehtovouri suggests that these memories and legacies need to become central to theories of public space. His work can be read alongside Bollens' and the other authors' drawn on in this discussion, and positions this thesis towards the empirical

[23] For similar discussions within other contexts, see: Gavin (2005) and Fergonese (2009) for discussions in Beirut; Rahamimoff (2005) in Jerusalem; Maiwandi and Fontenot (2005) in Kabul; Graeme and Reid (2005) in Johannesburg; Nagle (2009) in Belfast; and Bollens (2001; 2010; 2009), Lahoud et al (2010) for comparative discussions. Gregory and Pred (2007) present a collection of works dealing with violent geographies broadly, and address various conceptual responses to questions of political violence.

themes and ambitions of this project. When the temporal and relational dynamics of place are addressed within conceptions and understandings of public urban space, new opportunities arise for considering how urban planning might work within this process.

As I move through the empirical work of this thesis which follows, I frame Phnom Penh as a 'post-violence' city with a sensitivity towards Bollens' (2009) recognition that the terms we use to describe historically violent and divided cities must be reflective of unique context and socio-spatial urban circumstance. Because the empirical work of this thesis (particularly chapter 4 and 5) surrounds historical legacies of the genocide, I situate and understand this violence as 'post' (having happened in the past). Because this historical violence was enacted on an un-armed civilian population, I use the term post-'violence' rather than post-'conflict', which can also allude to disagreement and conflict between two or more groups. This choice is theoretically informed by Martin Shaw's (2003) discussion of war and genocide in which one of the aspects of genocide he discusses is the nature of genocide "between organized, armed forces on one hand, and civilian populations that are largely unarmed, on the other" (Shaw 2003: 47). I use 'post-violence' in the context of historical violence and within empirical material related to the genocide and historical violence. Whilst I recognize some of the limitations of describing Cambodia as 'post'-violence in the context of the contemporary political environment in Cambodia where violence is ongoing, it would be problematic to broadly frame this work within 'ongoing violence' given the drastic differences between the historical violence in which this empirical work is largely based, and contemporary violence and conflict. As a caveat, where I discuss and reference contemporary political violence (particularly in Chapter 6), I readdress this language and do not discuss Cambodia as post-violence in this regard.

This discussion on post-conflict and divided cities, suggests the need for planning to better interpret the placing of violence in the city and how this is addressed by planning. The ways in which violence is considered in space in the city, and how this plays out in the meanings of space, is useful in better articulating

opportunities for planning. Lehtovouri's work which interjects conflict within urban theory, conceptually speaks to this ambition. Whereas work in divided cities speaks to some of the broader dynamics of placing violence in the city, I turn to a discussion of memorials, which can further clarify how inroads of place might be better considered within more specific intersections and sites of historical violence. The way that memory is discussed in relation to place within this body of work, speaks to planners about how violence, trauma and memory operate relationally with, in and through place.

Placing Memory

The second part of this chapter has worked to problematize urban planning and the inability of planning theory to address the conceptual dynamics of place introduced in the first part of this chapter. As I have discussed (see section 2.1.3), memory and trauma are embedded in relations and time and thus in place, though these dimensions of place have been inadequately addressed in planning literature. Literature from divided and post-conflict cities speak to this problematic because this body of work highlights how space might be better considered and addressed within planning by taking the conceptual dynamics of space/time and the relational nature of space into account. I turn to a discussion of memorials as another helpful way of situating and demonstrating how violence and trauma are placed. The critical perspective from which much of the literature on memorials is written, offers a way of reading the placing of collective memory and violence within the context of specific places of violence. What I do in this discussion is build on the discussion of divided and post-conflict cities, by offering linkages to collective memory and trauma in the placing of space, whilst also highlighting the relational and temporal dimensions of place which operate in memorials and processes of memorialization. It becomes clear that memorials, as places, are never neutral and are intertwined with power in contested ways. Like the fault lines which operate in the divided city, the ways in which memorials are built and experienced, demonstrate the relational and temporal dimensions of place.

An important point to make here justifying the inclusion of memorials in this discussion, is that while little work has been done on the post-violence city in Phnom Penh (from an urban planning perspective), more work has been undertaken on memorials in Cambodia. These studies of memorials in Cambodia are important because they suggest the relevance of examining the placing of violence and the politics surrounding memorialisation. But these studies also suggest a gap in literature, specifically in translating these studies to a wider urban context. This body of work is helpful in translating and pointing the conceptual parameters of this chapter to Phnom Penh and the contemporary realities surrounding trauma, violence and memory.

One tangible spatial way in which collective memory operates as place in time and relations is through the construction of memorials. Memorials are the physical structures that "house memories in a durable fashion, anchoring the transient and variable nature of memory itself" (Zelizer 1995: 232). Within a discussion of memorials to traumatic events, Jenny Edkins (2003) offers engagement with the politics of memory conceptually which then can play out in the constructions of memorials. In her work, she argues that traumatic events and memory of those events shape structures of political community. The practices associated with collective memory and memorialization contribute to social order and the construction of the subject (Edkins 2003: 9) thus suggesting the relational nature of place in the process of memorialization. For Edkins, the subject and social order are both in a perpetual state of becoming and as such, "traumas such as war or persecutions are inscribed and re-inscribed into everyday narratives" through the processes "of remembrance, memorialisation and witnessing" (Edkins 2003: 15).[24] Said's work on memory and place suggests the ways in which memory is transcribed into everyday narratives. He argues that memory is actually an instrument that is "very much something to be used, misused, and exploited, rather than something that sits inertly there for each person to possess and contain" (Said

[24] Edkins (2003) is quite careful to clarify her discussion within the context of "western conceptions of personhood and political community in the modern period" (Edkins 2003: 10).

2000: 179). Said's understanding of memory implies power. I am interested in how this memory/power is operationalized in contested meanings of place.

Rose-Redwood, Alderman and Azaryahu (2008) remind us "that the past – as we commemorate and identify with it – is a selective social and geographic construction" (Rose-Redwood, Alderman and Azaryahu 2008: 161) which suggests the dynamics of power which enable or disable certain versions of the past to be accepted and memorialized. Why have some killing fields in Cambodia been preserved in the manner they have, while others have returned to the working rice fields and farm lands of pre-genocidal times? As a concept, the construction of the memorial illustrates the workings of place. But the purpose of including memorials in this discussion is to demonstrate how when memorials are read in relation to the conceptual parameters set in the first part of this chapter, various temporal and relational dynamics, particularly surrounding historical trauma, come to constitute what memorials mean and to whom. This is helpful in considering the subtler places of violence in the city, the scars of violence which have been preserved in less explicit ways.

There is a significant body of work dealing with critical readings of various memorials around the world.[25] Much of this work focuses on how memorials are interpreted, used, understood and politicized (see for example Gegner and Ziino 2012; Demo and Bradford 2012). Mammon and Paterson (2005) for example, suggest that memorials "are valuable items in the cultural landscape and powerful tools in mapping one's past . . . [but they] reflect a particular history" (Mammon and Paterson 2005: 12). Choices of where memorials are built, whom they are built by, and what memories are enshrined and remembered within memorials, for example,

[25] In Chile, for example, Meade (2004) explores how Villa Grimaldi, which was used as an interrogation and torture center by the Chilean Secret Police from 1974-1978, works as a political act undertaken by the Chilean government. She contends that while the memorial works to commemorate victims, it fails to provide any educational materials related to the existence of torture at the site (Meade 2004: 195). Buckley-Zistel's (2006) work in the communities of Nyamata and Gikongoro in Kigali Rwanda, for their close proximity to mass graves and genocide memorial sites, explores the government's "deliberate, public re-writing of history" in an effort to "unite the country" (Buckley-Zistel 2006: 133; see also Ibreck 2010 for a broader account of memorials and the role of survivors in memorialization in Rwanda; Brandstetter 2010; Cook 2006: 307; Cook 2004 for similar discussions). Margry (2011) explores grass-roots memorials, those done "as a form of social action, in public spaces" un-officially or ad-hoc and articulates how these memorials too have become socially sanctioned and even expected (Margry 2011: 2).

are political and imbued with power. Walkowitz and Knauer (2004) articulate how memorials can express political change whilst highlighting the contested nature of dynamics of power that construct, negotiate and preserve or forget collective memory. I use memorials to frame discussion of place, though recognize the dynamics of power embedded in them.

When memorials are understood as places, they begin to express certain political values and experiences which are endowed with power and enacted in and through place and time. Understood as place, memorials are experienced differently and become constituted relationally. This is certainly relevant in the context of Cambodia, where memorials demonstrate the dynamics of power implicit in their construction and maintenance, and the ways in which memory have been negotiated through them. There is a related body of relevant work dealing with memoricide, which addresses the "displacement or disturbance of recollection" (Svirsky 2010: 6; see also Gluck 2013; Hirszowicz and Neyman 2007 for similar definitions). Though this body of literature is complementary and further suggests the relations between memory, power and violence, I have chosen not to employ the concept in the context of this discussion given the scope and scale of this discussion. I am focused here on the physical embodiments of violence in memorials in Phnom Penh rather than on the explicit disturbance of memory as a tool of violence (Hirszowicz and Neyman 2007) which is central to the concept of memoricide.

I turn briefly to the examples of Choeung Ek and S-21 in Phnom Penh, to illustrate how violence is placed and read these memorials in relation to the conceptual parameters of part one. Though over 80 local genocide memorials exist in Cambodia, Choeung Ek (the 'Killing Fields') and Toul Sleng ('S-21') are the largest and perhaps most striking and thus have received considerable international research and tourist attention.[26] Choeung Ek is commonly referred to as the Killing Fields, a phrase first used by New York Times journalist Sydney Schanberg to describe the mass killing taking place within the area. Formerly a Chinese cemetery,

[26] According to ongoing research undertaken by DC-Cam in partnership with the University of New South Wales. See: www.gmat.unsw.edu.au/researchsect.html.

Choeung Ek is one of the largest mass graves in Cambodia and is located just outside Phnom Penh. Many of the estimated 17,000 victims who died at Choeung Ek arrived from Toul Sleng Prison (the code Khmer Rouge used to refer to the prison was S-21) in the center of Phnom Penh. S-21 was a former high school converted by the Khmer Rouge into an interrogation and torture facility and served as the hub for Khmer Rouge security from 1975-1979. Today, both sites have been preserved and developed into memorials to the Cambodian genocide (see Images 2.1 and 2.2). I am interested here in why Choeung Ek and Toul Sleng have been memorialized in the way they have, and what this might say to places like the Olympic Stadium, which while also connected to Cambodia's recent history and Khmer Rouge violence, have largely have been neglected from an official story of the genocide in Cambodia.



Image 2.1: Toul Sleng Prison (source: author)



Image 2.2: Choeung Ek Killing Fields (source: author)

Both Choeung Ek and Toul Sleng were officially memorialized in the 1980s by a Vietnamese backed government, with a desire to entrench loyalty and patronage in the newly formed government (which included defected Khmer Rouge soldiers) whilst also justifying sovereign legitimacy. Today, visitor brochures describe Choeung Ek as containing the "typical evidences of mass violence" which provide insight into "contemporary place-based politics of memory around Cambodia's traumatic past" (Hughes R 2006: 269; see also Sion 2011). This is evident throughout the site, where signposts, brief information boards and a short documentary re-tell the horrors of the genocide (see image 2.1). Hughes R (2006) in her doctoral research undertaken at both S-21 and Choeung Ek, observes these memorials as political acts, were designed to "shore up the political and territorial integrity" of the post-genocide state and remain implicated today in the "everyday political maintenance of sovereignty" (Hughes R 2006: 19) by offering evidence of the past. She argues that both sites work in relation to a post-genocide political agenda based on a new national political project and tell a story of Cambodia's genocidal history which supports the CPP and political control (Hughes R 2006: 20; Hughes R 2003). Discussing the lack of historical information provided at the sites,

Williams (2004) argues that both sites actually "remain disconnected from any historical narrative" (Williams 2004: 235) because of the "representative void" of stories and information (Williams 2004: 247) and thus have been manipulated to further a national political agenda. Toul Sleng and Choeung Ek as sites of remembrance illuminate the topographies of power within these places, which bring to life the relational nature of place introduced in the first half of this chapter.[27] Choeung Ek and S-21 have been memorialized in specific ways and have been/are used by the Cambodian government as instruments of power which have shaped collective memory surrounding the genocide.

There is a growing body of work that deals with memorials in the context of 'dark' tourism, a research area with a wide range of references to the Cambodian context. This body of work further suggests the ways in which power shapes memory and the ways in which violence is then memorialized. Stone (2006) discusses a spectrum of dark tourism in which "death, disaster and atrocity in touristic form are becoming an increasingly pervasive fracture within the contemporary tourism landscape" (Stone 2006: 145). Strange (2003) similarly refers to the 'shades' of dark tourism (Strange 2003: 386) which are marketed and consumed by tourists. Sites of dark tourism include a variety of tourist products that attend to "travel to a location wholly, or partially, motivated by the desire for actual or symbolic encounters with death, particularly, but not exclusively, violence death" (Seaton 1996: 15). Stone and Seaton suggest the dynamics of production to appeal to tourists, then becomes embodied in how sites are produced, presented and negotiated.

Clark (2009, 2010) draws attention to how these sites are often produced without adequately determining their meaning or without necessary historical context to (Clark 2010: 7). Places of memory, as Clark refers to them, then become negotiated between a constructed environment and the visitor who determines their own meanings. In Cambodia, Hughes R (2009) discusses how the genocide has

[27] Bickford (2009) offers an interesting empirically grounded study on visitor experiences at Choeung Ek. Her focus is primarily on international visitors though she reaches conclusions similar to Hughes surrounding the politics of this site.

been marketed as a destination and uses Choeung Ek and Toul Sleng as sites of reference (Hughes R 2009: 318; see also Bickford 2009) to explore this negotiation of meaning in which 'atrocities' have been presented inadequately (Hughes R 2006: 299). Limited signs and descriptions at both Choeung Ek and Toul Sleng present versions of the Cambodian genocide that do not capture historical context or socio-cultural meanings.[28] This then shapes what these memorials mean. Tegelberg (2010) for example, discusses these practices which activate meaning at Toul Sleng and Choeung Ek through the Lonely Planet Travel series (Tegelberg 2010) which describes them in an unsuffiecient manner.

Memorials, like all places, are never neutral. The examples of Toul Sleng and Choeung Ek in Cambodia, highlight how memorials operate in and through memory and networks of power. Memorials operate as places that make quite explicit the conceptual parameters set out on the first part of this chapter. Memorials are entrenched in time (and memory), and exist both as multiple places and as relations. Choeung Ek and Toul Sleng for example, have become place synonymous with the Cambodian genocide, as space has become named, endowed with meaning (in and through time) and relationally. But the spaces as places today are charged with a host of political realities and are reframed from one generation to the next. More, these places of memory are sites of production, consumed by tourists who negotiate meanings and interact relationally with memory. Memorials are not static markers, they remain alive and negotiated as place.

Memorials, though often seen as cast in time, are relational. With enough digging, Harvey claims, "[t]he relational spatio-temporality of the event and the site can be exhumed" (Harvey 2006: 286). The work surrounding memorials effectively explores these relational meanings and endowments and suggests the importance of reflecting on memorials as places. When these sites are read in relation to a national political project, or understood as contested and contentious places, the significance

[28] Along similar lines, Leung et al (1996) in their early study of the economy of tourism in Cambodia, discuss Choeung Ek and Toul Sleng in relation to the economic purposes they serve(d) as Cambodia actively worked to market itself as an international tourism destination.

of place becomes central. I use this body of work both to illustrate the value of using a framework of place in exploring memorials, but also to begin to signpost less obvious places in the city that have received inadequate attention. The networks of power which propagate places like Choeung Ek and Toul Sleng also in a sense silence places like the Olympic Stadium. These sites too, deserve attention. Harvey uses the term 'conditions of possibility' (Harvey 2006: 286) to describe the utility of thinking about the different ways time and space are used and negotiated. Various imaginations of time and space shape how we experience various environments. For Harvey, these imaginations can be "unnecessarily limiting and constricting" and thus open time and space to conditions of possibility (Harvey 2006: 287). This line of thinking needs to be applied to places like the Olympic Stadium. Much of the conceptual work being undertaken on memorials is helpful in addressing memorials as contested, complex, and relational places. The empirical cases of Choeung Ek and Toul Sleng in Cambodia color these conceptual readings and highlight some of the dynamics at play in understanding place within the context of Phnom Penh.

The second part of this chapter has worked to develop the concept of place in relation to a discussion of urban public space. To go about this, I have explored the contested and relational nature of public space and problematized planning as a framework charted to manage such space. I have argued that planning theory can negate the richness and complexities of place by failing to adequately consider the characteristics of its existence. I have broadly borrowed on work surrounding divided and post-conflict cities and memorials to illustrate and consider how place is imbued with power in a way that speaks back towards planning and which substantiates the claims made in the first part of this chapter. The ways in which space is considered as place within both divided cities and memorials, speaks conceptually to place and to the problems of planning. These bodies of work also speak to the importance of considering and reading place both in and through time, and relationally. Such considerations, as undertaken in much of the work emerging from divided and post-conflict cities and memorials, is helpful in grounding these concepts of place within the city.

2.3 Situating Theory? Positioning the Phnom Penh Olympic Stadium

Ultimately this chapter is about developing a path to articulate a set of conceptual parameters through which to begin to make sense of the empirical material presented in the following chapters. Understanding place within a broader and more abstract concept of space is helpful in conceptualizing how place is constructed and situated in relation to space. When place is understood as relations, entrenched with value and meaning, and in relation to time, alternative imaginations of space, or Massey notes, as "stories-so-far" (Massey 2005: 8) emerge. Here, place becomes evolving, complex, contentious, and rich. I see this as the opportunity of place.

The second part of this chapter has reflected critically on urban planning and explored divided cities and memorials as points of reference in deeper readings of place in the post-violence city. I have moved to a more concrete discussion of place in the city. I have defined public space in the city as relational sites of tensions in time between people, and people and structures of power, which exist within routines of everyday life. Here public space might be better addressed as place. But these tensions are also intertwined in the physical dimensions of the city, architecture and history, which further inform these tensions and contemporary realities of place in relation to memory and historical narrative. I have critiqued some of the inadequacies of planning theory conceptually surrounding the placing of space and capturing the richness of place based on the concepts discussed in the first part. This is particularly important in the post-violence city, where place is imbued with historical trauma and legacies of the past. In the final section I utilized literature from divided cities and memorials to illustrate the relational dynamics of power which operate in relation to memory. This work speaks to planning, suggesting place might be alternatively and perhaps better addressed in planning in/for the post-violence city.

Thinking of public place conceptually in this way positions this thesis to begin to engage in a rich and complex narrative of place that is the Phnom Penh

Olympic Stadium. This chapter positions the empirical work presented in chapters 4-6 in relation to this conceptual framework of place. This is to say that within the stadium, three empirical themes of historical narratives of the recent past, trauma and its legacies in place, and contemporary neopatrimonial politics in Cambodia, shift from specific encounters of space at certain points in time, towards living places, which continue to shape both the contested meanings of place and the structures of power within those places. The work I have engaged surrounding memorials and divided cities speak to the complexities and nuances of place and provide examples which challenge planning, particularly in the post-violence city. I draw broadly on the approaches this literature takes to explore the textures and richness of place in Phnom Penh. When place is unpacked relationally and in time, we are presented with opportunity to explore the complexities of its meanings.

In the following chapter I introduce and outline the methodology and methodological approach of this research, which was used to structure this study of place.

Chapter Three

Research Design and Methodology

This chapter provides a discussion of the methodological approach and research mechanics of this project and is divided into two parts. The first part is a description and critical discussion of the research methods employed and how they were used and developed during my periods of residential fieldwork in Phnom Penh from September 2010 to May 2011 and December 2011-January 2012. This first part also provides context and background to the Olympic Stadium to help orient the reader towards the empirical work of this thesis. Part two of this chapter reflects critically on the broader methodological approach I have taken which has informed the methods used, particularly in relation to the aspects of positionality and representation. More specifically, in this second part I engage with my own position in this research, which is essential in reflecting on the perspectives I have taken. I also address and reflect on the ways in which I have represented participants in this research with attention to the mechanisms I used to ensure participants were represented accurately.

3.1 Methods and Mechanics

In this section, I explain and justify the methods and mechanics of this research project. I begin with an introduction to the case study approach to my research and explain how the Olympic Stadium in Phnom Penh was selected as the central site of this project. Here, I contextualize the stadium as a site of research and provide some historical and planning background to the stadium within the urban context of Phnom Penh. I then define, describe and elaborate on the qualitative research methods used in this project, which included semi-structured interviews, archival research and participant observation. I also outline the mechanics of these methods including soliciting participation, ethical considerations, language, and

research assistance. Another dynamic to this section is a clarification and discussion of some of the negotiations and changes to research methods which occurred while in the field.

3.1.1 *Case Study Selection*

As Chapter 2 discussed, conceptually I am interested in the meanings of place in the post-violence city. More specifically, I explore the multiple truths of place and the contending and complex nature of place. I approached the Olympic stadium as a site to learn about these multiple realities and understandings of what place might mean. A case study structure provides a means to develop a rich perspective of one primary case while limiting a tendency towards broader generalizations. Following Gobo (2008), a case study can be understood as research "on a system bounded in space and time and embedded in a particular physical or socio-cultural context (Gobo 2008: 11). Thus, the case study offers an effective approach to addressing the conceptual dynamics of time and space and the socio-cultural context of Phnom Penh.

Because I envisioned this project involving participation from a variety of public space 'users' and those engaged with the planning and management of public space in Phnom Penh, as well as a historical archival dimension, a case study offered a productive structure to undertake this research. This type of research approach enables the inclusion and incorporation of data from different sources and methods. Following Thomas (2011), case studies can offer a "rich picture with many kinds of insights coming from different angles, from different kinds of information" (Thomas 2011: 21). Swanborn (2010) in defining a case study, discusses it as a 'social phenomenon' which can be studied in a variety of ways including "using several data sources, the main ones being . . . available documents, interviews with informants and (participatory) observation" (Swanborn 2010: 14). Iacono, Brown and Holtham (2009) summarize six primary types of data used in qualitative case study research including documents, archival records, interviews, direct observation, participant observation and physical artifacts. The flexibility of

incorporating these various sources of data is a strength of the case study approach to research, and the primary reason for my implementing it as the research method.

Arriving in Cambodia, I had designed a case study research plan and had some background historical and contemporary contextual data for of various public spaces in Phnom Penh that I thought at the time might serve as potential case studies. These sites included Wat Phnom, the riverfront area (Sisowath Quay), the area around Independence Monument, the area infront of the Royal Palace (Mok Vaeng), the old stadium, and Diamond Island (Koh Pich) (see Appendix 1: Public Space in Phnom Penh, Potential research sites). Following initial interviews, informal discussions with various people in Phnom Penh, and observations at each of the sites outlined in Appendix 1 over the first month of fieldwork, the stadium emerged as an important public space in the city. I believed the stadium would provide an effective and interesting research site conducive to the research aims and objectives and I selected it as the case study site after five weeks in Cambodia (the following section elaborates and contextualizes this decision).

The fluid approach I took to selecting a case study site was effective in enabling me to both gain some necessary context in Phnom Penh and to hear the comments of various people in the city about the importance of the stadium, to make an educated and informed case study selection. The case study method enabled the inclusion of various types of information in researching the multiple meanings in time and space of the Olympic Stadium, and was an effective structure through which to undertake this research. In the following section I elaborate on the historical and planning context of the Olympic Stadium, which contribute to an understanding of its significance within Phnom Penh today.

3.1.2 *Contexutalizing the Olympic Stadium*

In this section I introduce the Olympic stadium within the geographical and historical planning context of Phnom Penh to help orient the reader towards the empirical work of this thesis that follows and to support the justification of the stadium as a site of research. Though each of the empirical chapters are

contextualized in relation to the historical and political narratives in which the arguments I make are situated, it is necessary here to provide some brief contextualization of the stadium in relation to Phnom Penh following its construction in 1963. I briefly locate the Olympic Stadium within the historical planning context of Phnom Penh during the 1960s when it was built and trace the dominant events of the City's recent past which have placed the stadium in the City, shaping its continuing physical presence. These changes provide a foundation from which to begin to piece together the inter-related realties of place which are woven throughout the following empirical chapters.

A Growing City and the construction of Phnom Penh's Olympic Stadium

The founding of Phnom Penh dates back to the 15th century and the fall of the Kingdom of Angkor in 1431. Early city plans established the city along the banks of the Tonle Sap river, with the river itself playing a key role in the transportation of fish and rice from other areas of Cambodia (Osborne 2008). It was not until the involvement of the French in the 1880s that the city began to grow rapidly away from the riverfront. In 1923 the French established an Indo-China Urbanisation Directorate charged with devising urban plans in its colonies (Image 3.1 represents one of the first plans of Phnom Penh during this time which was a product of this colonial directive). These early urban plans concentrated on development westward from the river and incorporated French planning traditions in Phnom Penh (Igout 1990: 12). Much of this early French planning remains evident around the city, with tree-lined boulevards, colonial buildings and infrastructure (roads and drainage systems) that were designed and constructed following the establishment of the French Directorate. The French planning structure remained central to the planning which would follow Cambodian independence in 1953, in which many of city-building characteristics such as public spaces, boulevards and an elaborate city-wide drainage system, were maintained and further advanced (Molyvann 2003; Collins and Ross 2006; Igout 1990).

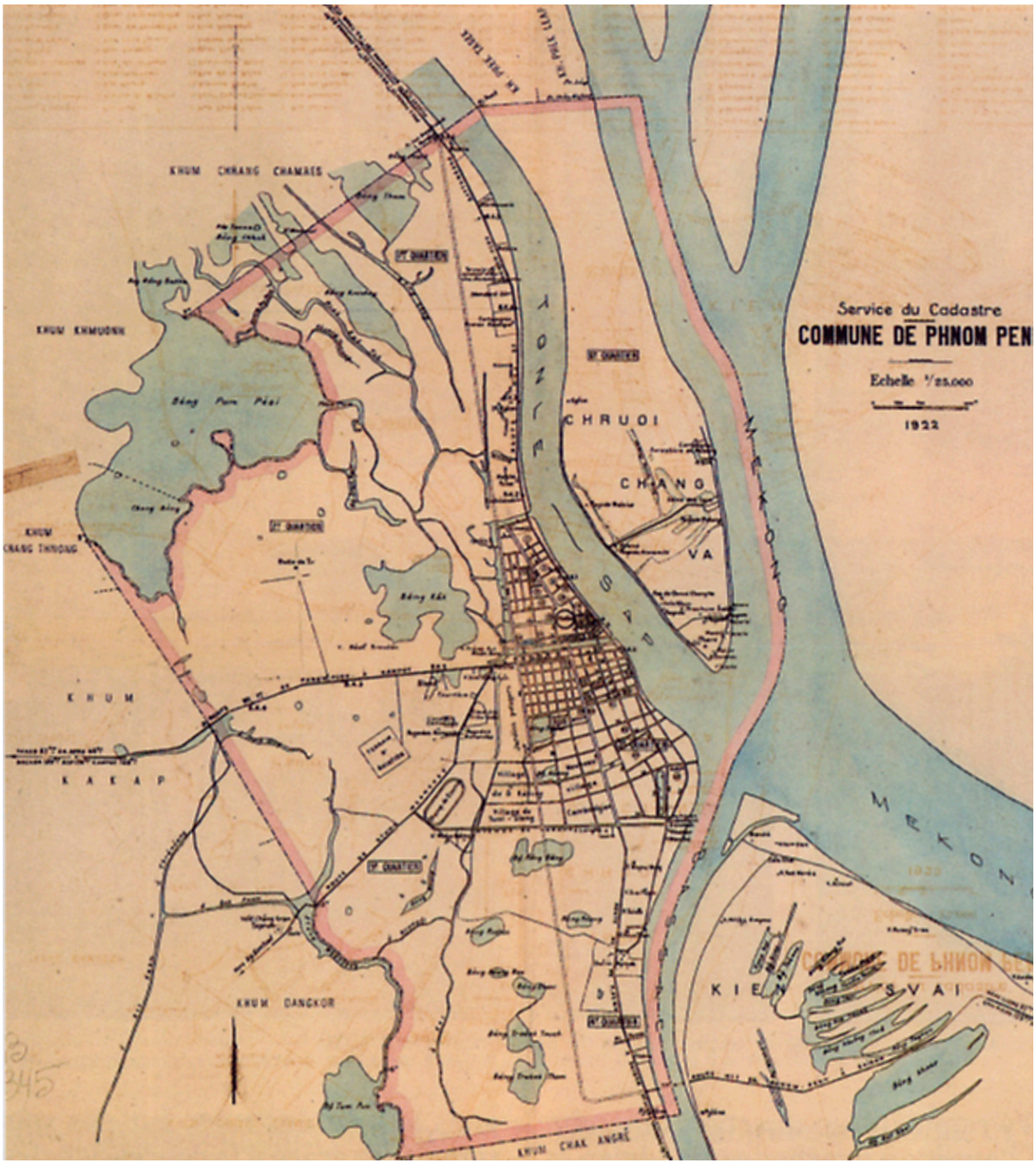


Image 3.1: Plan of Phnom Penh, 1922 (source: http://arunatechnology.com/2012/06/historical-maps-of-phnom-penh)

Following independence, Cambodia's affluence grew and the city invested in new public spaces and a number of urban improvements during the period of time widely remembered today as the golden era (which is discussed in greater detail in the following chapter). It was during this time that Cambodia's then Prime Minister King Norodom Sihanouk commissioned Vann Molyvann to design a sport facility for

the capital on the grounds of a colonial racetrack (visible on the bottom left quadrant of Image 3.1 just outside of the then city center) on the western edge of Phnom Penh (see Images 3.2, 3.3 and 3.4). In the 1960s, the stadium was surrounded by new residential housing and small commercial buildings which were built around the same time (Vann Molyvann 2012) and are visible in Image 3.4.



Image 3.2: Model of the Olympic Stadium, Norodom Sihanouk far right with Vann Molyvann standing behind him (source: Collins and Ross 2006: 216)

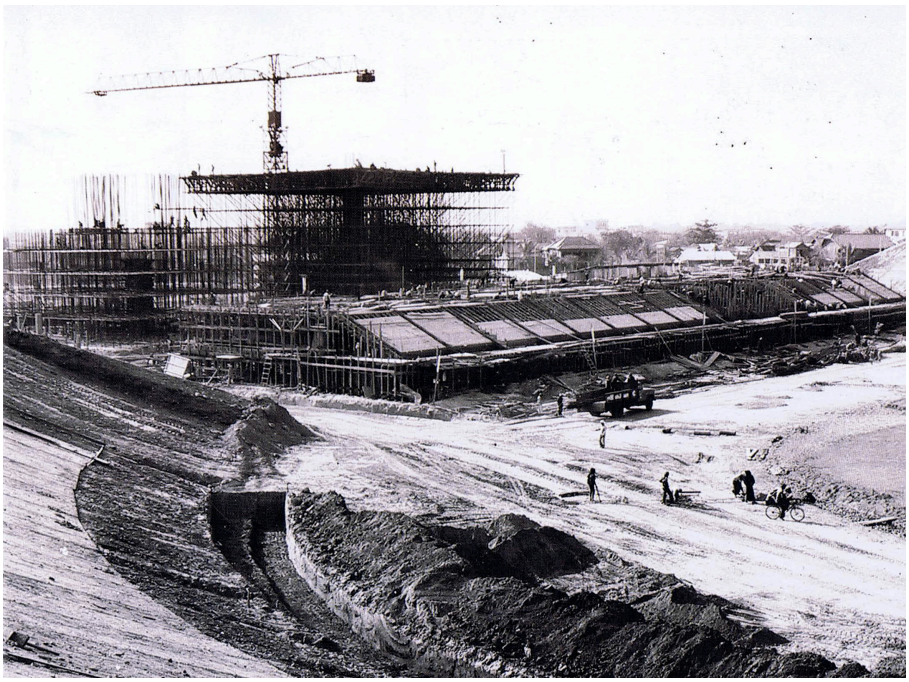


Image 3.3: Construction of the Olympic Stadium, 1962 (source: Collins and Ross 2006: 213)



Image 3.4: The recently constructed Phnom Penh Olympic Stadium, late 1963 (source: National Archives of Cambodia Box 223)

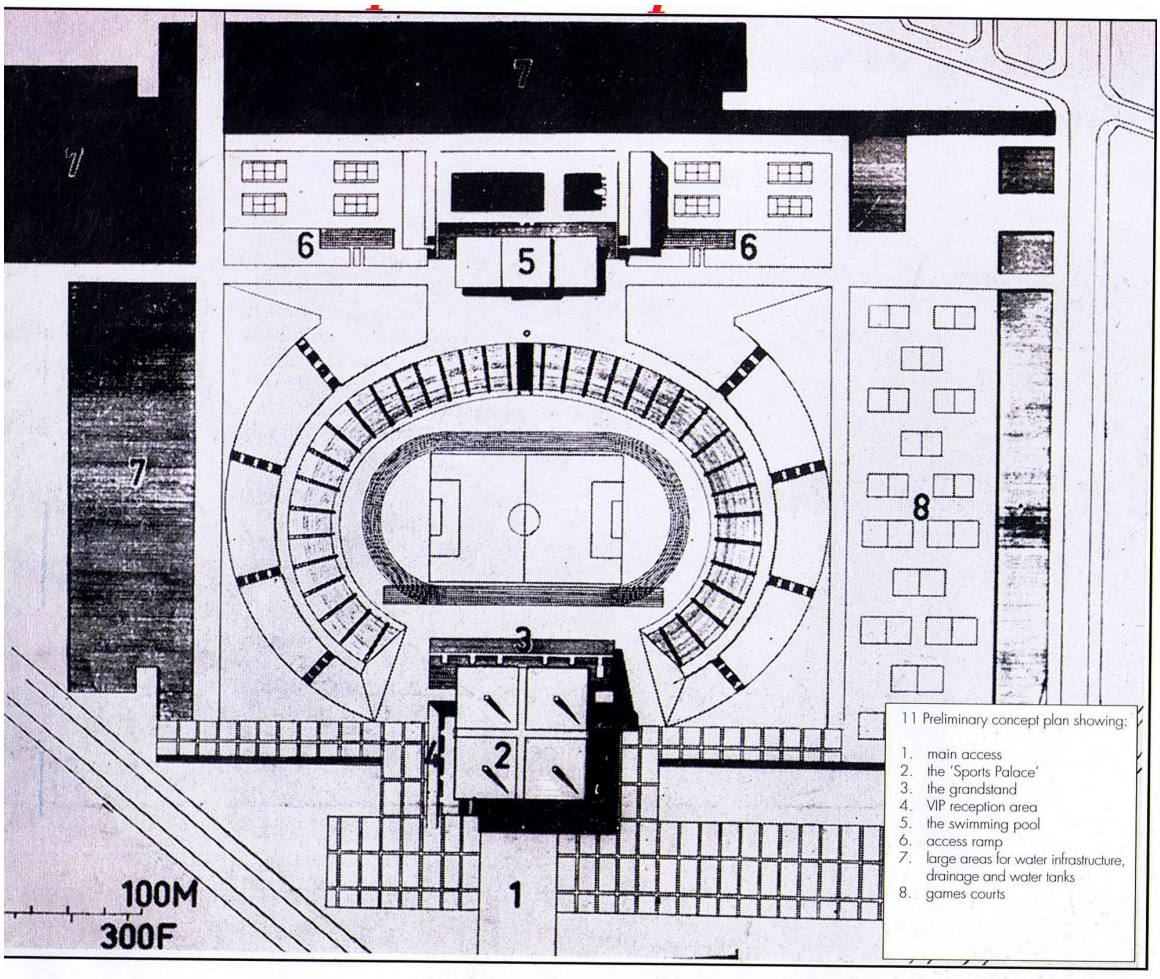


Image 3.5: Site Plan of the Olympic Stadium (source: Ross and Collins 2006: 212)

Completed in 1963 on a 40-hectare plot of land, the stadium was constructed in advance of the 3rd Southeast Asian Games in 1964. Referring to Image 3.5, the original components of the sports complex included: a main outdoor stadium with seating for 60,000 spectators; an indoor stadium with seating for 8,000 spectators; an Olympic sized swimming pool, dive tank and corresponding spectator stands for 4,000; eight tennis courts; football courts; boxing, table tennis, gymnastics and tai kwon do sports halls; an indoor gym below the swimming pool area; and, parking areas frequently used as additional space for football games.[29] The stadium served

[29] More recently, most of these areas have taken on a variety of other informal uses which are addressed in Chapter 5 and 6. For example, swimming pool spectator stands often become an informal market or shelter for aerobics dance classes during the rainy season; public restrooms have been permanently closed and are used as informal housing for stadium groundskeepers. During extended observation at the stadium, 37 informal uses were documented at the stadium (see appendix 2: Stadium Uses).

an important role in Phnom Penh during the 1960s, though internal and external political instability re-articulated many of its planned uses during the later part of the 1960s and into the 1970s.

Changes to the stadium from the 1960s to the 1990s

Violence in neighbouring Vietnam during the 1960s and early 1970s resulted in the stadium being under-utilized. The 1964 Southeast Asia Games, which were the initial reason for the construction of the stadium, were cancelled due to the unsettling conditions in the country. The stadium was used for Charles de Gaulle's famous September 1, 1966 speech in Phnom Penh, in which he called for the end of the Vietnam War (see Image 3.6). By the 1970s rapid migration to the capital was occurring and the population of the city tripled in the first few years of the 1970s, largely a result of the American bombing campaign which was occurring throughout most of eastern Cambodia (Chandler 2008). During this time the stadium and its surrounding fields became an informal refugee camp (Chandler 2008) (see Image 4.7).



Image 3.6: Charles de Gaulle Speech Phnom Penh (source: National Archives of Cambodia Box 223)



Image 3.7: Informal Housing early 1970s (source: http://www.flickr.com/photos/32421609@N07/with/3055479787/

During the first weeks of April 1975 as the Khmer Rouge surrounded Phnom Penh, the Olympic Stadium provided a site for helicopter evacuations, with many foreign embassies using the stadium area to evacuate their nationals. When the Khmer Rouge captured and began the forced evacuation of Phnom Penh on April 17, 1975, the stadium was used as a site for executing military officials and government staff connected with the Lon Nol Government (Becker 1998; personal email to author). Image 3.8, taken of a Khmer Rouge military exercise at the Olympic Stadium, is one of the rare photographs taken at the stadium during this time. Between the end of April 1975 and the fall of the Khmer Rouge on January 7, 1979 there is limited information on how the stadium (or other public spaces in the city) were utilized given that so few people remained in the city. Some remaining Khmer Rouge films which have been archived at the Bophana Audiovisual Centre in Phnom Penh, show a variety of un-dated military activities at the stadium during this period of time.

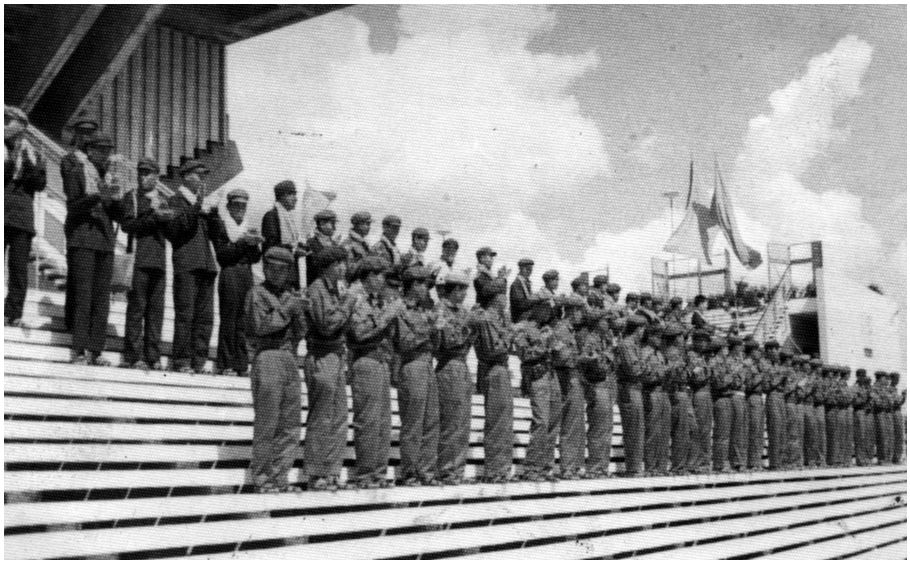


Image 3.8: Khmer Rouge exercise at the Olympic Stadium, 1975 (source: http://photosofwar.net/war-photos/pol-pot/

Following the fall of the Khmer Rouge in 1979, the stadium remained largely abandoned and underused as Khmer Rouge survivors slowly repopulated Phnom Penh. While some research participants recall the stadium being a site for exercise in the 1980s, there is limited information suggesting any formal activities occurring at the stadium during this time. Following the United Nations Transitional Authority (UNTAC) in Cambodia which ended in September 1993, the stadium slowly regained prominence in the city.

From 1993 to Today

The period following UNTAC has resulted in rapid growth in Phnom Penh and brought about land pressures and new urban challenges as a result of liberalizing economic climate. The population has grown from 634,000 in 1990 (national census) to more than 2,416,000 residents in 2012 (City of Phnom Penh, most recent population forecasts). Vann Molyvann, who has been involved in the city's planning since the 1950s, wrote in 2003 that "over the last decade [following UNTAC], the city has grown rapidly and haphazardly, spreading in tentacle like extensions of up to twenty kilometers to the north, the west, and the south"

(Molyvann 2003, p. 115). Standing at virtually any place in Phnom Penh today, this development remains evident with cranes and modern new buildings being constructed in every direction. The current density is about 5,358 inhabitants per square kilometer in a total city area of 375 square kilometers (Phnom Penh Municipality 2013).

The Olympic Stadium is located in the 7 Makara Khan, one of nine administrative districts in the Municipality of Phnom Penh. Four of these khans are considered urban districts while the remaining five are semi-urban districts which are rapidly urbanizing (Molyvann 2003: 114). Images 3.9 and 3.10 shows the four urban khans which include Doun Penh (shared in orange), Tuol Korn (shaded in yellow), Chamkar Mon (shaded in purple) and 7 Makara (shaded in red). The city itself is defined by the four urban khans, though it continues to expand to the north, south, and west to include Russey Keo (shaded in blue); Saen Sokh (shaded in light blue); Par Senchey (shaded in green); Dank Kao (shaded in mustard); and, Meanchey (shaded in teal).[30]

[30] The Khans hold administrative importance in civic affairs with elected officials coming from each of the Khans. Directions and addresses within the city are understood in relation to the Khan system.

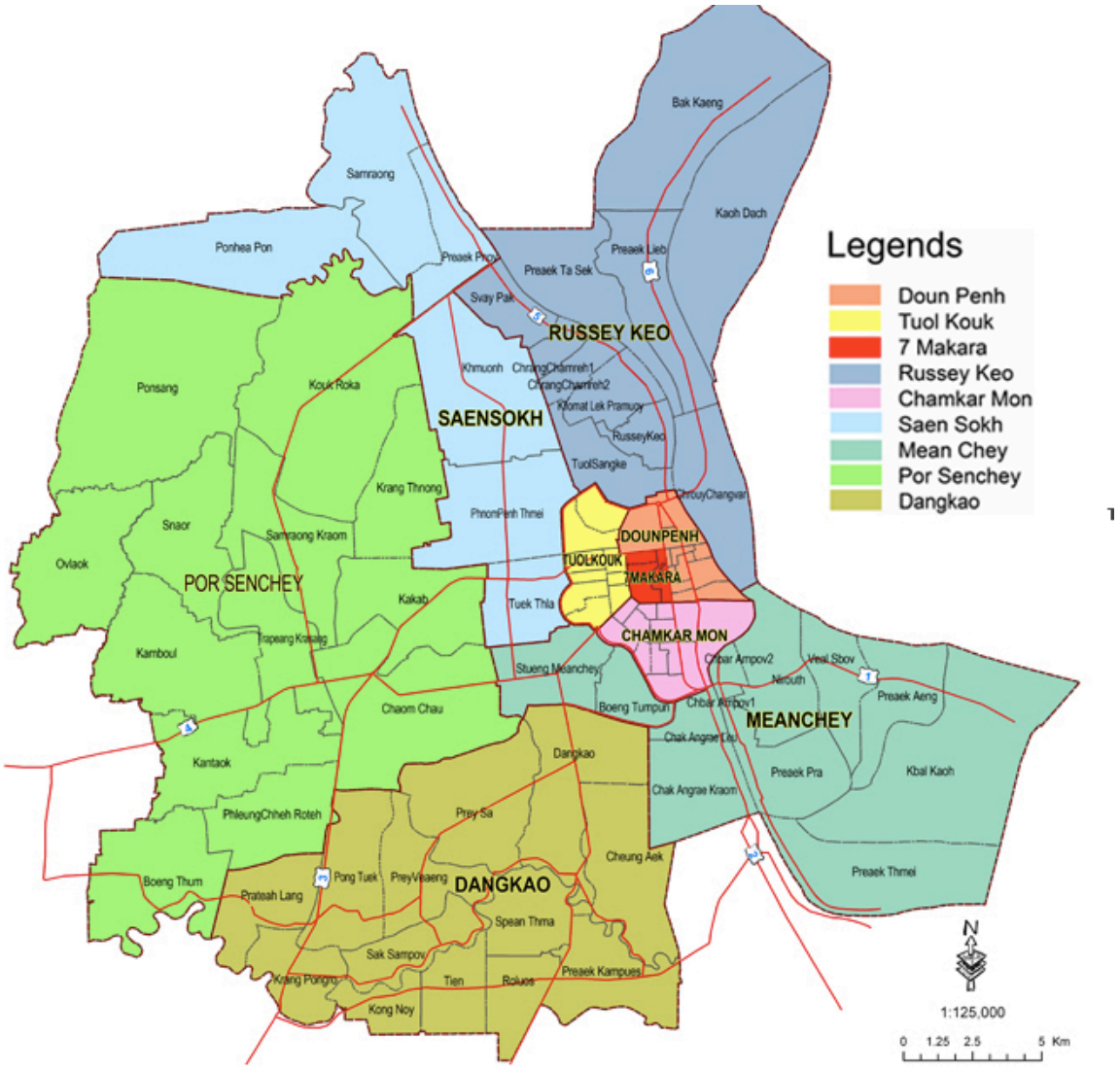


Image 3.9: The Municipality of Phnom Penh (source: Phnom Penh City Hall http://www.phnompenh.gov.kh/district.php)

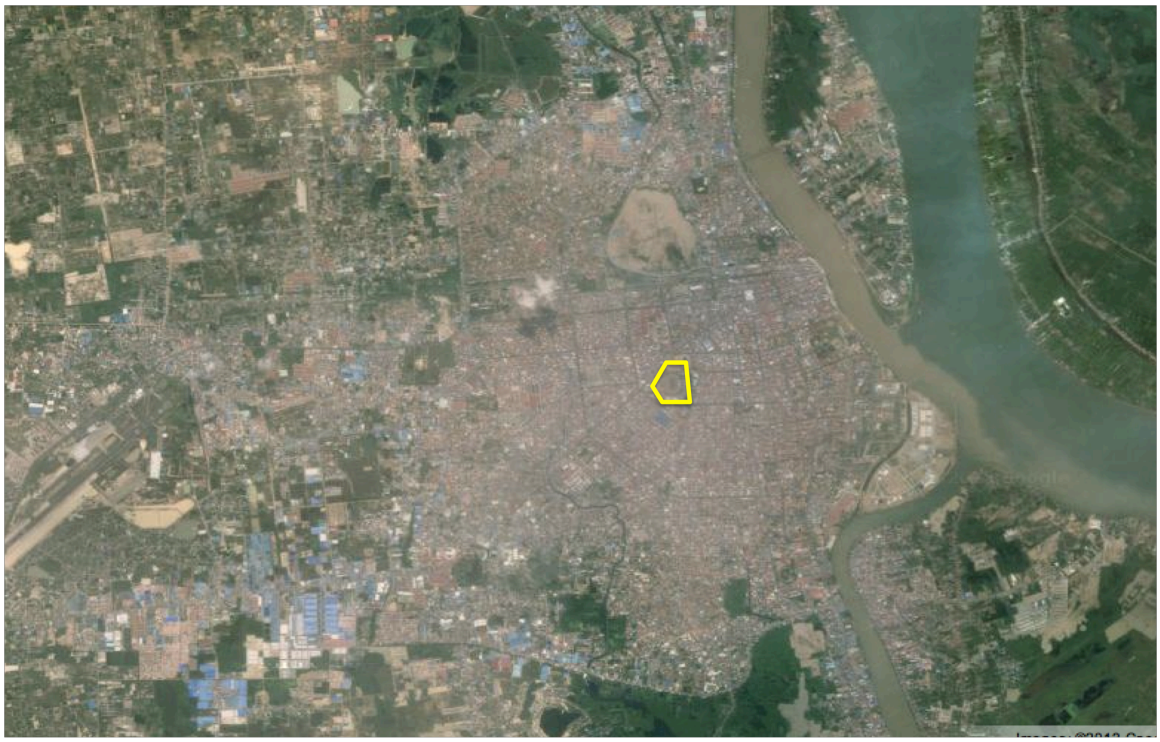


Image 3.10: The Municipality of Phnom Penh (2) (with stadium bounded in yellow) (source: Google Earth, adapted by author)

As noted, Phnom Penh's Olympic Stadium is located in Khan 7 Makara in the center of Phnom Penh. This is one of the densest and heavily population districts in the city, and was heavily developed following independence (see Image 3.11 and 3.12). Image 3.12 illuminates the size and scale of the stadium complex in relation to the city. The growing density in Phnom Penh coupled with the location of the stadium at the center of the city has presented pressures and challenges to the future of this public space (this is addressed in detail in Chapter 6).

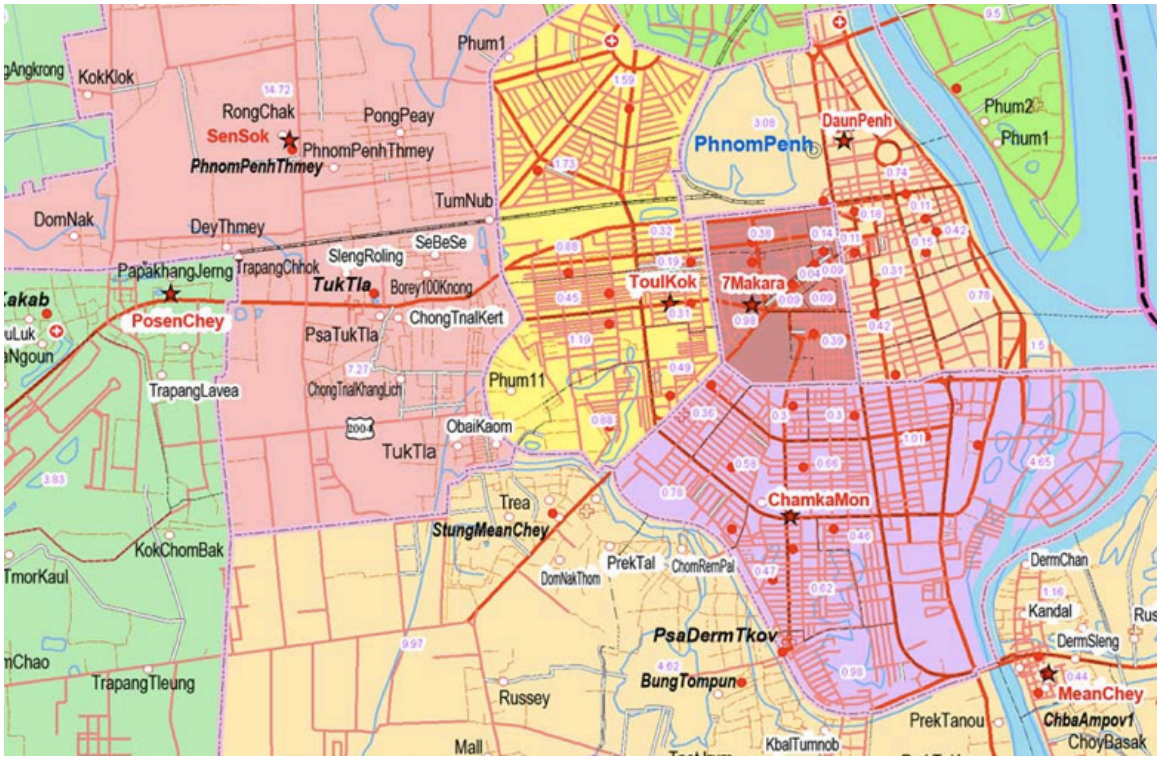


Image 3.11: Administrative Map, Khan 7 Makara (source: Phnom Penh City Hall, http://www.phnompenh.gov.kh/district.php)

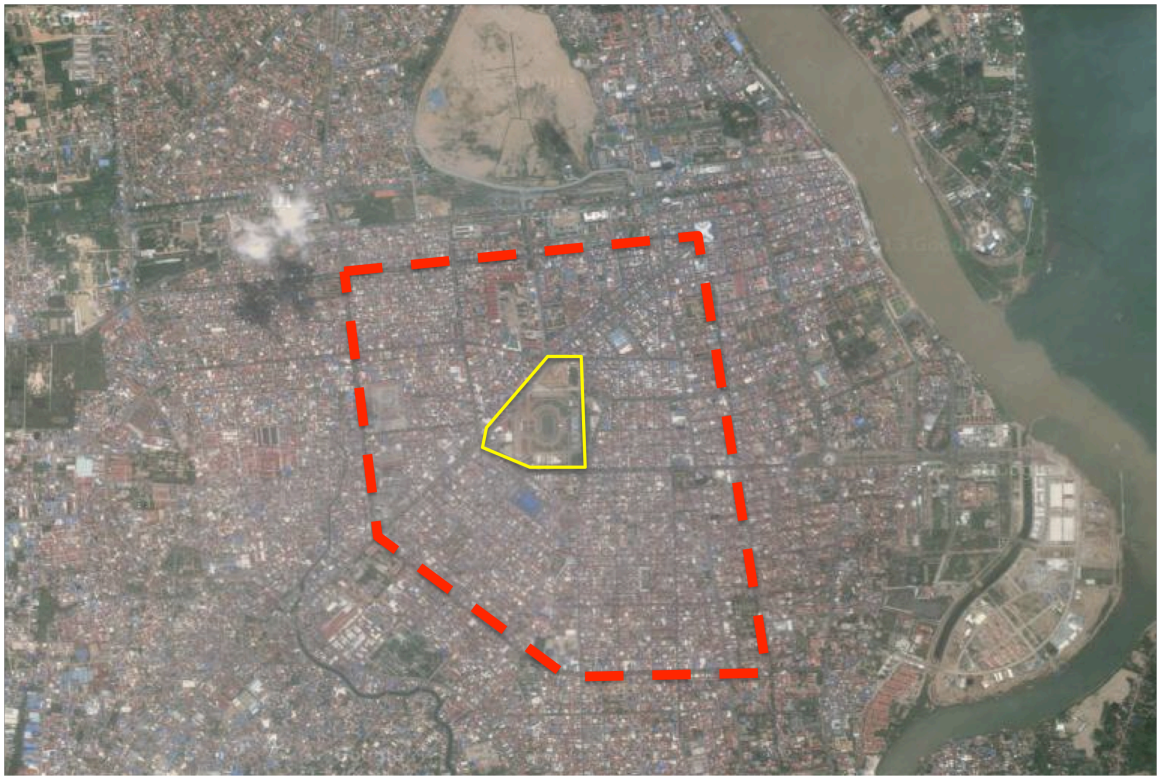


Image 3.12: 7 Makara (bounded in red, with stadium bounded in yellow) (source: Google Earth, adapted by author)

In 2000, pieces of the Olympic Stadium Complex redeveloped by the Taiwanese development Firm the Yuanta Group in exchange for some of the land on the periphery of the stadium including the area which is now City Mall. Since this time significant development has occurred around the stadium itself, illustrated in google earth images taken in 2000 and 2012 (see Images 3.13 and 3.14). Referring to Image 3.14, this development includes: City Mall, a 200,000 s.f. three level shopping complex near the southwest corner of the stadium; a gas station was built in 2006 on the southwest corner of the stadium at the intersection of Monireth (also referred to as Charles de Gaulle Blvd) and Sihanouk Blvds; two and three level commercial space built on the border of the stadium property along Sihanouk Blvd (roughly 800 meters of storefront); underground parking built in 2006 at the corner of Monireth and Sihanouk Blvd; market stalls built along Monireth and Street 182 which were dismantled in 2010 for the development of another shopping centre, business park and hotel, which at the time of writing, are being constructed (images of these new developments are included in Chapter 6). Images 3.15 and 3.16 were

taken of the stadium in 2011. A contemporary map of Phnom Penh (see Image 3.17) has been included, showing the stadium in relation to the rest of the city and the streets and boulevards referred to throughout this thesis.



Image 3.13: Google earth image of the Stadium, 2000 (source: google earth)



Image 3.14: Google earth image of the Stadium, 2010 (source: google earth)



Image 3.15: Stadium from the main entrance, 2011 (source: author)



Image 3.16: Main Stadium, 2011 (source: author)

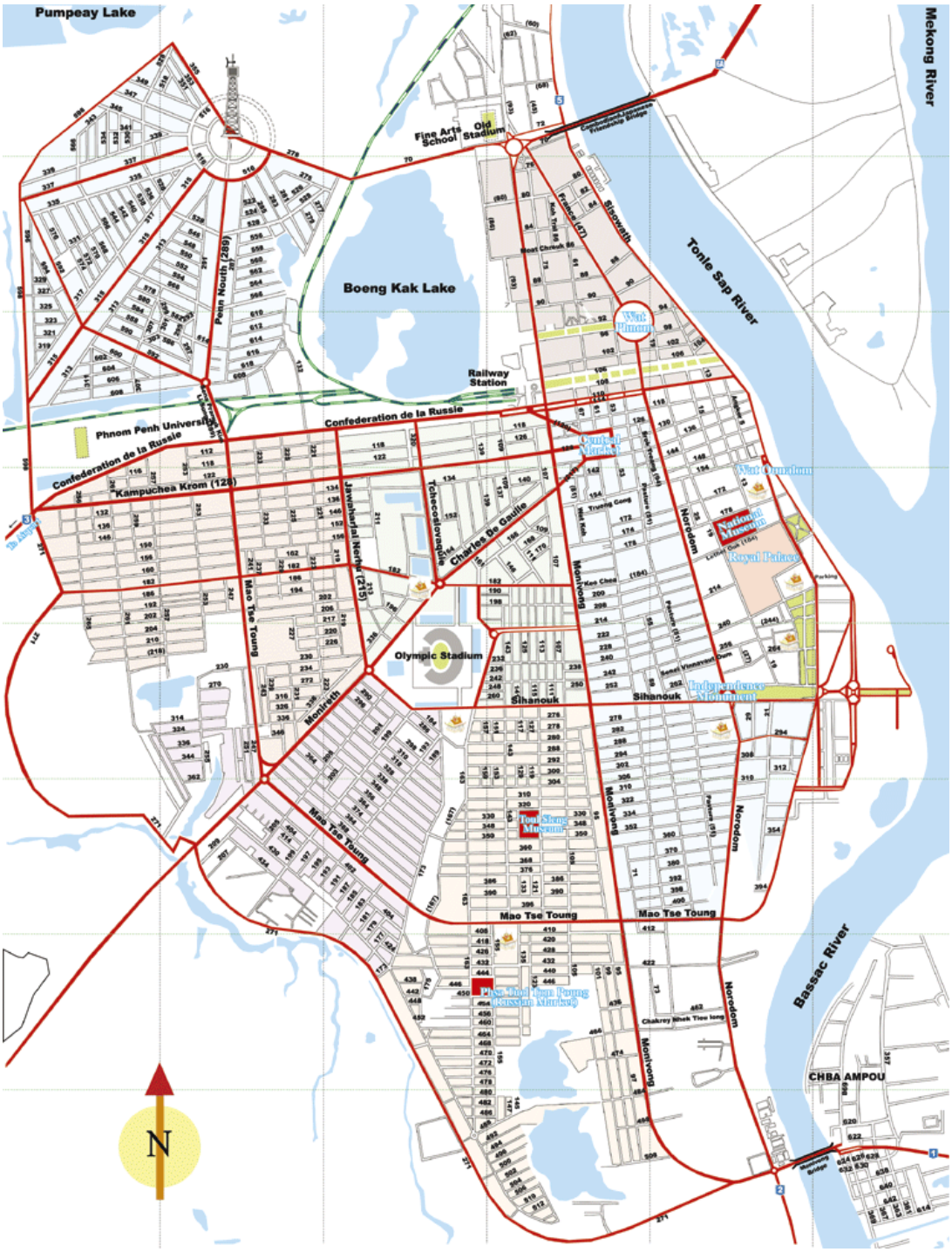


Image 3.17: Map of Phnom Penh (2010) (source: http://www.cambodiatraveltrails.com)[31]

[31] Note: This map was included because of the clarity of street names in English despite it being produced in 2010. It should be noted that Boeng Kak Lake has now been completely filled in.

The rapid changes that are occurring to and around the stadium are having profound affects on the current land use and development. The changes addressed in this section serve to contextualize Phnom Penh's Olympic Stadium and to orient the reader to the geographical and historical setting of the stadium. The historical and contemporary changes that I have introduced here are discussed within the context of my empirical research in Chapters 4-6. Having discussed and contextualized the section of the Olympic Stadium as a case study, I return to the research methods used in undertaking this research.

3.1.3 *Research Methods*

Within the Olympic Stadium case study, the research methods utilized over the course of this fieldwork included semi-structured interviews, archival research and participant observation. In the following sections, I describe these various research methods as they were employed in the field.

3.1.3.1 Interviews

Interviewing is not a static method and in this research interviewing has been used as a flexible and fluid research method that has been adapted to various people and contexts. Drawing on grounded theory (which I discuss later in this chapter), semi-structured interviews were used to gather data which was broad enough to cover a range of experiences and topics and yet specific enough to elicit research participants' experiences and the points of discussion they were most prepared to talk about (Charmaz and Belgrave 2012: 350). To ensure that I was able to collect sufficient data on a range of topics related to this project, shorter and often more stadium-focused interviews were generally undertaken at the stadium and longer interviews focused on a broader range of planning issues were undertaken at other locations in the city. However, the range of data collected in both contexts was broad and diverse and this is not to say that research participants at the stadium were dissuaded from commenting on broader themes or topics and vice-versa.

A total of 95 people were interviewed in this research project. Thirty-eight of these interviews were undertaken at the Olympic Stadium and 57 were undertaken elsewhere (see Appendix 3: Interview Research Participants). Interviews at the stadium were generally shorter, informal and often more focused on uses and meanings at the stadium, though by no means were these interviews constrained to the stadium as a topic. Interviews undertaken elsewhere were pre-arranged, often more formal and focused on both the stadium and broader urban and historical topics. Both laypeople/general stakeholders and stakeholders with professional, academic or professional interest in the research topic participated in this research. For all interviews, a semi-structured format whereby only a brief outline and broad questions were introduced at the start of the interviews worked well to ensure participants had some control of the rhythm of the conversation (Corbetta 2003: 270). Following initial questions surrounding participants backgrounds, positions and perspectives, a series of semi-structured questions were asked. While I sought to learn about participants perspectives, I respected participants different levels of comfort and willingness to share information about their lives. Throughout the empirical chapters that follow, I strive to introduce participants with background on their lives, providing positionality and context to their comments. As a caveat, where participants are introduced more than once in the empirical material, reference is made to earlier introductions.

In most cases, more specific questions were asked where and when appropriate, often as follow-up questions, or as points of clarification. In all cases, I was careful to ensure a high level of clarity in the research questions, and reviewed and revised research questions based on feedback from participants and my own reflective practice listening to interview recordings (Johnson and Rowlands 2012: 102). A formal pilot study was not undertaken, but the research questions were adapted following the early stage of research once I had developed more sufficient context and experience in the field.

Laypeople interviewed at the stadium and elsewhere

Thirty-eight interviews were undertaken with laypeople at the Olympic Stadium and an additional ten interviews with laypeople took place elsewhere. I had hoped that short semi-structured informal interviews at the stadium would provide data surrounding use and meaning of the stadium. I planned to interview 30 people of various ages at the stadium, a number I believed would provide a diverse representation for analysis. I generally solicited research involvement quite casually, following some informal introduction to myself and the research project. If a potential research participant expressed interest, double-sided project information sheets in English and Khmer were provided (see Appendix 4: Project Information Sheet). Many people offered to be interviewed immediately, which was the most convenient time for participants. Because I was visiting the stadium so often, some people re-approached me either in person or via text message at a later period if they were interested in participating in the research. Fifty project information sheets were distributed over a 5-month period.

I approached a maximum of seven potential participants per week (though some weeks this number was less). This was done to ensure that I was as available and flexible for research participants as possible, and that I would provide myself with sufficient time for transcription and reflection after each interview. More, I believed that blanket canvassing or advertising for research participants might draw unnecessary attention while I was at the stadium or potentially make people who had agreed to participate feel uncomfortable or noticed.

Interviews at the stadium were undertaken in a variety of locations, mostly sitting around the indoor or outdoor stadium (refer to earlier Image 3.5) and lasted anywhere from 2 to 45 minutes. These interviews were undertaken in the early morning (5am-7:30am) and in the early evening (4:30pm-8pm), the periods when it was light enough to undertake the interview but not too hot.[32] These times generally correspond to the dominant periods when the stadium is busiest.

[32] The stadium has large flood lights but these are only turned on during special events or evening concerts.

Research participants had the option of undertaking the interview in English or in Khmer with the assistance of a translator, and 6 interviews were undertaken in Khmer, 3 in a combination of Khmer and English and 29 in English. Following a brief introduction to the interview and project, research participants were requested to provide either written consent (see appendix 5: Project Consent Form) or provide digitally recorded oral consent. While most participants provided written consent, some participants felt more comfortable providing recorded oral consent. There are some cultural dynamics to providing signatures in Cambodia, and oral consent effectively navigated these dimensions whilst also fulfilling my obligation to follow the university's formal research ethics procedures.[33]

Basic language training while in Cambodia enabled me to exchange complimentary introductions, though I was unable to undertake interviews in Khmer. Where a translator was used, every effort was made to clarify points and re-phrase questions where they seemed unclear. Interviews were digitally recorded with the exception of 3 interviews (which were all undertaken in English). Recordings of the conversations were transcribed by both myself and the research assistant (in English) to check for accuracy. Five of the Khmer or Khmer/English interview transcriptions were re-translated (once digitally distorted and anonymized) by a third translator to ensure a high level of accuracy. Following each interview I provided participants with a brief follow up thank you letter and my contact details (see appendix 6: Interview Conclusion Sheet) should they wish to see a copy of their interview transcription.

Though the research project was designed to solicit involvement from people both at the stadium and elsewhere, interviews at the stadium (both in English and Khmer) proved more difficult than those undertaken elsewhere. There is a very real fear of criticizing, or seen to be criticizing the current government (especially in public), and because of this not all participants addressed issues surrounding urban

[33] In addition to following Newcastle University Ethics process and guidelines, I also followed professional research resources such as the American Anthropological Association's Code of Ethics to ensure that my own research practice was in keeping with an appropriate ethical research framework whilst meeting the unique cultural dynamics in the field. See: Code of Ethics of the American Anthropological Association, February 2009. Accessed from: http://www.aaanet.org/issues/policy-advocacy/upload/AAA-Ethics-Code-2009.pdf.

planning or the future of the stadium. I was sensitive to this, and some of these interviews comprised broader and more general discussions surrounding stadium usage.

Language proved to be another challenge in some cases, and the use of a translator created interview dynamics that I was worried would draw more attention from other people in the area. Though this was never raised as a concern, after the first few interviews, I became increasingly aware of ensuring that interviews were undertaken at an area of the stadium that had some privacy. A smaller number of research participants requested the interviews to be undertaken in Khmer than I anticipated, which resulted in this being less of an issue than I had expected.[34] Regardless, this raises an important point about the methodological significance of translation which is addressed in various ways by researchers in the social sciences. I find Wong and Poon's (2011) argument that cross-cultural translation is a process in which translators are not just 'technicians' producing text in different languages (Wong and Poon 2011: 151) helpful in understanding the process of translation as complex and one which requires attention. For Wong and Poon, the process of translation brings to surface unique methodological considerations surrounding interpretation and communication cross-culturally which requires dialogue and discussion to ensure that the "richness embedded in the research data" is translated appropriately (Wong and Poon 2010: 151). Remi et al (2010) highlight the significance of meaning in translation and argue that researchers need to engage with understanding meaning (Remi et al 2010: 19). They suggest that understanding and interpreting meaning is a significant challenge and that in these cases where clarification is necessary, entire sections of discussions should be reviewed and discussed to arrive at the closest meaning (Remi et al 2010: 19). The way in which this challenge was navigated is discussed in more detail later in this chapter in a discussion of the relationship that developed between my research assistant and myself. That said, we spent significant time

[34] English is seen as an important language in Cambodia particularly in business and higher education. Because of this, many people living in Phnom Penh speak some English. Generally people working in professional capacities or services speak English. I suspect this would have been a much more challenging dynamic had the project been undertaken in a rural context.

reflecting on and discussing language dynamics and areas of clarification in interviews. These discussions were also summarized and appended to interview transcriptions, and were included in the data analysis process.

An additional ten laypeople took part in this research at locations other than the Olympic Stadium. These interviews, which occurred primarily in coffee shops, were generally solicited in advance in the same way as the stakeholders described in the subsection which follows. These interviews took place with people interested in the research questions but without a formal professional, research or academic interest in the subject. These participants became involved in the research project through informal snowballing techniques to solicit participant involvement. Often, participants would refer friends or family members who they believed would be interested in participating in the research. I would then follow-up with these participants with a formal interview request letter. In two cases, the request was more informal and undertaken on the telephone. All participants in this group were provided with a Project Information Sheet (see Appendix 4). It should be noted that nine of these interviews took place in English with one taking place in Khmer with the informal translation support of the participants Son.

Stakeholders (related professional, research, academic interests)

The remaining primary data collected in Phnom Penh came from semi-structured in-depth interviews undertaken with a variety of people involved in, or interested in, urban related issues. This included planners, academics, politicians or people with some professional or academic interest in urban related issues in Phnom Penh. This interest was broadly defined and includes a range of people and perspectives with both formal and informal professional interest. During my first months in Phnom Penh I spent a great deal of time visiting universities, civic offices, research institutes, NGOs, and attending related public lectures and events. In addition to this, I spent significant time doing background research on actors involved with urban planning in Phnom Penh who I hoped to interview. Though I had met several potential research participants in advance through networking, all

participants were formally asked for an interview in email or by telephone and were provided with a project information sheet in Khmer and English (see Appendix 4) in advance. I also wrote several of these participants a formal interview request letter and where necessary or appropriate, attached a letter from my research supervisor at Newcastle University (see Appendix 7: Research Supervisor Letter).

I had planned to undertake 30 of these longer semi-structured interviews but several research participants then provided the information of colleagues or friends who they thought would provide additional insight. This informal snowballing resulted in an additional 19 in-depth interviews being undertaken. A total of 47 interviews were undertaken in English with one being undertaken in a combination of English and French. The option of a Khmer translator was not requested by any of these interview participants. English is widely used in Phnom Penh, particularly in professional, government and business environments.

I offered to meet research participants at a convenient location of their choice. This included primarily participants' places of work, coffee shops or restaurants.[35] The interviews began with written or digitally recorded consent, a brief introduction and an informal outline of the interview questions I hoped to ask. All interviews were recorded digitally and transcribed. All research participants were offered transcriptions of their interviews. One research participant asked for a copy of her transcribed interview which was provided within seven days and approved without changes by the participant.

Though I followed broadly the same flexible and fluid format in each interview, these interviews were informal, driven by the research participant to discuss the research areas they were comfortable with. Because these participants came from diverse backgrounds and occupations, there was a strong mix of discussion and adequate research material for analysis to address my broad research questions. These interviews lasted between 20 minutes and 3 hours and 45 minutes, with most interviews lasting approximately 1 hour. Following each

[35] Where coffee shops or restaurants were used, I always offered to purchase the beverages or food where appropriate.

interview I provided participants with a brief thank you letter and my contact details (see appendix 3.6: Interview Conclusion Sheet). I briefly discuss some of the dynamics of interviews including research assistance, demographic dynamics and reciprocity before moving on to discuss the other research methods I utilized.

Research Assistance

Before beginning the data collection phase of this research I had tried to find a local translator / research assistant who would be interested in collaborating on the research project in a mutually beneficial arrangement. I had hoped I would be able to find a postgraduate student or someone interested in public space related issues in Phnom Penh whom I could hire as a translator but who would be able to draw from the research experience. I had made contact with various universities and departments, and posted adverts with two universities. I hired a recent architecture graduate named Vuthy who was interested in translating interviews and assisting with the research project, but in addition to her full-time job. With a background in urban development and an interest in public space, she had related experience and was interested in further developing her qualitative research skills.

After meeting on several occasions to discuss, reflect and solicit feedback from her on the research process and to probe for potential areas of collaboration, Vuthy expressed her preference to be paid hourly. Though I had hoped to develop more of a collaboratory approach, I respected her position and continued to pay her hourly for her work based on the rate for a degree holding junior research assistant as was suggested by staff at the university. Generally, we would agree on a set number of hours per week to meet at the stadium regardless of whether we had interviews or not. Sometimes we would set specific interviews or tasks (primarily translations or interview discussions) to do on a specific date in advance, and other times we would meet more informally without any set tasks.

Generally I found the process of undertaking the interviews in Khmer more challenging as they involved breaks in conversation for translation which disrupted conversation flow. Though research participants seemed to respond positively to

Vuthy and her efforts to assist with communication, these interviews were generally shorter and the conversations somewhat less developed. I found that during interviews undertaken in English, participants spoke more freely and were more inclined to open up, even in instances where clarification or explanation of English words was required. During the times that we sat at the stadium, Vuthy provided valuable insight into the reflexive process and shared her thoughts about the stadium, life in Phnom Penh, and the research methods, which were quite helpful.

Ethical Issues During Interviews

Ethics are everyday issues of research practice and were central to the way in which I engaged in research in Cambodia (Israel and Hay 2006: 7). Guillemin and Gillam (2004) propose that there are two different dimensions to ethics in research: procedural ethics and 'ethics in practice' (Guillemin and Gillam: 2004: 262). Procedural ethics involves following various ethics committee and institutional processes while ethics in practice surround the day-to-day issues of engaging appropriately in research to ensure that research is not harmful, appropriate and keeps with accepted standards of research practice (Guillemin and Gillam 2004: 263). While I acquired the appropriate ethics forms and approval and acted within my stated actions and objectives, I held an acute awareness of the everyday nature of ethics in practice throughout this study. The everyday nature of ethics took shape in a variety of ways and was particularly important within my methodological approach. Mollinga (2008) discusses methodological approaches in terms of negotiation, a term I find helpful in describing how various research methods were used and negotiated to account for cultural, communicative, political and social boundaries while maintaining both the procedural and day-to-day ethics of my work (Mollinga 2008: 1). In particular, political sensitivity became a central and defining feature of my fieldwork in Cambodia, and substantial attention was necessarily paid to developing and negotiating an approach to methods that addressed these unexpected dynamics. For example, while I had not intended to offer research participants the option of oral consent in the interview process, this was a way in which I navigated the ethical dimensions of this research within the unique contexts

of the field. Several participants were hesitant to sign their names, with some commenting on fear and the political climate in Cambodia as reasons for not wanting to sign consent forms. Recorded oral consent eased this fear, demonstrated a level of sensitivity to the unique context of Cambodia, and enabled me to meet the ethical dynamics of this research within the context of my host university.

Criticizing politicians, government structure or organization, the political decision making process, or corruption, in any sort of way is a difficult and highly sensitive issue in Cambodia (this is central to the theme of security which emerges in Chapter 5). Whilst I arrived in Phnom Penh somewhat unaware of the complexities of this, I quickly learnt that even talking about planning, land use, or urban growth in such a way that could be construed as controversial, could make research participants uncomfortable, and ran the risk of participants feeling unsafe. Duncan and Watson (2010) warn that researchers, as "cultural and historical 'outsiders'", need to be vigilant about the assumptions we hold and open to learning "from people about the impact that the research process [has] on their lives" (Duncan and Watson 2010: 50). This vigilance took form in different ways and was critically important throughout this research project.

First, during interviews, research participants were assured that all information would be anonymous and if recorded, digitally distorted. Alias names have been used throughout this thesis. I maintained professional integrity and honesty, and attempted to be as open and genuine as possible, to gain the trust of the people who participated in this project. I also reiterated that research participants could decline to answer any question or discussion point and tried to be sensitive to what I perceived to be hesitations on sensitive topics. Where questions were raised that could be construed as politically sensitive, I tried to phrase them in such a way that they could be answered or avoided without having to address or touch on potential political dimensions.

Second, I interviewed a small number of public figures who offered permission to use their names directly in the research. While it would have been

appropriate to use these names where direct quotes are used in the text, I had also interviewed other people who may have been affiliated and who I had previously ensured anonymity. Careful to avoid any potential situations where anonymity could be revealed and to avoid any potential issues arising around anonymity, I have given alias names to all research participants. I have also avoided providing context to participants comments where they would jeopardize anonymity. The only exception is the architect of the stadium, His Excellency Mr. Vann Molyvann.[36] Mr. Molyvann agreed to let me use his direct quotes in my research and because they directly relate to the stadium and his unique perspective as its architect, I have chosen to use his name in this text. It would have been very difficult to provide context to his quotes without his position being recognized.

Generational and Migratory Demographic Dynamics

There are generational and urban migratory dynamics to the design of this research and the interviews which I did not expect to be a primary issue when this project was being designed. Though Chapter 4 and 5 develop this, it is important to recognize my limited understanding of the urban population demographics in relation to Khmer Rouge violence prior to undertaking fieldwork.

As a direct result of Khmer Rouge violence, Cambodia has one of the youngest populations with the majority of the population born after the fall of the Khmer Rouge in 1979. In Phnom Penh 65.3 percent of the population is under the age of 30 (most recent 2008 unpublished data, National Committee for Population and Development). Because of this, my initial research interest in connecting to urban memories of Phnom Penh before the Khmer Rouge, shifted to include a significant second-generation dynamic. Because the majority of people who use public space in Phnom Penh were born after 1979, research questions surrounding both Phnom Penh before 1975 and Khmer Rouge violence, were often linked to the stories younger participants learnt through their parents and extended family.

[36] I have checked with those research participants who had offered for me to use their real names to ensure I had permission to use aliases.

Research questions surrounding Phnom Penh before 1975 were addressed with an awareness of these dynamics.

Research questions were recalibrated early in the research collection phase so participants were able to share their experiences as second-generation residents. Hesse-Biber (2010) discusses this process as the 'iterative' factor in mixed-method research, whereby the question-making process interacts with empirical data in a process which moves back and forth between research questions, methods and data analysis in such a way that a more complex set of questions can emerge (Hesse-Biber 2010: 46). This provided dimensions to this project which I had not envisioned and which I believe have made this project richer by accounting for the realities of Phnom Penh's current demographics. Several of the themes addressed in subsequent chapters highlight and built on these dynamics. I also discuss the dynamics of generation and migration as future directions of this research in Chapter 7.

Sharing Time and Reciprocity

So many people shared their time with me in the interview process. One of my concerns was taking this time, knowing that participants were busy with contending and more pressing priorities. After most interviews, I offered any related assistance (where this was appropriate). Several participants requested my help editing their own research papers, graduate school applications or resumes (this included one masters thesis; three chapters of a doctoral dissertation; a research paper; and several CVs and various applications). I also became involved with two of the academic institutions in Phnom Penh, giving two guest lecture presentations and serving as a guest judge at student presentations. I continue to help one participant with his relocation to Canada where he is undertaking doctoral studies.

Reciprocity became a vehicle to address my own ethical dilemmas of undertaking fieldwork in Phnom Penh. I felt that sharing my time with participants in whatever capacity was helpful was an appropriate way to demonstrate my appreciation for the time research participants shared with me. While I felt that the

time I spent assisting participants was a meaningful way to give back, it actually provided insight into some of the topical issues people face in Phnom Penh. Reviewing research and academic work and applications in particular, was helpful in enabling me to better understand how Cambodian students and researchers deal with and mediate the political realities in the country.

For me, one of the greatest concerns of this research project is the awareness that I have taken time from people, many of whom face quite difficult economic realities. Whilst sharing findings back with research participants (Valentine 2001), sharing my time, and striving to show a genuine appreciation were ways that attempted to mediate this, for me a bottom line in this research is that I cannot equalize or repay the participants who shared their time.

3.1.3.2 *Participant Observation*

Over the course of the fieldwork, I spent more than 500 hours formally observing public space in Phnom Penh. Though most of these hours were spent at the Olympic Stadium, I also spent time at other public spaces in the city. Much of this time was initially spent sitting or walking around the space, though I also used the space for exercise (running and Khmer dance class) which provided another perspective to observations. During these periods of observations, I would often informally chat with people, solicit project involvement, or spend time each day writing in my research journal. These periods of observation gave me the opportunity to learn a great deal about the context of how public spaces in the city are used. In discussing ethnographic participant observation, Iacono et al highlight the benefits of sustained observations in gaining insight into contextual conditions of a particular case study (Iacono et al 2009: 40). Li draws similar conclusions about this research method by enabling a researcher to "observe what people do in "real life" contexts" (Li 2008: 101). The context which I acquired through sustained observations would also come up in interviews, where research participants would discuss specific context or uses in public space with which I could then better understand and relate to.

It is important to comment on the ethical dynamics of participant observation. Given the size and scale of the spaces in which I was observing, it would have been impossible to obtain consent from people using these spaces. The informal nature of my visits to the stadium and other public spaces was used primarily to develop a contextual understanding of public space and I did not draw overt attention to myself. To mediate the dynamics of the ethics of this method, I avoided sustained observations in specific areas or of specific people and remained sensitive to the cultural dimensions of taking photographs or field notes. I also demonstrated sensitivity in taking photographs while in public spaces.

3.1.3.3 *Archival Research and Images*

In addition to interview data and observations, historical material surrounding Phnom Penh and in particular the Olympic Stadium, came from a variety of sources. Written testimony about the evacuation of Phnom Penh on April 17, 1975 and photographs and city plans of the stadium site came from the National Archives of Cambodia. Additional historical photographs and video footage taken at the Olympic Stadium during the 1960s and 1970s were used from Bophana Audiovisual Centre. Though I was not able to reproduce some of this material at Bophana Centre because of current government policy, detailed notes were taken. The National Archives of Cambodia charges fees for the reproduction of some archival material, and some is not eligible for reproduction because of current government policy, and so I reproduced some archival material where this was appropriate and permitted. The Government remains hesitant to allow local and foreign researchers to copy information directly related to the genocide. The detailed notes taken from this material was sufficient for the purposes of my study and integrated into the analysis process of the research material. I was fortunate enough to obtain print copies of material specific to the stadium and city planning during the 1960s from Vann Molyvann's private collection.

As Hay (2010) points out, it is important to keep in mind the power relations inherent in surviving archival materials (Hay 2010: 183). Many of Cambodia's

national archives were lost during the time of the Khmer Rouge (due both to purposeful destruction at the National Library and to inadequate preservation). More, many of the archives that exist today, particularly Khmer Rouge documents, are not accessible to foreign researchers for political reasons. That said, the archives were primarily used as a resource to collect urban images relevant to the historical accounts told by interview participants. They provided some visual aspect to the various topics that research participants shared with me and provided an interesting reference point to various historical periods. I have used images sparingly in this thesis, and with an awareness of the dynamics of power which operate in both capturing images and reproducing archived images. Banks (2007) writes of these dynamics in discussing visual images and qualitative research bringing attention to the dynamics of power surrounding images. Questions surrounding who has taken the image, for what purpose, and from what frame of reference need to be considered when visual images inform qualitative research. Where comment and analysis has been undertaken of particular images in this thesis, I have attempted to address the perspective from which they have been taken. Where the images are my own, I have engaged in a reflective practice of representation and perspective and have elaborated on these dynamics in the text also.

3.1.4 *Data-Analysis*

I used the principles of grounded theory as the foundation to both collect and analyze the primary data collected in Phnom Penh (Charmaz and Belgrave 2012: 347). A grounded theory approach was chosen because this style of research analysis provided the best method to enable the data to 'speak' whilst also addressing the fact that multiple knowledges exist simultaneously (Charmaz and Belgrave 2012: 349). Following the principles of grounded theory, themes and concepts were solicited from the data rather than through the imposition of a theory on the data (Glaser and Strauss 1967; Silverman 2011). The process of listening to the data and deriving themes from it, took place throughout the course of this

fieldwork and was not just contained to the formal data analysis phase of this project.

While I had planned to and set aside a significant period of time after having left Phnom Penh to analyze the data, a significant amount of data analysis actually occurred while I was in the field. I transcribed most of the interviews while in the field. In the field I was constantly re-reading transcriptions and re-playing interview recordings during my free time, making notes in the margins and linking the transcriptions to notes taken during interviews and the detailed reflections done after interviews. Given the nature of this research and because so many of the research participants provided contemporary examples of various spaces in the interviews, I also often would visit these sites to gain a contextual understanding. For example, one research participant shared with me during an interview his frustration surrounding the construction of a gas station on his old childhood playing field. I later visited the gas station to attempt to gain a better understanding of his discussion point. Images and field notes taken from these spaces and were then also integrated into the margins of the various transcriptions and included in the data analysis process. This was undertaken to balance and mitigate the potential challenges of coding (Alvesson and Skoldberg 2000: 27) and to ensure that my own frames or reference, position and interpretations were noted and considered and reflected upon.

The formal phase of data analysis occurred shortly after my return from Phnom Penh. I continued a thematic approach to analysis and utilized TAMS Analyzer, an open-source qualitative and ethnographic data analysis and management tool to open-code the data (including images and margin notes).[37] I then printed the codes and re-read the code-sets several times, highlighting the inter-relationships between various concepts, paying attention to hesitations, silences, tones and emotional expressions. I developed several themes from the primary data, and many of these themes were then explored in relation to other emerging themes to develop a coherent series of empirical chapters. For example,

[37] The Tams Analyzer program is available for download at: http://tamsys.sourceforge.net/ (accessed 3 May 2011).

while I had initially developed 'security', 'trust' and 'fear' in Phnom Penh as three separate themes that emerged from empirical data, I then explored these themes in relation to each other and a broader theme of contemporary social dynamics. I then integrated this theme within Chapter 5, which explores legacies of the Khmer Rouge within public space. Similarly, while 'urban development and growth' and 'politics' were different themes that emerged in the empirical data, there was significant overlap related to how these themes were discussed. As such, they were addressed in Chapter 6, which looks at planning and the politics of growth in contemporary Phnom Penh. Each of the empirical chapters which follows further discusses how various themes and ideas were organized relationally.

As I analyzed the data, I was continuously aware of and reflective on the procedure being vulnerable to biases and of the challenges of grouping data (Swanborn 2010: 119). My second visit to Cambodia in December 2011-January 2012 provided the opportunity to discuss the emerging themes and findings with research participants. While no problems emerged, the opportunity to go back to Cambodia was helpful in providing some reassurance and re-engagement in the field. It is worth mentioning that the writing process also involved an additional level of data analysis. Once research participants' thoughts and comments were reported into chapters, inter-relationships between themes developed further. As chapters were reviewed and revised, these themes were clarified and discussed relationally.

I use this sub-section on the analysis of primary data to transition to the second part of this chapter, which focuses on reflections from the field. One of the critical dynamics of this project has been the analysis of data from a variety of sources and contexts and the continuous awareness I have held in ensuring that the voices of the research participants were recorded and reported as accurately and as ethically as possible. The process by which I undertook the research described in this section was based ultimately on my own interpretation of what research methods would be appropriate in relation to the research questions based on my own epistemological perspective. In the following section I reflect broadly on this

research position and how my research perspective has been addressed in this research process.

3.2 Research Approach and Reflections

As Chapter 2 addressed, I am interested in place; the ways humans are embedded in spatialized relations which give meaning to and activate place in space. In this thesis, I use the Olympic Stadium as a case study to explore the contending realities of what public space means within specific historical contexts and to problematize the ways in which planning can ascertain singular interpretations of shared space in the city. Thus, the 'social' dynamics of multiple interpretations of space have become my interest. I reject a positivistic approach to research and believe that multiple and often competing realities of truth need to be unpacked and understood. Following this research position, I avoid broad generalizations about meanings of public space in Phnom Penh, and rather make interpretive claims about place, based on empirical evidence.

A qualitative research framework and case study approach has enabled an in-depth investigation into various constructions and meanings of place within the context of the Olympic Stadium and is helpful in questioning the problematic nature of accepting singular representations of place within the stadium.[38] Central to questioning absolute truth and engaging the critical perspective I have taken, is the recognition that my own epistemological foundation and position in this research affects the theoretical framework and perspective with which I then read and engage the empirical research of this project (Caelli et al 2003: 4). A reflective practice has been used throughout the research process, as a technique to safeguard against bias (Walkerdine 2002: 182). In the following section, I discuss the two primary components of my reflective practice which were used over the course of this project: positionality and representation.

[38] Caelli, Ray and Mill remind us that "qualitative approaches do not encompass a single universally understood position" (Caelli, Ray and Mill 2003: 4). I use the term to broadly to encompass the range of research methods discussed in the previous section and agree that details about each method and approach need to be outlined in framing an understanding of what a specific 'qualitative approach' entails.

3.2.1 *Positionality and Representation*

The experiences I have had over the course of my life take shape in the epistemological perspective from which I make sense of the world around me. This is particularly important in the context of this research, where my experiences inform how I see, make sense of and engage this research and the people who participated in it. England (1994) describes the need for researchers "to locate ourselves in our work and to reflect on how our location influences the questions we ask, how we conduct our research, and how we write our research" (England 1994: 87). I follow Finlay's (2002) claim that researchers need to move from beyond benign introspection "to become more explicit about the link between knowledge claims, personal experiences of both participant and researcher, and the social context" in which research takes place (Finlay 2002: 215). But this process is by no means clear however, and my position is by no means fixed or homogenous (Crossa 2012: 112; England 1994). In this section, I describe the evolving nature of how I operationalized an understanding of positionality in this research. I believe that the process by which I came to better understand my own position in this research as I participated in it and in daily life in Cambodia, is a substantial dynamic of this research which informed how the research was ultimately undertaken and presented.

Recognizing positionality is critical in the production of knowledge because the position from which I have engaged in this research has informed the ways in which I have operated, understood and engaged in social relations. The ways I have operated, understood and engaged in social relations are a product of my own unique history and experiences. Before I embarked on fieldwork in Cambodia, I had done some reading around positionality, particularly surrounding cross-cultural fieldwork and the dynamics of power within the context of ethnography. I became tied to understanding my position of a 'first world' researcher engaged in research in the 'developing world' because at the time I believed this was a primary position which I would need to unpack. I have held a feeling of guilt towards my research and the opportunities for education that I have had which was at certain points

demobilizing. Tracy Pintchman (2009) articulates quite directly the perspective I had on my own positionality prior to beginning my research. She argues that the ethnographic research in previously colonized communities "is vulnerable to charges of exploitation as a process in which relatively wealthy and privileged "first world" academics transport themselves temporarily to "third world" contexts and use information they glean from "natives" to produce academic artifacts . . . that will increase the scholar's prestige and income back home (Pintchman 2009: 66). Prior to commencing fieldwork, my primary concern was reflecting on and trying to minimize the exploitative nature of my position – and how I would be able to democratize the dynamics of inequality in the field. One of the challenges I faced as I moved from the planning to implementation stage of this research, was developing a more comprehensive and productive understanding of my positionality.

I discuss this early understanding of my positionality, because it was central to the way in which my understanding evolved as I moved into fieldwork. While Pintchman goes on to challenge the model of the 'powerful ethnographer' and to consider her own performances and experiences in fieldwork, this was something that became apparent and activated only once I arrived in the field and gained the context and experiences to challenge my positionality in more discursive ways. While I was continuously aware of my position along the lines of being white, affluent, English-speaking Canadian, privileged, trained in Canada as an urban planner, I tend to agree with Cousin (2010) that positionality when reflected upon in relation to dominant categories such as race or class, can become stagnant and passive. It was not so much that I needed only to reflect on the positions I held, but also to explore what these positions meant in the context and interactions of the fieldwork. My positionality needed to be continuously unpacked and explored at various points in the research process and in regards to various research participants where different dynamics became more or less significant. England (1994) offers a compelling discussion of the thorny questions surrounding unequal power relations in fieldwork, and summarizes a discussion surrounding the dialogical nature of the research relationship, arguing that as a starting point, "[t]he

first step is to accept responsibility for the research" (England 1994: 250). She suggests dismantling the 'smokescreen' of neopositivist research as a way to begin this responsibility, enabling the researcher to develop reflexivity not as a 'confession' but as a way of applying "analytical scrutiny of the self as researcher" (England 1994: 244). It is in this sense that I developed a reflective practice towards this research. It took engaging in relations in Cambodia and sustained reflection of various experiences, relations and situations to gain a deeper understanding and acknowledgement of the multitude of power relations embedded in the research process and my positions in this research. Here, I developed and operationalized a reflective analytic practice and understanding of my positionality not as a position, but rather as a relational process – dependent on the situations, people and contexts in which various dimensions of my research took place.

Crossa (2012) uses the term *relational positionality* in discussing the relational nature of a researcher's position, a term I found quite helpful within my own research experience and the methodological process which evolved over the course of this project. For Crossa, "the term *relational positionality* in an attempt to consider how researchers' identities are shaped by multiple mobile and flexible relations and how that makes a difference to the research process" (Crossa 2012: 115). When positionality is considered relationally, pre-constituted and static identities (the white, affluent, English-speaking Canadian, privileged planner position I had assumed before I started the research) are challenged and problematized by failing to address the "connections, interrelations, and power relations through which identities are constructed" (Crossa 2012: 115). While this is not to dismiss the power of my position, the point of reflecting on my positonality for me became to recognize the changing interrelations and relations of my positions which played out in various interactions.

Particularly during interviews, I had tried to reflect on the power relations and inter-connectivities through which identities are constructed and the preconceived ideas I held about various identities and my own positions. My research journal was a place in which I would regularly reflect on various

interactions and the complexities and interrelations of these interactions.[39] I use an excerpt written shortly after one interview as an example which illustrates my reflective practice addressing the dynamics of relational positionality:

> I have just got home from the interview. This was one of the most testing situations I have had here – I entered the interview expecting to talk about planning and excited to hear from someone in such a senior government position. My assumptions of what he would share with me were misguided, informed by what other people have shared with me and an expectation he would do the same. He immediately asked me if I had read the paper today. It felt like a test and the dynamics of the interview felt so much different than any other. I said yes and he asked me what I thought about the [forced land] evictions on the front cover and the women who went to prison. I struggled and hesitated, not wanting to give much of my own beliefs away and unsure of an appropriate footing to take as a researcher. But he had asked me directly and I felt the only thing to do was answer – I want to be genuine, trustworthy and to develop rapport with participants because I think this is the right thing to do. And so I was honest. I told him I thought they were sad, unfair and mostly unnecessary. I kept thinking about what the repercussions of my answers would be but I held to the significance of his question – human rights. The struggle I feel between the personal and the professional are forefront here and force me to confront what I hold to be right. He told me I was young and didn't know anything. He made generalizations about me and the foreign reporter who had written the newspaper article –people who don't 'understand the way things are in this country'. I found it hard, partly because he was so aggressive and bold and partly because he was so clear. He hammered home my own insecurities but also forced me to confront the realities of why I am doing what I am doing. I don't think it is fair. I don't think the way we plan is fair. I don't think the way we amplify some voices and silence others is fair. No one else has hit on this in this way – Maybe the dynamics of power here make it possible. Maybe the fear I felt, the way I felt so minimized and irrelevant, made it all possible. His office, with the meeting rooms and the big leather couches, doilies and silk flowers, and the cold water and air conditioning, his assistant, the test. I interview people in coffee shops and it feels more natural. I feel safe, and I generally assume people share their time because they too are interested in the stadium and questions of public space. It seems so positive and pleasant. This felt so different, so unsafe, so unnatural, so contrived. I question why it felt this way and I confront my politics, the politics of my project and the assumptions I hold about the people who participate and the ways in which they participate.

[39] I have maintained a reflective research journal throughout this project from the first day of my first year until the submission stage of this thesis. The process of reflecting on the research and writing experience and re-reading earlier journal entries has been a powerful tool central to my reflective practice.

This exert has been used to demonstrate how my positionality has been reflected upon throughout the research process. I have chosen this example because it brings to surface the changing and contending realities of each interview experience, and demonstrates the dynamics of a particular social interaction which I have unpacked and reflected upon. In this case, I found the interview difficult, and engage in a reflection of these difficulties and the dynamics of power which made them difficult for me. This resulted in what I perceive as a stronger awareness of the position of the research participant in relation to my own position. Reflections like these were then helpful in considering the broader dynamics of various other relations which played-out in each interview. I would draw on this reflection and others later in the research process, both in the data-analysis phase and in other instances of reflection. Even several months after interviews were taken, I have re-read and reconsidered these reflections in regards to the positions I take in writing this thesis.

The relational positionality perspective which evolved through my reflective practice is helpful in considering the multiple positions, perspectives and realities in which I have held and engaged over the course of this fieldwork. The relational nature of my position has remained at the forefront of this project, through the data collection phase and into the data-analysis and write-up phases of this project, where I have attempted to maintain actively reflective and to represent as accurately as possible the contending contexts and identities. I have taken very seriously the critical refection of my own positionality, and believe that it has resulted in the productive deconstruction and awareness of my biases and epistemological perspectives. It has also played out in the way I have represented research participants, and reported their knowledges in this thesis.

Here, it is important to mention that recognizing the ways in which research participants are represented is imbued with a host of dynamics of power and that the act of representing research participants has been subjected to a related process of reflective rigor. Throughout this research process, I have held a working awareness that through "the practice of speaking for as well as the practice of

speaking about others, I am engaging in the act of representing the other's needs, goals, situation, and in fact, who they are based on my own situated interpretation" (Alcoff 2009: 120). The situated interpretation through which I record and represent the research participants is a dynamic of this research which I have constantly been both aware of and reflective upon. My position as a researcher and reporter has been scrutinized and I have attempted to avoid generalizations or inferred interpretations of knowledge or experiences that were shared with me in an effort to report what research participants have said as accurately as possible. As an example, many research participants spoke of their experiences growing up as children of Khmer Rouge survivors. Sometimes vague examples or stories would be used during interviews about childhood which might infer a legacy of the Khmer Rouge in relation to family dynamics. While through my own experiences and biases having undertaken this research and acquiring new knowledge related to it, I might draw connection at the time of the interview – comments might seem clear or the connection between two ideas shared by a participant might seem obvious even if this was never explicitly stated. A reflective process continued throughout the interview, data analysis and write-up stage where I would revisit and reflect on transcriptions and refrain from reporting or representing inferences without naming them and clarifying my own situated interpretations.

I have engaged in this practice through reflecting on the manner in which I have spoken for others. Where I have reported what has been said or shared with me, I have tried to use as many direct quotes as possible, and to ensure that the quotes and comments I have used were recorded accurately and reported in context. But Mazzei and Jackson (2009) warn that "as researchers we are always already shaping those 'exact' words through unequal power relationships" (Mazzei and Jackson 2009: 2). Though I report what has been said as accurately as possible, I have also interrogated the context, manner and location of where and how I have heard what has been said and have remained sensitively open to hearing and understanding criticism (Alcoff 2009: 130). Reflection on context, manner and location of the process of listening has been undertaken to ensure that the process

through which I have represented research participants, has been done as accurately as possible. More, I have tried to weave through the empirical dimensions of this thesis, some of the personal characteristics, contexts and attributes of various participants as they were shared with me, (where appropriate and without risk of breaching confidentiality) in an attempt to present research participants as people and to pass on some of the vibrant color and diversity of these people in this work.

More broadly, I have used reflection of both my positionality and in regards to representation, as a tool to better understand and address the broader implications of power differentials in regards to this research (Day 2012: 66). As I have gained more confidence as a researcher and more comfort in my own research skin, reflection has been an important part of considering the early perspective I held about a 'first world researcher' and the impacts the research has had on the way in which I understand the world around me. Here I have used the reflections of events and specific moments in this research, to also question and challenge the broader research methodology and my place in it. I have struggled personally and professionally with the honest recognition that this research experience can never be equalized or democratized. I will benefit far more from this project than any of the people who participated in it, despite the fact that I already sit in a place of privilege. This is unfair. Many of the people who participated in this project face harsh daily realities and struggles and yet these people shared with me more than I can ever share back. For me this is an uncomfortable reality, and reality which for me must remain explicit and forefront as I push this project forward, both in dissemination and in my wider professional career.

I have used reflective practice throughout this research process as a means to unpack my positionality in this research and to improve the representations I have made in this work. It is important to stress that for me this was an evolving process as I gained new knowledge and participated in changing social relations in Cambodia. While I recognize criticisms against reflective practice suggesting that researchers can become overly indulgent in reflection and self-absorbed in the

research process (Atkinson et al 2003: xi), I believe I have struck a productive balance of reflection and that it has enhanced the quality of this research. The reflective practice has shaped this research and been essential to the ways in which I have reported both the knowledge that was shared with me by research participants and the new knowledge that I have acquired through undertaking this project.

3.3 Conclusions

This chapter has outlined the methodology of this thesis. In the first part of this chapter I discussed the research methods used to collect, analyze and interpret data. I have discussed the logistics and practicalities of the research and outlined the benefits and limitations of various components of this project. In the second part of this chapter, I have situated the research methods within a broader discussion of my own research position and methodological approach. Reflective practice related to my own position and the representation of participants in this research has been an important component through which this research has been undertaken.

I have attempted to stress the fluid and flexible nature of this research project in both parts of this chapter. Research design and the implementation of research methods have been adjusted to meet cultural, social, political and ethical dimensions of fieldwork in Cambodia. Such an approach enabled me to respond to various issues and realities I encountered while in Cambodia in a sensitive and thoughtful way. More broadly, the critical reflective approach I have taken, specifically in relation to my own positions and the manner in which research participants have been represented, also changed and evolved as I engaged in the research in Cambodia. This process has been intrinsic to the way in which I have designed and undertaken qualitative research in and on public space in Phnom Penh. The methods, tools of engagement and reflection, and broad design have been shaped by the unique context and history in the country. As I move to the empirical chapters of this thesis, I often reflect back to this methods chapter, which speak to

many of the complexities and challenges I encountered in the field that I have addressed here.

Chapter Four

Then and Now: Narrative Place and a Spatiality of Nostalgia

> I think all these kinds of buildings is just some kind of document, a biology of ourselves and who we used to be. (Ary)

I open this chapter with a quote from a 19-year old woman, talking about the buildings in Phnom Penh constructed during the 1950s and 1960s and the role that these historical buildings play as documents of her past. Ary's quote links time and memory to the buildings of Phnom Penh's recent history. She suggests that the buildings as tangible remnants of Phnom Penh's past play a role in understanding how people make sense of the contemporary city and confront the changes that have occurred in the city over the life of the buildings. To understand the significance of her statement and the importance of historical buildings like the Olympic Stadium in Phnom Penh today, this chapter unpacks historical narratives, which emerge in empirical material and demonstrates some of the ways in which narratives are spatially clustered around history. This chapter demonstrates the importance of historical narratives in the contemporary city and articulates an approach to future planning driven by the past. I argue these narratives are an important part of anchoring, (re)articulating and remembering place.

In the introduction to this thesis, I used the analogy of a cliff-face to suggest the ways in which time and space are connected in meanings and articulations of place as sediment, which becomes built upon and integrated over time. In the second chapter of this thesis I picked up on this analogy. One of the conceptual strands that I discussed was an understanding of space in relation to time as constitutive of place, particularly in relation to reading the city. I argued that place and time need to be understood as co-constitutive and that as such, place is always evolving and emerging in and through time. In this chapter I draw on narratives as ways to situate layers of Phnom Penh's past in relation to place. As a point of departure, I drill into

the concrete of the stadium and question the historical significance which underpins and activates the building today. I demonstrate some of the ways in which historical narratives remain present in nostalgia which is operationalized in contemporary meanings of place in Phnom Penh. Thus, I demonstrate the enduring spatiality and importance of memory in a current reading of the city through narratives. The perspective I offer is lacking within the context of urban planning in Phnom Penh (and arguably more broadly), and offers a productive line of inquiry into the stadium as a rich and historically-active space in the city.

The first part of this chapter presents a collection of memories and thoughts on Phnom Penh's recent urban history with empirical focus on two historical periods in Cambodia's recent past which emerge empirically as dominant points of historical reference. First, I address the period of nation building after Cambodian independence on November 9, 1953 which lasted until the early 1970s, widely referred to as Cambodia's 'golden era'.[40] This was a period of modernization and rapid urban development in the city, and remains physically evident in the architecture and urban grid of the city today. Second, I discuss the sense of urban erasure which followed as a result of the period of sustained violence from 1975 to 1979 during Democratic Kampuchea in which most of the city's residents were evacuated to work camps throughout the country. I focus on and position these two historical periods relationally and in this way, based on how historical narratives emerged through discussions with research participants surrounding these dominant periods of recent history. I stress that my focus is on the plurality of narratives that emerge empirically and argue that it is these narratives that drive articulations of place in Phnom Penh today. Thus narratives does not organize the empirical findings of this work, but are in fact findings of this work; a central finding is the way in which historical narratives are re-told and are anchored by the physical remains of the past and decisive periods the city's recent history. Narratives provide a way in which research participants make sense of and contextualize urban history. I use narratives as away to explore how various temporal and historical themes are

[40] 'Golden era' broadly refers to the period of Cambodian history following Independence in 1953 until the overthrow of King Sihanouk in 1970 (see Osborne 2008, Ross and Collins 2006, Daravuth and Muan 2001).

invested in and can be explored through the stadium and which then orient this discussion to a broader spatial historical reading of the city.

In the second part of this chapter, I explore the relational narrative imprints of the golden era and the period of violence on contemporary readings and place the city in relation to memory and nostalgia. I draw on empirical material to demonstrate some of the impacts these relational periods have on the way in which Phnom Penh is remembered and understood, particularly spatially. Space is invested with historical meanings and becomes shared place. I turn to the buildings of Phnom Penh's past and investigate the role that historical buildings such as the stadium play in linking people to this relational past through place. I draw on empirical material to suggest some of the ways in which narrative attaches to place through nostalgia suggest the importance of these buildings in how people make sense of the urban history of Phnom Penh.

4.1 Narrating Urban History

Narrative approaches to history provide a mode of analysis that can be helpful in connecting various socio-spatial contexts in and through time and can add nuances surrounding how people negotiate historical experience (Sandberg and Tolletsen 2010; Milligan 2005). In the context of my own empirical work, a narrative approach is helpful in providing insights into the inter-relations of time and space in better understanding place. As I began to undertake interviews in Phnom Penh, I was struck by the emphasis that many research participants placed on the golden era when they shared with me their understandings and experiences in the contemporary city. There is a strong sense of the importance of this historical period, and of the importance of the legacy of the era in Phnom Penh today (this is addressed in detail by Edwards (2007) and Collins and Ross (2006). Narratives emerged in the empirical work of this thesis as a way in which research participants responded, presented and connected pieces and complexities of Phnom Penh's history and related them the urban changes they have confronted spatially. Thus, narratives emerge as a vehicle to navigate through time and space to make sense of a complex recent urban history.

In this section I focus on these emergent narratives and explore how they are addressed and understood in relation to space. It becomes clear that narratives are grounded in space and that addressing them relationally (in time and space) is helpful in engaging with their continued influence in place.[41]

Narratives connect events and in the context of urban history, are helpful in making sense of the relations of events in time and space that are imprinted on the (place) fabric of the city. While I mobilize narrative conceptually as a way to navigate memory and history in the city, it is first necessary to clarify my understanding of the relationship between memory and history as central to narratives based on the conceptual frame of memory had in chapter 2. Radstone and Hodgkin (2003) discuss memory and history as regimes and argue that "what is understood as history and as memory is produced by historically specific and contestable systems of knowledge and power and what history and memory produce as knowledge is also contingent upon the (contestable) systems of knowledge and power that produce them" (Radstone and Hodgkin 2003: 11). Their work suggests the interplay between history and memory and the ways in which what and how we remember is contingent on specific systems of knowledge and power. In Cambodia, particular (political) historical narratives have been scripted and retold (Hughes C 2006). Accounts of the genocide and the fall of the Khmer Rogue, for example, have been scripted in specific ways by politicians. Memory of this history, however, is much more fluid and influenced in various ways by systems of knowledge and power which have produced accepted versions of history. Thus, narrative must be understood as plural and various narratives shaped and understood relationally.

This is a central theme of Phillips (2004) work on framing public memory. Phillips situates his discussion around 'publics' and articulates how various publics remember and thus create an interplay, which then frames "the horizon within which a public finds itself, constitutes itself, and deliberates its own existence

[41] Because this discussion is driven by empirical themes related to the city's history, as mentioned I do not attempt to offer a complete historical account of the city. This is taken up by Osborne (2008) *Phnom Penh: A cultural History* and Igout (1993) *Phnom Penh Then and Now*.

(Phillips 2004: 4). Returning back to the conceptual discussion had in chapter 2 for conceptual guidance, Edkin's highlights that "[m]emory is alive, evolving, negotiated, and belongs to the present" (Edkins 2003: 31), suggesting the complexity and fluidity of memory, particularly in relation to history as a contingent (and contestable) specific system of knowledge and power. Narrative analysis provides a tool to "connect layers of meaning" in history (Sandberg 2010: 2) and to engage with the fluidity and diversity of narrative. Similarly, Ochns and Capps (1996) articulate the significance of narrative in how we make sense of self and suggest "[n]arrative actively provides tellers with an opportunity to impose order on otherwise disconnected events, and to create continuity between the past, present and imagined worlds" (Ochns and Caps 1996: 19). Narrative thus becomes a "crucial resource for socializing emotions, attitudes, and identities" (Ochns and Caps 1996: 19). Radstone and Schwarz (2010) suggest that "identities, individual and collective, are formed and re-formed through narrative, in history, and through adversity" (Radstone and Schwarz 2010: 3) and thus demonstrate the link between personal narrative and history (as contested constellations of knowledge and power).

Narratives are contested, mediated, and negotiated and thus, there is no "simple call to remember" (Radstone and Schwarz 2010: 3). Freeman (2010) highlights a critical point in relation to the debate surrounding the accuracy of narrative. He contends that though memory and narrative are mediated, this does not mean that they are "tainted and impure", rather that "the fact of memory's mediation is the very condition of possibility" (Freeman 2010: 273). Drawing on the narrative in a discussion of various traits of remembering, Casey (2000) discusses how memories often manifest in quasi-narrative form. For Casey, a narrative structure is often evident in remembering. Using his memory of a visit to Yosemite National Park, he illustrates the "basic narrative structure" of his memory with a "distinct beginning . . . followed by a series of incidents within the park" (Casey 2000: 44; See also Freeman 2010). Despite the incidents occurring independently, the narrative structure suggests order and activates events relationally. He refers to

the ways narrative operate through memory as 'quasi-narrative' because, for Casey, memories can be so "dispersed and disjointed as to resist" the narrative form (Casey 2000: 44). This is an important point to highlight and can both suggest manipulation and movement in narrative rather than a stable structure and account for the mediations and contestations of narrative. More, Casey argues that "memories are not narrated by anything like an authoritative voice; if anything, they tend to narrate themselves" (Casey 2000: 45). Ledgerwood in her discussion of the Khmer diasporas (1995) contends that the "telling of stories as structured narratives can only partially explicate and ameliorate the temporal disjuncture" (Ledgerwood 1998: 99) of painful and deep memories which are reshaped by trauma and traumatic memory (see also: Pham et al 2011; Chhim 2013). This suggests a mediation between what might be considered dominant or official historical narrative and more personal narratives which are fluid, dynamic and changing in time.

In the context of Phnom Penh, narratives emerge as a way to make sense of and understand the recent history of the city. Whilst narratives can thus be understood as a vehicle to articulate events in time and can demonstrate place memory in space, narratives must also be understood with the fluid nature of memory in time and space. Katz (2010) argues that the city offers an arena upon which narratives are mapped and historical pressures condensed in urban space (Katz 2010: 830). Thus, while I use the term narrative(s) throughout this chapter, I do so with an awareness of "quasi-narrative" approach and the implications of time and space in relation to memory. Empirically, narratives emerge in diverse ways and are nuanced and used by various research participants in different ways and for different purposes. For example, while one participant used narrative to walk me through their understanding of Phnom Penh's recent history from the 1960s until today, another participant shared only pieces of an urban history and linked various events and historical periods more loosely. Research participants used narratives to discuss, illustrate and explain different points: I frame my discussion around the patterns which emerged and thus am not driven by presenting a complete historical

picture. I focus on how narrative has been re-told in interviews and am not driven by articulating a 'complete' historical picture or a singular historical narrative. In her work dealing with patriotism and trauma in the former Soviet Union, Merridale (2010) discusses some crucial methodological concerns specific to narrative which are central to my approach. She contends that "when it comes to the stories themselves, it is important to listen for narrative patterns" but to avoid imposing a pattern of the researchers making (Merridale 2010: 378). De Alba takes a similar approach in her analysis of urban narrative in Mexico City, arguing that urban historical narratives emerge in different life trajectories and that separating the analysis of one history from others is difficult because of the simultaneous interplay between them (De Alba 2012: 7). Dealing with trauma, Edkins warns of positioning narrative within notions of linearity" (Edkins 2007: 16) which is an important point in the context of Cambodia's recent history.

During an interview with Rathanak, I was informed before the interview began that he would have limited time and wanted the questions asked to be as concise and direct as possible. As a planner in his 40s, Rathanak was born shortly before the genocide though his family escaped and spent more than 15 years in Europe. Returning to Cambodia following UNTAC, Rathanak had a perspective of the changes to planning in Phnom Penh following the 1993 elections. Sensitive to the time constraints and wanting to focus on the most relevant questions related to his position as an urban planner, I began the interview by asking him a direct question about public space in Phnom Penh today. Despite the time constraints, Rathanak explained it was necessary for me to understand the historical context in order for me to make sense of his answers. Here he suggests the importance of pieces of a historical narrative in the city:

> I would like to brief you before we talk about public space because I think that the city development is mostly related to you have to understand the history of Cambodia and Phnom Penh before coming to your question. You might look at this country very negatively and very black unless you think about understand the history. Our history begins in Kingdom of Angkor but I will start with 1953-1970. This is [the] highest movement for Phnom Penh.

Rathanak's preface to the history of Cambodia and Phnom Penh demonstrates both from a practical and a conceptual perspective, the significance of narrative in addressing the broader themes and research questions of this work and suggests the importance of narrative in relation to the empirical themes. Like most participants, the golden era (the period he describes as occurring from 1953-1970) was used as a place to 'start' in re-telling a contemporary urban history of the city from his perspective. Narrative enabled Rathanak to re-tell the history of his city and to contextualize answers to my questions on the contemporary city in a way he believes I will then understand. Despite my focus on the immediacy of current planning in Phnom Penh during the interview to respect Rathanak's limited time for the interview, he made it clear that the contemporary planning environment must be understood in relation to a complex historical context. As planner, Rathanak shares the importance of this narrative and suggests the relevance of thinking about time and space in relation to contemporary planning in the city. Rathanak's telling of the modern history of Phnom Penh as an example, suggests following Casey, "a tale of sorts is told" with an "identifiable beginning point" (Casey 2000: 43). This point, of seeing the golden era as a starting point, is important, and suggests the importance of engaging narratives in understanding an urban history. The way in which research participants talked about the importance seeing the city in this way is a critical point to make which speaks to how urban memories are organized and framed in narratives.

I use Rathanak's comments to frame this discussion because they suggests the importance of 'understanding' history before the Khmer Rouge in making sense of contemporary realities in the city. For me, Rathanak's quote suggested the need to 'see past' the genocide and to understand a broader historical context in which violence would take place. He suggests the relevance of the golden era in the contemporary city. In the following section I begin with the golden era as a 'starting point' present in several of the historical narratives discussed and demonstrate the importance of this period in a relational understanding of urban history in Phnom Penh.

4.1.1. *Building the Golden Era*

The period of time between Cambodia's independence from France in 1953 and the political turmoil that confronted the country by the early 1970s is commonly referred to as Cambodia's Golden Era. Following 90 years of colonization, Cambodia gained full independence from France on November 9, 1953.[42] Within a year of independence, King Norodom Sihanouk abdicated the throne, which then enabled him to form the Sangkum Reastr Nium (Sangkum) political party through which he became Prime Minister.[43] Sihanouk embarked on building a vision of a cosmopolitan, independent and open country, quickly shedding its colonial past (Edwards 2007; Armstrong 1969).[44] The Sangkum was a defining force in Cambodia during this time and central to the urban development of Phnom Penh following independence. The Sangkum Reastr Niyum's own published (see Images 4.1-4.4) *Photos- Souveniers Du Cambodge* (1969) present a collection of images that are illustrative of the national project in which Sihanouk embarked, particularly in relation to urban space and planning in Phnom Penh. This period is essential to the ways in which research participants framed and shared their urban histories.

[42] David Chandler's (2008) *A History of Cambodia* presents a detailed historical account of the colonial period (see specifically p. 119-232); see also Edwards *Cambodge* (2007).
[43] Sangkum Reastr Niyum translates as the 'People's Socialist Community' (Slocomb 2006: 375). A detailed account of this period is taken up in Chapter 7 of Milton Osborne's *Sihanouk: Prince of Light, Prince of Darkness.* Osborne's biography of Sihanouk is one of the few detailed accounts of Sihanouk's life. The text effectively highlights and evaluates Sihanouk's domestic and foreign policies.
[44] John Armstrong's (1964) *Sihanouk Speaks* provides insight into the period of independence and presents several of Sihanouk's own essays on independence.



Image 4.1: Sihanouk Blvd at Sothearos Blvd in Phnom Penh 1960s
(source: Photos Souvenirs Du Cambodge 1969: 7)



Image 4.2: In front of the Royal Palace in Phnom Penh 1960s
(source: Photos Souvenirs Du Cambodge 1969: 5)

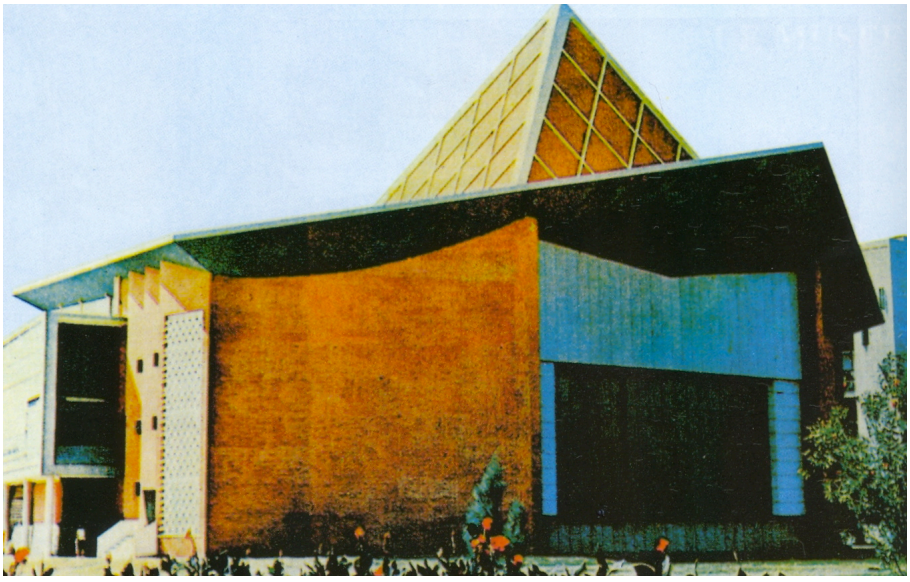


Image 4.3: National Theatre Phnom Penh 1960s
(source: Photos Souvenirs Du Cambodge 1969: 164)



Image 4.4: Phnom Penh Olympic Stadium 1960s
(source: Photos Souvenirs Du Cambodge 1969: 11)

A prominent Cambodia focused historian focused on this period of Cambodian history, describes the efforts of Sangkum during this time as one of great excitement and situates the political party as a broader and more encompassing national project. Having spent more than ten years in Cambodia working on Cambodian architecture,

history and 1960s urban related issues, Arthur had a unique perspective on the importance of this period of history. During my interview with Arthur, he painted a picture of a fresh and energetic new nation, keen to create a new national character.

> So the Sangkum, it was national, it was international, because it was postcolonial and post French colony so it was just energetic and full of Cambodian everything. So dance, music, theatre, architecture, everything. So it was the mentality of 'we're talented, we're proud, we're a new nation, we're developing', and so that sense of pride is still retained in memory.

Here, Arthur describes the Sangkum as a more than a political party and summarizes the encompassing nature of the Sangkum following independence. The quote provides a positive contextualization to the sociopolitical climate in Cambodia during this time and suggests why the era might resonate as a starting point for a contemporary history of the city. His perspective having spent ten years in the country also enabled him to share some of the cultural and political significance of the period of time.

Slocomb (2006: 378), Osborne (1973: 4; 1994), Becker (1998), Burgler (1990) and Chandler (2008) discuss in detail how the Sangkum movement "shadowed over Cambodian life" (Chandler 2008: 233) and present contested analyses of the time, particularly in relation to Sihanouk's elitist policies. Sihanouk is quoted in a 1954 article in *Notre Sankgum* expressing the goal of the party to "give [Cambodia] a political and social ideology on which it could support itself while building itself as a modern nation" (Slocomb 2006: 378). This suggests the ways in which the changes that occurred in Cambodia during this time were written with a distinct political motivation and present the golden era as an important period following independence.

The Sangkum was written on the city in a distinctly spatial way. A significant body of work explores the architecture of nationalism, dealing with how nationalism drives and becomes embodied with architecture.[45] In Cambodia, Edwards (2007)

[45] Ren's (2008) work on the Beijing National Stadium illustrates how nationalism drives the production of architectural projects and that reading them can present "insight into local cultural discourses and politics" (Ren 2008: 175). Flowers (2011) looks at the architecture of football stadiums in a similar way and arrives at similar conclusions drawing on a more comparative discussion.

discusses this push towards a modern Khmer identity in relation to 'Khmerism' a word that commonly refers to the "Khmer customs, morals, and traditions" which became enshrined in the politics of the new and independent nation (Edwards 2007: 251). Both Arthur and Edwards (2007) draw attention to the way in which urban architecture and urban planning translated Khmerism into the built environment (Edwards 2007: 251). Architecture from this time diverges from the French colonial past marked by "innovative architecture, urban planning and Khmer monuments" as Collins and Ross point out in their work on *New Khmer Architecture* (Collins and Ross 2006: 4). A physical legacy of this period remains with a number of buildings of this time, which are referred to as 'New Khmer style.'[46] The style was heavily informed by the ancient Kingdom of Angkor with design following ancient drainage and foundation patterns as well as a vernacular tradition of utility in which buildings were designed to address and meet the demands of the natural environment. For example, buildings characterized by this style of architecture would often have grandiose patterns and lines drawing on ancient Angkor as well as design features such as sloped roofs and drainage systems to effectively manage rain water and provide natural shading and cooling (Ross and Collins 2006).

The Olympic Stadium, as one of the strongest examples, was designed utilizing ancient Khmer building design, with significant attention to drainage patterns and following lines and angles of the ancient city of Angkor. Initially planned in advance of the Southeast Asian Games in 1963, construction of the stadium began in 1962 (see Images in Chapter 2, Section 3.1.2). Turmoil in Vietnam prevented the games from taking place in Cambodia and instead the games were held in Jakarta. Sihanouk pressed for the completion of the stadium anyway, and it was officially opened as the Phnom Penh National Sports Complex on November 12, 1964. An article written in the nationalist publication *Neat Cheat Niyum* wrote of the new complex:

[46] See Ross and Collins (2006) *Building Cambodia: New Khmer Architecture 1953-1970.* This is the only detailed historical account of architecture during this time. While 'The Vann Molyvann Project', a loosely organized group of architects and students, has more recently began work on documenting Vann Molyvann's remaining buildings, it appears that the project has stalled. See: http://www.vannmolyvannproject.org/.

> Not only destined for Olympic-standard sports events, but as a popular forum where Khmers and their guides will be able to meet periodically to express their unity, their force and their faith in the destiny of the Nation. In this context, the grandiose construction which has just been inaugurated should be seen not simply as a meeting place for sport but as a symbol of Cambodian rebirth. (*As quoted in Collins and Ross 2006: 213*)

The stadium in this context suggests the broader goals of the Sangkum during the period and situates the massive construction project as an example of how the period was written on the city. Here, the stadium emerges as a project through which nation building was enacted in the urban fabric of Phnom Penh.

Central to the urban changes in Phnom Penh during this time was Vann Molyvann. As Chief architect for State Buildings and Head of the departments of Urban Planning and Housing at the Ministry of Public Works during the late 1950s and 1960s (and architect of the Olympic Stadium), Vann Molyvann played a profound role in the construction of Phnom Penh following his return to Cambodia after training at the Ecole Nationale Superieure des Beaux-Arts, Arreteche studio in Paris in 1956 (Osborne 2008: 132).[47] In his own words, Vann Molyvann explains the context of the golden era in relation the urban changes that were taking place following independence:

> Under the leadership of Prince Norodom Sihanouk we began an ambitious public works project in the capital and throughout the country. The necessity of rapidly designing and constructing buildings to house the institutions of the newly independent state led to major public works projects that encouraged architecture experimentation. The emphasis was on developing the new national identity and affirming Cambodia's role on the international stage. . . . Phnom Penh developed its face in less than 15 years. During the Sangkum era, the city adopted by city planning and architecture for new buildings was the vocabulary of the modern movement adapted to the Khmer context. This style was used to construct dramatic buildings of a young state such as universities, ministries and the national sports complex.

Vann Molyvann's describes the environment in Cambodia during this time and explains the rationale for new architecture and planning. His comments illustrate the state-led efforts to adopt a uniquely Khmer style and further suggest how the

[47] See Vann Molyvann (2003) *Modern Khmer Cities*. Phnom Penh: Reyum; McGrath (2012) has transcribed an interview with Vann Molyvann entitled "What I have learned and what I would like to be transferred".

politics of nationalism took shape in the built environment in Phnom Penh during this period. Central to his comment is the significance of building a new identity. Urban planning and architecture were important dimensions of this ambition.

During my interview with Vann Molyvann, I was particularly struck by the way in which he described Phnom Penh 'developing its face in less than 15 years'. Referring to the built environment, he highlighted how "the city changed so much during this time". Vann Molyvann's quotes suggest the distinctly spatial nature of the golden era through the way in which new buildings and architectural form emerged which changed the urban fabric of the city during this time. As Phnom Penh developed and changed following independence, spaces in the city too, changed and evolved. In the following section, I discuss some of the ways in which this period is reflected on spatially within urban narratives and often understood upon retrospectively in relation to the period which would follow.

4.1.2 *Remembering the Golden Era*

The golden era can be understood as a starting point following independence and is an important part of navigating Phnom Penh today.[48] As Rathanak's quote which was used earlier demonstrates, discussions about the history of the city often started with the golden era and the changes to space that occurred during this time. Vann Molyvann as the head architect of the city during the era, was used by several research participants as a way to anchor thoughts about the development of Phnom Penh during the era. Playing a strong role in the physical and spatial representations of the Sangkum and changes to Phnom Penh during the golden era, Vann Molyvann resonates in a historical narrative of the time. Rainsey, a construction worker in his 50s, suggests the importance of Vann Molyvann in the spaces of the city during the golden era. Born in Phnom Penh shortly before

[48] Though beyond the scope of this chapter, Karl Figlio (2003) presents an interesting discussion of 'getting to the beginning' of history from a psychoanalytic perspective. He suggests that the "urge for historical knowledge is also drive by a wish to go back, to get to and be at the beginning as if it were a wish that could be fulfilled" and discusses how this wish-fulfillment informs our sense of history (Figlio 2003: 152). In Cambodia this 'beginning' is scripted within national discourse as is demonstrated in Edwards (2007) and Osborne (1994). This approach resonates with Khmer Rouge 'year zero' policy (Chandler 1990; Burgler 1990; Tyner 2008).

independence, Rainsey recalls the significance of Vann Molyvann in relation to this historical period of time.

> I can remember Mr. Vann Molyvann's face and know he is still alive and his house is near Toul Tom Pong Market. Most of the people like him so much because he was kind and made many buildings like national assembly, independence monument, Olympic Stadium and [he made] Cambodia very beautiful during golden time.

Rainsey illustrates a connection between Vann Molyvann, architecture in Phnom Penh during the 1960s, and a broader reflection of beauty and the construction of new buildings during the era in relation to memory. Despite having no formal education and growing up in a working class family, Rainsey suggests the influence that the period, and particularly Vann Molyvann, had on the city. Vann Molyann was responsible for many of Cambodia's most famous contemporary landmarks. Rainsey "remembers" Vann Molyvann's face and shares an affinity to the man in relation to the buildings which he designed. Rainsey links these physical structures to a broader narrative of Cambodia during the golden time.

In a similar manner, Vibol discussed Vann Molyvann in relation to the physical structures he designed. A repairman born during the year of Cambodian independence, shared excitement when he reflected on Vann Molyvann and the buildings constructed during his childhood. He shares with his knowledge of the impact the architect had on the city during the golden era, despite not visiting Phnom Penh until moving to the city following the genocide.

> Vann Molyvann was a famous designer in Cambodia. He was a student of design from France and he designed the Olympic Stadium and many of the popular universities, administrative buildings, and some King buildings in Phnom Penh and other provinces. He was very good for the buildings in Cambodia in 1960s.

Vibol substantiates the connection between Vann Molyvann and the Sangkum movement, particularly the architecture commissioned by Sihanouk during the era. Again, Vann Molyvann is situated within a historical narrative of the 1960s city, and used as a way to link this historical period of time to space. The comments Vibol and Rainsey make suggest some of the ways that the Sangkum imprinted urban space

during the golden era as well as resonate within a historical narrative of the time. These participants also suggest the encompassing nature of the golden era across the country, as a period that was and remains important across backgrounds and socio-economic perspectives. Both participants, one born in Phnom Penh, and one born in the rural countryside, suggest the significance of the time for the city.

Vichet, a former planner with the Municipality of Phnom Penh and current property investor, reflects on the golden era in relation to these new buildings, but takes a broader approach to his description of the time. In his early 40s, Vichet was born just before the genocide started. He lived through the genocide and became a planner following a series of land development projects he worked on throughout the 1990s. Sharing in a recognition of the unique style of buildings from the golden era, he highlights their importance, both historically and presently.

> It was really booming in the 60s after independence. This is when the stadium and many of the best buildings in Phnom Penh were built. They are important then and still today. It was really taking shape during this time. . . . This is the time that we become unique and independent. Phnom Penh is very special in Southeast Asia during this time.

Vichet shares an appreciation for the buildings that were constructed in Phnom Penh during the golden era, but draws a connection between the buildings and the importance of the time period in the country's independence. Here a sense of the narrative of Phnom Penh's history emerges in and through the buildings and the city constructed during this time from Vichet's perspective. Vichet also suggests the relevance these buildings play today. His position, as a former planner in the city, suggests a deeper knowledge of the historical significance of the buildings spatially in the city, though he too draws connections between the golden era and a historical narrative. The significance of the buildings is activated by what they represented during the golden era through narratives which emerge in relation to the city today.

I was put in touch with a young architecture student named Yo through an interview I had had with an academic at one of Phnom Penh's universities. At 20, Yo has already been involved in a series of projects and events in Phnom Penh working to protect historically significant buildings. Born shortly before UNTAC, many of

Yo's comments of the city relate to the rapid changes he has seen over the course of his teenage years. For Yo, the significance of the historically significant buildings o the past are important in connecting him to a history before the Khmer Rouge. Aware that I was interested in the Olympic Stadium, Yo suggested we undertake our interview at the stadium so that he could tell me about his recently completed first-year university project on the significance of the Angkorean-inspired drainage system of the stadium. He would go on:

> [The stadium is] based on traditional architecture. Because in traditional Cambodians a hill has more power and a hill makes strength. He made the moat around to resemble the moat around the temple of Angkor Wat. Also, the moat makes the building cool, looks a little like a temple. The moat symbolizes ancient times

I had expected the interview would focus primarily on the architecture of the stadium, but during the interview realized that Yo had a much broader interest in the stadium in relation to a historical narrative of the city. There was more to Yo's comments than an understanding of the physical structure of the stadium. In a sense, he shares the 'dejected history' which the historian Arthur described earlier in this chapter. The loss associated with the 1960s remains evident in the structures which remain. In much the same way that Rathanak prefaced his comments with a historical narrative, Yo similarly highlighted the historical context in which the stadium was built.

> In 1960[s] we can say it's the golden age of architecture and urbanism in Phnom Penh. When you see a movie you see a people and the trees and more public spaces. After that in 1970-1975 there was war so the public spaces didn't change. No one cared about public space. The trees died. The grass died. No one cared. And then from 1975-1979 it's all dead because of Pol Pot.

Yo highlights the importance of the 1960s in relation to architecture and urbanism historically. When I ask for clarification about the movie Yo is referring too, he tells me about the footage from the films shot in Phnom Penh during the golden era. For Yo, the footage activates an earlier time in another form, and brings the past into the present through the enduring legacy of the buildings which remain. An interesting dimension to the legacy of the Sangkum is the large collection of films that were

produced during the period. Between 1960 and 1975, almost 400 films were produced, many by Sihanouk himself who was regarded as one of the "most prolific film makers in Southeast Asia" (Baumgartel 2010: 3). Many of the 30 or so films which survive today, have been reproduced digitally and are illustrative of Yo's point.[49]

Like several of the interviews, Yo's narrative surrounding the golden era transitioned into discussion of what would follow and thus demonstrate the conceptual parameters of narrative and the retrospective nature of narrative in understandings of recent history in the city. Yo continued to tell me about the urban history of the city by addressing what would change. Civil war and the American bombing campaign engulfed Cambodia by the early 1970s followed by the Khmer Rouge regime from 1975 to 1979. I question Yo on his meaning of "public space didn't change" and he tells me that during this time "there is no support for the buildings and space in Phnom Penh." He then suggests the impacts of Pol Pot and the Khmer Rouge on the city.

As Yo's comment demonstrates, there is a tendency to contrast the period of rapid urban development and energy of the golden era with the another distinct historical period: the zero years of Khmer Rouge rule. Even as a young man of 20 living in a city much different than either of the periods which he discusses, Yo's comments are remarkably telling and suggest the significance of historical narrative in Phnom Penh today. In the following section, I continue to develop and discuss these historical narratives related to the golden era with the period of urban erasure in which the Khmer Rouge dismantled the structures and spaces which were so central of the golden era.

[49] See Radstone (2010) "Cinema and Memory" for a discussion of cinema in relation to social memory. While in Phnom Penh, I attended a presentation at the French Cultural Centre surrounding Khmer Cinema. One surviving 1960s actress and several local researchers presented similar ideas which suggested some of the ways in which cinema from this time relates to discussions of urban memory.

4.1.3 *Erasing the Golden Era*

The spatiality of urban construction and destruction is central to the narration of urban history in Phnom Penh. This rapid shift in use of space following the fall of Phnom Penh in 1975 is provocative and telling in how the contemporary city is understood. During our interview at the stadium, Yo's narrative took a decisive and turn as he told me of the destruction which would follow the golden era. In narrating Phnom Penh's recent history, the forced evacuation and sustained violence in Cambodia particularly following the fall of Phnom Penh on April 17, 1975, surfaces as central to how narratives of the city are often shaped. In Yo's words: "And then from 1975-1979 it's all dead because of Pol Pot." Whereas the golden era resonates as an important time in the growth of a modern and independent Phnom Penh, the period which followed resonates in what was destroyed. The Khmer Rouge captured Phnom Penh on April 17, 1975 and would abruptly force new meanings on space through the evacuation of the city. Here, the relational nature of these two distinct periods become central to how they unfold in place today. Like the golden era, the Khmer Rouge regime was distinctly spatial (Tyner 2008) and like the Sangkum, many of the regime's policies and actions changed and manipulated space. Destroying place then, became central to the regime (Tyner 2008: 143). In this section I am interested in the ways in which the spatial dimensions of this time relate and are implicated in urban narratives of Phnom Penh. Empirically, while narratives of the golden era are activated and discussed in relation to the construction of space (and the 'face' the city developed in 15 years), narratives of Cambodia's 'zero years' emerge through the destruction and silence of space.

When the Khmer Rouge marched into Phnom Penh and captured the city on April 17, 1975, they had successfully taken advantage of political instability and violence in the country over the course of the early 1970s.[50] The new Government,

[50] I do not suggest that violence in Cambodia during the 1970s is limited to the Khmer Rouge. The American bombing campaign in Cambodia, and civil wars from 1968 onwards resulted in the deaths of thousands of civilians and would contribute to the turmoil, which would eventually enable the Khmer Rouge to seize control of the capital. Chandler (2008) discusses the period of 1970-1975 in Chapter 11 of *A History of Cambodia.* Kiernan's (2004) *How Pol Pot Came*

headed by Secretary and Prime Minster Pol Pot, Deputy Secretary Noun Chea and a handful of other senior officials quickly moved to re-organize and re-invent the country and immediately began evacuating Phnom Penh and all other urban settlements in what Kiernan notes as "one of the greatest forced population movements of modern times" (Kiernan 2004: 22). The Khmer Rouge believed residents of the city, also referred to as 'new people' (*neak thmey*), 'April 17 people' and 'depositees' (*neak phnoe*) represented capitalism and the regime sought to return the country to an egalitarian society (Chandler 2008: 20; see also Kiernan 2008: 21) as quickly as possible.[51] Space was central to the Khmer Rouge regime. Tyner discusses the Khmer Rouge as a social movement and draws on Tim Cresswell's discussion of resistance movements to suggest how the Khmer Rouge might be understood as a subordinated group. Following Cresswell, resistance might be understood as "a contestation of dominant spatialised norms" (Cresswell 2000: 258) and thus the Khmer Rouge might be seen as attempting to resist the historical spatialised norms in Cambodia, particularly the policies of Sangkum which favoured cities. Erasing urban way of life was, for the Khmer Rouge, one of the quickest ways to achieve these utopian goals and to challenge the inequalities in part constructed by the Sangkum following independence.

Tyner draws on Lefebvre's notion of the 'production of space' to articulate an argument of the 'erasure' of space as a practice utilized by the Khmer Rouge. More specifically, Tyner argues that senior Khmer Rouge officials realized that if they hoped to build a new society, "they knew very well that a new Cambodia required also a new space" (Tyner 2008: 86; Tyner 2009; Tyner 2009b). The articulation of the manipulation of space that Tyner presents is helpful in mobilizing space and place within the context of the Khmer Rouge. He goes on to argue that the Khmer

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to Power addresses Civil War and the fall of Sihanouk in Chapter 7 and Chapter 8 and his work discusses Sihanouk's policies in relation to communism. See also Shawcross *Sideshow* (1979) for a discussion of the American bombing campaign in Cambodia. Burgler (1990) addresses broader violence from 1970-1975 in detail in *Eyes of the Pineapple.* During the first half of 1973, the United States secretly and illegally dropped 100,000 tones of bombs on Cambodia. During the height of the campaign, 3600 tones of bombs were dropped on Cambodia each day, killing 100,000 peasants (Kiernan 2004: 22). This led to rapid migration to the capital. This was in addition to ongoing civil war in the country. One of the most complete accounts of this time period is Kiernan's (2004) *How Pol Pot Came to Power.*

[51] Pivoine Beang and Whynne Cougall (2006) give a particularly powerful and visual account of the lives of 'new people' in *Vanished: Stories of Cambodia's New People under Democratic Kampuchea.*

Rouge worked to "create – not re-create – a utopian society" through a "massive program of social and spatial engineering" (Tyner 2009: 127). Clayton (1998) illustrates this point drawing on the destruction and construction of the education system. During the regime, fewer than 50,000 people (mostly government officials) lived in the capital city. Much of the physical city was left as it was on April 17 1975 and though much of the violence that occurred in Cambodia during this time took place outside of the city, it left imprints on the city.[52] Tyner discusses the destruction of Cambodian cities as 'place-death' (Tyner 2009: 129), a term to reference the urban destruction which occurred during the regime and which resonates strongly within historical narratives of the city during this time. Place-death becomes central to meanings of place in the city today.

I am interested in how memories from this period emerged as embedded in empirical narratives of Phnom Penh's recent history, particularly spatially.[53] Legg, in his discussion of memory, argues that "memory changes through both space and time . . . yet memory also changes in line with alterations in physical and social space, whether this be urban transformations, social revolutions, ecological restructuring" (Legg 2007: 457). Conceptually, I am interested in the implications of this line of spatial thinking in relation to a contemporary relational historical narrative in the city. Centrally, Phnom Penh's urban history during this time is critical in reading urban historical narrative of the city today. Despite violence occurring in the countryside, the emptiness of Phnom Penh during this time cannot be ignored because it is central to articulations of the past present in the repopulated city today.

Phnom Penh was commonly referred to as a 'ghost city' during interviews with both first and second generation residents which suggests distance and time. The concept of ghosts resonates strongly in contemporary Khmer culture and is addressed in detail by Hinton (2005) and Ly (2003) to describe distance and an

[52] The deconstruction of urban space in the context of Phnom Penh speaks to literature on urbicide and challenges a traditional definition of urbicide. I have taken this up in some detail in chapter 2 and also discuss the concept later in the second half of this chapter.
[53] I discuss the social legacies of this period of time in detail in Chapter 5.

alterative manifestation of being in which the deceased remain present. Within Khmer culture, ghosts play a role in daily life and make their presence known in a variety of ways and which are connected to the living through offerings. In the context of this work, 'ghost' resonates in relation to this sense of distance. Bunroeun, one of the oldest participants interviewed, describes the city:

> Phnom Penh during the Khmer Rouge was a ghost city, so quiet, so empty. It was a city with no more development and no people only a killing field. Cambodia at that time was busy only in countryside.

Her description of Phnom Penh during this time suggests the spatial realities of the Khmer Rouge and the deconstruction of space following the evacuation. Bunroeun who is 67, was born in northern Cambodia during the early 1940s. Her family was separated during the genocide and she moved to Phnom Penh one year after the fall of the Khmer Rouge. Despite having not lived in the capital until 1981 and never having visited it prior, Bunroeun had a strong understanding of what the city looked like during the genocide. The 'ghost' city that she refers to suggest changes in distance and space and illustrates the spatiality of the regime and of a broader sense of loss. Despite not having lived in the capital before the genocide, Bunroen connected what was lost to place. Pile (2005) explores the juxtapositions of ghosts of the dead in relation to the city and articulates what ghosts might tell us about the role of affect in various social senses of place (Pile 2005: 235). Ladd (2008) addresses a similar theme in the context of post-war Berlin and suggests an articulation of history through urban landscape in relation to ghosts. Ghosts connect the living with the past and are articulated in various senses of place.

Sorya, a 40 year-old restaurant manager and small-scale investor born in Phnom Penh in 1970 shared that his earliest memories were from the Khmer Rouge period. He describes Phnom Penh during the regime in a similar manner and discusses the role of ghosts in how he makes sense of this period of Phnom Penh's recent history. Sorya uses the phrase 'ghost city' in a similar way to suggest the spatial changes and distance between life in the field and previous urban ways of life which were lost.

> It is really like a ghost city. There are no people. The whole street, there is a lot of, you know, the white thing that they use to make cotton. They put in the pillow. You know. It is all over the city. The glass is broken all on the street. . . . A city with a million people and then become empty just like that it is so unbelievable. No one imagines that it could happen.

Sorya highlights the physical changes in Phnom Penh as a result of the evacuation and prolonged violence and describes the emptiness of the city during this time. He describes in detail the city left with only debris and suggests the erasure of place as the city becomes empty. Sorya's description of the emptiness of space demonstrates how memories associated with the city during this time are spatial. Like Bunroen, Sorya shares memories of a city through what would be lost. This demonstrates a shared narrative of the city, and also illustrates the qualities of loss of place. Sorya and Bunroen illustrate what Tyner calls 'place-death' (Tyner 2009: 129)and suggest the unmaking of place in the city as central to loss and erasure. Whereas Sorya and Bunroen discuss the emptiness of the city, other research participants discussed the ways in which earlier ways of life *in the city* changed and thus link relations to space and meanings of place.

Earlier in this chapter I used a description by the Cambodian historian Arthur of the Sangkum and the importance of this historical period in Phnom Penh's recent past. I return to Arthur's description of the urban history of the city in relation to this time it suggests the ways in which the city changed during the period of Khmer Rouge violence.

> The physical city was left, but one gets the sense that there is an idea of urban culture that was excitement and being urban and living in an urban environment. They [the Khmer Rouge] pretty effectively erased a lot of the people who did that.

Here, Arthur positions the city as depicted by Sorya in relation to a broader sense of loss in relation to city prior to the Khmer Rouge invasion and evacuation. In particular, Arthur highlights the erasure of 'being urban' and 'living in an urban environment' and the people who participated in earlier way of life. What was lost was not buildings, but life in the city. His comments suggest the relevance of

urbicide, a concept which effectively situates the built environment in relation to the destruction of community and in effect, urban life.

Reflecting back on the conceptual discussion in Chapter 2 and as I will further discuss in Chapter 5, relations in space are constitutive of place. In the context of Phnom Penh following the evacuation of the city's residents by the Khmer Rouge, the lack of relations in and through space effectively erased earlier realities of what Phnom Penh meant. Centrally, following Tyner, the "Khmer Rouge leadership demanded an un-making of space " (Tyner 2008: 106) as a way to shift meaning of place and erase the city and what it represented. In discussing the destruction of shared space in the context of the Bosnian war, Coward (2009) addresses this concept of urbicide in relation to assault on community and articulates how the built environment can be seen as a "fundamental aspect of the campaign to rewrite the ethnic national geography of Bosnia" (Coward 2009: 12). Even without destroying the physical structures of the city, the Khmer Rouge were effective in un-making Phnom Penh, and were thus able to re-write a new structure and system of social relations. When residents returned to the city following the fall of the Khmer Rouge in 1979, much of the physical city was left as it had been in 1975 though what the city meant had been drastically altered. The city, and what it meant, was destroyed.

The largely non-physical nature of the destruction of Phnom Penh during the Khmer Rouge regime represents a theoretical challenge to meanings of urban destruction and debates surrounding meanings of urbicide, thus illustrating the reality of denying right to the city within discussions surrounding urbicide (Shaw 2003; Woodward 2007). Shaw's (2003) examination of the links between war and genocide provides a comprehensive account of how genocide can be read as a form of war against civilian populations and then addresses how this violence is enacted in various forms including the built environment (Shaw 2003). Despite the limited destruction to the built environment, several research participants commented on how different the city was once residents returned following the fall of the Khmer Rouge. Pheakdei, an investor in his 50s originally from a region about 30 kilometers

south of Phnom Penh, illustrates an urban narrative in his retelling of the evacuation of the city and the sustained period of loss:

> Its like when everybody moved out from the city they lost everything about their life. They lost everything in the rice field. The city life was so different when they come back after 1979.

This quote is telling of the Khmer Rouge period through narrative and the way in which the period reshaped life and the city. Pheakdei highlights both the encompassing nature of loss during the regime ('lost everything about their life'), and suggests that when residents returned to the city following the fall of the Khmer Rouge, the period changed what the city meant when people returned. He demonstrates the implications of the manipulation of place and makes real the conceptual discussion surrounding urbicide through assault on community. Whereas other participants discuss the evacuation or return from their own perspective, Pheakdei approaches the narrative in third-person, despite living just south of Phnom Penh during the evacuation.

Sovann, one of the oldest participants interviewed, articulates the sense of loss of an urban way of life and illustrates some of the changes as a result of violence in relation to an urban narrative. With a mixed occupational background working for various government bodies in the country following the fall of the Khmer Rouge, Sovann has an interesting perspective from which he was keen to discuss the changes to the built environment in Phnom Penh over the course of his lifetime. He uses an example of public space to illustrate the changes following the repopulation of Phnom Penh in 1979. During our interview we had been talking about the importance of public space during the golden era and the changes for the city as a result of the Khmer Rouge:

> Before we never had such a war with Pol Pot right. So we don't feel the utilities of space. We took for granted public space. . . . We had very good space, but then it changed. I tell you now, since the war comes

> from Pol Pot and we were working very hard and now we ignore public space.[54]

Sovann understands that before Pol Pot, Phnom Penh had a good amount of public space and that there was enough space for people to use and thus demonstrating the implications of history through narrative. In his 70s, Sovann is able to recall the historical periods from his own experience. The Khmer Rouge experience changed public space and has had longer term effects on how that space is used. Using the word 'utility', Sovann speaks to the uses and relations which unfold in shared space in the city, a theme which I return to in subsequent chapters. Sovann is referencing the conditions in the country following the fall of the Khmer Rouge and the effects the regime had on Cambodia's development. This speaks towards the economic and social legacies of the regime which have changed the standard of living following the fall of the regime.[55] For Sovann, having the time to use public space relates to quality of living and the economic environment, a system which he believes has deteriorated following the Khmer Rouge. Broadly, his perspective on public space related to the changes in ways of life before and after genocide.

Sopheap, senior urban planner with the city today, recalls the violence in relation to the golden era and characterizes the sentiment of the impacts of this time in relation to the return. His perspective is similar to Sovann's, in highlighting the differences in Phnom Penh before and after the genocide.

> And that time its very good progress for Phnom Penh and then we are unlucky after 1975 because Phnom Penh become like a ghost city and the Khmer Rouge mobilized all the Cambodian people to the countryside and Phnom Penh for about 3 years and 8 months. It was empty, no maintenance, and everything was gone. After the Khmer Rouge in 1979, all the Cambodian people can move back to Phnom Penh but it is so different.

Not only does Sopheap compare before and after and refer to Phnom Penh as a ghost city, but he points to the differences as a result of the prolonged state of

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[54] I was unclear by Sovann's comment "we were working very hard and now we ignore public space" and asked for clarification as to the time in which he was referring. Sovann clarified that he was referring to the period following the fall of the Khmer Rouge in which people "worked harder to live in the city" and thus neglected public space until more recently.

[55] Discussing the legacies of the regime in the period immediately following see Becker (1998) *When the War Was Over* and Gottesman (2004) *Cambodia After the Khmer Rouge.*

emptiness and suggests what might have been lost through the process of place-death. He highlights the progress of Phnom Penh during the golden era and the period of Sangkum and then contrasts this to the Khmer Rouge and the emptiness of the city. Sopheap's comments are also telling in relation to his profession. Working as planner since the late 1980s, Sopheap highlights both the historical narrative related to what was lost, as well as the impacts of this loss on the urban environment.

The way in which history is negotiated and retold through narratives is telling. This section has demonstrated some of the ways in which Phnom Penh's recent history is interlinked in the ways the city is remembered and in many cases retold spatially through narratives. I have focused on how these narratives are anchored in space and highlighted the ways in which space too becomes anchored in narratives. Presenting these distinct temporal periods relationally, illuminates ways of thinking about and understanding space in the city today. Particularly for planning, drawing on relational understandings of urban history and narratives presents insight into the significance of remains from the past. Understanding Phnom Penh's history spatially and relationally, begins to suggest how buildings from the past are endowed with, and constitutive of, various narratives clustered around dominant periods of history discussed here. The past is implicated in the present. In the second part of this chapter, I turn to the buildings from Phnom Penh's past and question their contemporary purchase in connecting to the relational and spatial narratives I have addressed here.

4.2 Buildings as Narrators: Towards Restorative Nostalgia

Khmer Architecture Tours is a loosely organized group made up of students, and local and international urban professionals interested in the 'New Khmer' architecture. The group runs regular guided walking and cyclo architectural tours across Phnom Penh (see Appendix 8). I registered for one of the tours while living in the city and was struck by the depth of information my young tour guide had about the city and the historical buildings he was introducing. Throughout the last hour of

the half-day tour our guide kept mentioning the "big surprise" he had waiting for us at the end of the tour. As we neared the end of the tour we passed the new KFC on Sisowath Quay at Street 100. "Surprise!" exclaimed the tour guide. The group started to laugh and looked around at each other with a sense of confusion. Our guide flipped through his binder of maps and old pictures and then pulled out a laminated photograph of a "very beautiful" building and pointed at the KFC. Beneath the costume of red metal sheeting and neon-Colonel Sanders signage, the structure of the "very beautiful" residence was barely visible (see Image 4.5). Only the concrete pillars and the location of second-floor windows suggest what the building might once have been. The duality of the building in what it had been and now is, was for me an interesting moment illustrating strongly and making real the complexities of urban change in the city today. Beneath the gentle sarcasm of the 'surprise', I felt a sense of sadness and frustration in the tour guides discussion of what the building today represents. The guide went on to talk about the building, suggesting that "at least it is still alive." I use this brief moment as way into this second part of this chapter, because it suggests a sense of nostalgia for the past, a nostalgia that emerges in part, through the buildings of Phnom Penh's recent past which remain today.



Image 4.5: KFC Sisowath Quay (source: author)

The brief vignette demonstrates the spatiality of historical narratives in the city and suggests how two distinct spatial periods play into the interrelations of urban memory, thus demonstrating how narrative provides insight into place. The building anchors two periods of time and weaves through a historical narrative of the city in presence. In the previous section of this chapter, I explored the ways in which narratives emerge addressing the relational nature of Phnom Penh's recent history and highlighted the spatial dimensions of narratives. In this section, I lean on nostalgia to demonstrate the relevance of historical narratives in the contemporary city and to suggest the importance of engaging with these historical articulations of narrative in space to make sense of articulations of place in the city today. Buildings and spaces in the city anchor narratives and memory and connect people to the past.

Nostalgia is not just about the past. While nostalgia can be retrospective and regressive, it can also, according to Boym, be prospective. It is the considerations for the future which guide nostalgic longing (Boym 2001: xvi; Boym 2007; Bonnett and Alexander 2012; Dickinson and Erben 2006) and serve as Miller (2010) puts it, as "bases for action" (Miller 2010: 10). I am interested in the prospective nature of

nostalgia and how nostalgia opens conditions of possibility for rearticulations of space (Harvey 2006: 286). When conceptualized in this way, nostalgia can be positioned within this discussion as holding relevance in future planning. As I will argue in this section, in the context of Phnom Penh, nostalgia activates history and the spaces in which history has been written. In regards to the historical narratives discussed in the previous section, nostalgia links the golden era with the period of emptiness in Phnom Penh and is embedded in historical and contemporary readings of place which emerge. This presents an argument for readings of urban narrative as central to place in the contemporary city pushes the 'historical significance' of buildings into the present.

To guide this discussion conceptually, I draw on Svetlana Boym's (2001) discussion of nostalgia. In particular, I structure this discussion around the reflective and restorative qualities of nostalgia which Boym outlines and which are suggested in several discussions with research participants of various ages in Phnom Penh. The duality of *nostos* and *algia* is an important starting point. Referring to 'homecoming', nostos connects people to the past through return. *Algia* refers to a sense of pain. Boym defines reflective and restorative nostalgia as follows in relation to this the duality of the concept.

> Restorative nostalgia stresses *nostos* and attempts a transhistorical reconstruction of the lost home. Reflective nostalgia thrives in *algia*, the longing itself, and delays the homecoming – wistfully, ironically, desperately. Restorative nostalgia does not think of itself as nostalgia, but rather truth and tradition. Reflective nostalgia dwells on the ambivalences of human longing and belonging and does not shy away from the contradictions of modernity. Restorative nostalgia protects the absolute truth, while reflective nostalgia calls it into doubt. (Boym 2001: xviii)

In her typology of nostalgia, Boym is careful to suggest tenancies of nostalgia rather than absolute types, and highlights how nostalgia can be about rebuilding and repatching and about the imperfect process of remembering (Boym 2001: 41). *Nostos* and *algia* can both work simultaneously. Whilst Boym discusses the concepts independently to clarify their distinctions, I draw on both types of nostalgia to illuminate some of the complexities of nostalgia within Phnom Penh. Bonnett and

Alexander (2012) claim that "[i]n contrast to recent attempts to identify active nostalgia only with its 'reflective' forms, or to separate out 'official' and 'non-official' nostalgia, ... nostalgias are mobile and interwoven" (Bonnett and Alexander 2012: 1). This is an important distinction to make and one which aligns with and guides the fluid and relational nature of memory in which I engage. While empirical material suggests the reflective qualities of nostalgia, there is also a sense of the restorative qualities of nostalgia, which makes real the mobility of nostalgia.

Nostalgia holds utility in understanding the future of the city. Because nostalgia is not just about remembering, but rather about utilizing memory in driving the future, it holds significance in understanding and articulating the past in the present. Chang (2005) contends that the "the conservation of historic buildings and urban districts; the creation of symbolic replicas, monuments and museums to commemorate past events/people; even the installation of portable symbols such as recreated street furniture, public art and historical place names are evidences of urban memorialisation" but reminds us that "the past is often altered" (Chang 2005: 248). To position the concept of nostalgia within the city and a framework of urban planning and to make sense of this evolving memorialisation, I use the analogy of the shell that Bakshi (2012) provides in a discussion of collective memory in the contested city of Nicosia. For Bakshi, a shell is "an object that appears solid and static, yet it is formed by the living organism within it. Even the emptiness of the shell resonates with the remnants of the presence of what is now absent" (Bakshi 2012: 481). The shell is on one hand tangible, evidence of a past. On the other, the shell is living and changing in time. Nostalgia too, is anchored in a past but driven by and changing in time. Kuberski (1992) taking a metaphysical approach to the shell analogy, argues that the shell's "spiraling form as an allegory of all origins and their ends", and suggests it to be a "a spiral, a vortex, a whirlpool from which and out of which things both appear and disappear" (Kuberski 1992: 79). The shell is continuously formed through formations of the past. I find the analogy particularly powerful in regards to Phnom Penh's difficult past in contemplating the dualities of

nostalgia in positioning the past in present. Buildings are evidence of the past yet continuously evolve in the present.

Drawing on empirical material collected in Phnom Penh, I first discuss and suggest some of the ways in which nostalgia operates in the city today with linkages to the historical and spatial narrative discussed in the first part of this chapter. My focus on nostalgia is directed at urban spaces resonating from the 1950s and 1960s, and I draw attention to the linkages between memory, nostalgia and space in the city demonstrating the reflective qualities of nostalgia that emerge through empirical material. While I recognize Katz's (2010) questioning why the city has become a privileged place for nostalgia and why nostalgia privileges certain places (Katz 2010: 818) particularly in relation to the more critical accounts of Sihanouk's policies discussed in the previous section of this chapter, my approach draws more on nostalgia as a prospective process. Second, in weaving memory and nostalgia with space and place, I position the buildings of Phnom Penh's past, as anchors to this nostalgia and demonstrate this relationship through empirical evidence suggesting the importance of the buildings today. This says something powerful about the preservation of the stadium, particularly in relation to the ongoing threats of redevelopment.

4.2.1 *What Was: Memories Past (and Present)*

As the empirical material I have drawn on demonstrates, memories of Phnom Penh suggest feelings, spaces, and events and thus come to constitute narratives of history and of place. The diversity and richness of these memories and the narratives in which they express represent a dimension to considering the urban history of Phnom Penh in relation to urban planning and the post-violence city. In particular, as the previous section illustrated, the golden era holds an important (spatial) role in narrative, particularly in relation to violence. I begin this section by presenting and discussing some of the memories from this period of time and illustrate the reflective (and relational) qualities of nostalgia. Boym suggests that reflective nostalgia "lingers on ruins, the patina of time and history, in the dreams of

another place and another time" (Boym 2001: 41). Much of the empirical material surrounding Phnom Penh's history demonstrates these qualities of reflective nostalgia. One of the most prominent ways through which this surfaced was through discussions of childhood during the golden era. Here, nostalgia can be read as mobile and relational to narratives.

During an interview with Munny, I had asked him for his thoughts on how public spaces are changing the city currently. We had been talking in the context of rapid economic development in the city and so I did not clarify a timeframe. His response was telling, particularly because he returned to his childhood and introduced changes to public space since the 1960s. Born in 1961, Munny's first memories of the city were from the late 1960s. Having been raised in what he referred to as a 'middle-class' family in a house close the river, Munny described the city in relation to the good memories he has from this time.

> We could find so much public space when I was a child. Even some of the space was not well designed it was a beautiful city. I could play football in front of the royal palace. Or I can go bicycle racing there with my childhood friends. But now there is nowhere to do that. I cannot play football on that field any longer. I cannot ride my bicycle there anymore. I could go for 30 minutes by bicycle to see rice fields. And it was free of traffic jams. I can see the birds singing. But now there is just the engine of cars, and motorbikes. There is smoke. Some places that I used to play football or I grow vegetables, are turned to buildings like Naga World. That is the place where I used to grow vegetables and play . . . And we can go there on Thursday afternoon and grow vegetables there. My childhood was fun and we had a good time. I don't think its like that anymore for the children today. Where do they go? Sometimes I see my old childhood friends and we share the good memories of the gardens on Thursday afternoons.

Munny discusses the spaces in Phnom Penh which he played in as a child and the ways in which these memories linger in the city he describes today. Drawing on narrative, he describes how the city has changed and how the opportunities he had for play as a child no longer exist. He links his experience to the built environment, or following Katz (2010), presents a way in which to see how the built environment 'maps' stories (Katz 2010: 830), and uses the contentions Naga World Hotel and

Casino as a point of reference to the gardens and spaces for play that have been built upon.[56]

In a similar manner Chanthou, a politician who lived in Phnom Penh during the 1960s as a child and returned to Cambodia in 2002, discussed the changes that she has witnessed in Phnom Penh. Whereas many research participants who lived through the genocide connected their memories of the golden era with what would be lost as a result of the Khmer Rouge, Chanthou's perspective of the city was informed by her nearly 30 year absence from the country. Having fled in 1972 to the United States, Chanthou returned to Cambodia in 2002 to contribute to the reconstruction of her country.

> It was so beautiful. So so beautiful. It was so peaceful. The trees, the old buildings, the communities . . . the streets lined with trees. There was a sense of community in Phnom Penh. Those days in Phnom Penh you could walk around and you could see the institutions – the national assembly, the royal palace, the national library, the Olympic Stadium, you have a sense of culture and heritage. But not now.

Chanthou is upfront about the way in which she understands the changes in Phnom Penh as detrimental to the aesthetic and sense of community in the city. Despite her prolonged absence from the country, Chanthou links the Phnom Penh of her childhood to physical structures of the city and uses buildings as a way to navigate the 'sense of culture and heritage' of the time. Whereas Munny highlights a building that has replaced the places in his childhood memory, Chanthou uses the buildings constructed during the golden era as examples that relate to her memories of this time. In both instances, the past is compared with the present with a sense of loss, demonstrating the conceptual tenants of reflective nostalgia and the longing for home Boym describes within the contest of an urban narrative.

Mliss, a retired shopkeeper in her 60s now living in the same district she lived in during the 1960s, reflected on this period of time in a similar way though she also draws attention to activities in the city during this time.

[56] I will return to a discussion of Naga World in Chapter 6 in relation to the neopatrimonial planning structure in the city currently.

> In the 1950s and 1960s Phnom Penh was a very beautiful city. There are many spaces and many things to do. It is very beautiful. There are a good number of restaurants and a lot of tourists. A lot of good feelings.

Here, Mliss describes Phnom Penh during the golden era and suggests that the time can be equated with good feelings about the past. Mliss also suggests the importance of space and the activities in space as important to the city. Here, Mliss highlights what Dwyer and Alderman (2008) refer to as the "socio-spatial relations" that are co-constitutive with memory landscape. That is to say the ways in which relations in space become constitutive in memory. Mliss's memories of the time are connected to the spaces in which her memories occurred.

When I asked Mliss to share with me more about the good feelings she has of the golden era, she further anchors her memories to the city during this time. Mliss introduced the stadium as an important part of these memories and demonstrates the significance of the building in relation the golden era. Having lived in Phnom Penh as a school-age child when the stadium was first completed, Mliss participated in the opening ceremony. She uses a story of the ceremony at the Olympic Stadium to elaborate on the good feelings I ask her about:

> During the opening event there thousands and thousands contributed, students and others. [My] sister also held the billboard to make different shapes, like the Cambodian flag or something like that during the opening ceremony. It was amazing the people were trained to follow the sign. The King sat right there and had the color and number and they see the number and turn up and the combination would make flowers, the picture of a flower, or the picture of the flag or something like that. So she was in the middle, in the football field making the flag as well. There were many activities inside the stadium . . . . It took 6 months before the grand opening to prepare and rehearse. So she studied only in the morning and in the afternoon she went there to rehearse and train . . . it was amazing and a very good memory in my mind for my life. At one point they asked everyone to turn off the lights and then one person lit the lighter. And then they put the light until everyone had one and then there were fireworks. It was so beautiful. So the show for many people, the officials, the foreign dignitaries. We were so happy then.

Mliss's account of the stadium during the opening ceremony suggests the importance of the stadium in the way she recounts the golden era. Memories in space come to constitute place and are central here to nostalgia. The stadium

anchors memory of place. She uses a description of an event in space to then recount a broader narrative and to articulate feelings in time. The final phrase of this interview passage speaks to the sense of nostalgia that is evident in the ways in which many of the first generation residents reflect. She says "[w]e were so happy then." Reflections towards this historical period were evident in many of the interviews in a similar sort of way. The stadium was addressed in several discussions as a point of reference anchoring historical narratives and nostalgia.

This theme of reflecting on the city's past in relation to the city currently was evident in responses from younger generation residents as well. The younger generation residents I interviewed who were born after the end of the golden era, have a strong connection to this era also. Bednar (2012), discusses trans-generational memories and stories that are translated through family stories as "re-memories" (Bednar 2012: 133). Drawing on work surrounding transgenerational knowledge from Holocaust Studies which refers to these transgenerational memories as "post-memories" and "re-memories" within diaspora studies (Bednar 2012: 133), Bednar suggests the resonance of re-memories even without direct experience.[57] Though some second generation residents spoke only generally about the golden era or in relation to setting a historical narrative, many interviewees who talked about this period did so in reference to their parent's experiences or through the buildings of this time period the remain in the city today.

Mliss's story of taking part in the opening ceremony of the stadium serves as a powerful point of generational engagement. Mliss's son, Sangha, whom I had interviewed earlier in my fieldwork, offered to contact his Mother because he believed she would have an interesting perspective to add. When Mliss agreed to be interviewed, her son Sangha offered to take part in the interview as well because he was worried she may be nervous. This unique situation provided an interesting opportunity to see inter-generational memory dynamics operationalized through a discussion of the Olympic Stadium. Shortly after his Mother shared her memory of the

[57] As addressed in chapter 3 and chapter 7, the intergenerational dynamics discussed here suggest a future dynamic to this research. I take up a discussion of generational transmission of trauma in chapter 5 (see Munyas 2008).

stadium during the 1960s, Sangha, who was born shortly after the fall of the Khmer Rouge and is now 30, interjected with his own thoughts of the stadium.

> It feels good when you think about the 1960s and [she] talks[s] about the stadium. It feels so good. . . . They celebrate a wonderful time [for the city] that is gone.

Sangha was born shortly after liberation and spoke in detail throughout his own interview about his parent's experiences and the importance of these experiences in framing his own views of the city. Though born after the genocide and without direct experience living in Cambodia during the 1950s or 1960s he shares in a nostalgia which his Mother presents. Educated in Australia and now working as a research analyst for an NGO in Phnom Penh, Sangha brought a critical perspective to planning and economic development in Phnom Penh. Keen to discuss his parents experience growing up in the 1960s and then through the Khmer Rouge in relation to his own life and future, I will return to my interview with Sangha in chapter 6.

I have drawn on a collection of memories of Phnom Penh to demonstrate some dimensions of nostalgia evident in the way in which research participants talk about their urban history. Conceptually the spatiality of memory in time speaks to the Boym's definition of nostalgia in which distance and displacement become central to the way in which the past is remembered. The empirical material I have drawn on in this section illustrates a sense of reflective nostalgia to the golden era but also continues to present the ways in which this nostalgia is spatialized. In the final section of this chapter, I turn concretely to buildings of the city's past, which have been operationalized both in the way urban historical narratives have been retold and in the way in which the city is remembered.

4.2.2 *What Remains: Buildings as Anchors*

In the previous section I suggested the reflective nature of nostalgia through some of the ways in which memories of Phnom Penh have been retold with a sense of longing for a relational past spatially. In the final section of this chapter, I draw more specifically on the concept of restorative nostalgia, a term that Boym defines as the following:

> Nostalgia is an ache of temporal distance and displacement. Restorative nostalgia takes care of both of these symptoms. Distance is compensated by intimate experience and the available of a desired object. Displacement is cured by a return home, preferably a collective one. (Boym 2001: 44).

Throughout this chapter I have woven space and time with emergent empirically driven historical narratives and memories in and of these narratives. In this final section I draw on empirical material surrounding the buildings of Phnom Penh's past which remain tangible in the city to suggest how they might be positioned in relation to these concepts and thus have a role to play in enabling residents to engage memory and narrative. While I discuss the two concepts of nostalgia in different sections, I clarify that my ambition is not draw a distinction in nostalgia, but instead to offer a relational perspective from which to view both reflective and restorative dynamics of nostalgia. Nostalgia is not fixed and the reflective and restorative qualities of nostalgia can operate simultaneously.

One of the important reasons why buildings like the Olympic Stadium should be engaged is because of the spatial link they hold to a historical narrative in the city. These buildings are witness to the city's past, and offer insight into an urban narrative history. Tuan (1977) discusses the preservation of historically significant buildings in reading of place and suggests the passion for preservation emerges out of "the need for tangible objects that can support a sense of identity" (Tuan 1977: 197). While he is critical of this approach raising a central problematic of "what facets of the city's past should be preserved" (Tuan 1977: 196), he nonetheless acknowledges the significance of historic urban structure. I have argued throughout this chapter that the past is present and guides the future and that Phnom Penh's urban history is present in the spatiality of the city today. Accepting Tuan's concerns and agreeing with the contested nature of memory and history which I have discussed earlier, I probe these buildings and position empirical material within this conceptual frame.

Conceptually, what does the concrete of the stadium mean and might it have a (historical) role to play in the city today? Following Tuan, how might the stadium provide something tangible that can support identity? Yimsrual argues that

architecture can play "a communicative role by expressing meaning through the built environment" (Yimsrual 2012: 31). Jones (2009) refers to architecture in 'its social place' and articulates how architecture is conditioned by and embedded in (historical) social context. While I touched on this point in the first half of this chapter in reference to the architecture of Khmerism, today buildings from the past hold a role in linking people to that past. Kincaid (2007) argues that architecture is a form of narrating history (Kincaid 2007: 111) which suggests both the importance of these buildings in history and in mapping narratives of history. Mills (2010; 2006) work on memory and place narratives in Istanbul demonstrates the utility of the approach in analyzing the built environment in relation to nostalgia in Turkey. She finds that cultural politics of identity are worked through the urban landscape and that the urban landscape has become a crucial part of imagining and recreating cultural memory (Mills 2010: 209-210). Thus, buildings might play a role in the proactive nature of nostalgia.

Ary, the young architecture student whose comments I used to open this chapter, summarizes the relevance of historical buildings in the city to the urban narrative and nostalgia. She relates the importance of the architecture from this period to today, using the timely and contentious example of Phnom Penh Centre to illustrate her point.

> It was very very amazing. All these kinds of buildings are full of architecture in our country but now it is gone. When we talk about Phnom Penh Center, we could see the high-class apartments from the 60s but now look at it. This is the Sihanouk Boulevard. And now they've covered it and filled it all. Not even the same height, they add another story. So, the very beautiful apartments now become very ugly. It is so sad Phnom Penh now.

Ary's example of Phnom Penh Center is particularly powerful in demonstrating the sense of nostalgia towards the past informed by the physical remnants of the 1960s. Originally built as a low-cost housing complex in the 60s as part of Vann Molyvann's development of the Bassac area, one of the buildings was sold in 2008 and retrofitted beyond recognition into a modern office complex. The other building sits in a state of disrepair, and remains used as informal housing (see images 4.6 and

4.7). This building, widely referred to as the 'White Building' in Phnom Penh, has been subject to several recent initiatives to preserve it. Ary's comments demonstrate the conceptual point that buildings narrate history and suggest their importance within the context of Phnom Penh's recent history. For Ary, the building remains amazing and serves as an important way for her to connect to the past. As a young architecture student with an interest in the future buildings of the city, Ary looks to the past for guidance. The past is rapidly being 'covered' and 'filled in', a problem in Phnom Penh according to Ary. The sadness she feels for the loss of the buildings from the past, suggest an importance they play within the contemporary city.

Lindstrom's 2011 study of the building entitled "Preserving Memory, Engaging Community, Adaptive Reuse of the White Building" represents a development vision for the space that would see the building preserved and retrofitted. Articulating the historical and current significance of the building in a similar manner as Ary, Lindstrom proposes a 'holistic' approach to redevelopment which addresses the historical, social, economic and community benefits of the building in the city currently (Lindstrom 2011: 9) and presents the community value of the building in the city today. This is a point that Vann Molyvann himself make and which relates to a similar argument being put forth in Phnom Penh currently for the preservation of the Olympic Stadium. When I asked him about his thoughts on the stadium currently, he shares that he is "completely happy to see it used today. It is a space that has been adopted by the population and there is an affection to the history of the stadium from the population." Linstrom and Vann Molyvann's comments suggest an argument of the utility of space and present a reading of urban space driven by the value they play. For them, buildings should be preserved for their ongoing function and utility. Moreover, if the buildings remain used and link people to the past, they might be addressed within the concept of restorative nostalgia which Boym outlines. The building is a site of connection to the past in the presence and offers a valuable point of connection.





Images 4.6 and 4.7: The Building (a) 1960s and (b) 2011
(source: (a) National Archives of Cambodia Box 683 (b) author)

Coming from a similar academic background as Ary, Arun, 31, articulates the importance of the buildings from Phnom Penh's past in a similar way and suggests that the buildings from the past are important in what he refers to as a 'circle of life'.

> They are destroying the 60s architecture they build a new one. And then you try and talk to them and they say it's the circle of life and the circle of buildings life. But like you have 30-year-old son and you don't kill him just to get a new one. This is not the circle of life. You know the building lives to 70 or 80 or 100 years and you let them die naturally – you know, we always do this and we never learn. Never learn from the experience. I hope that soon they will learn about this.

I was particularly struck by Arun's use of the phrase 'circle of life' in explaining the importance of 60s architecture in the city. When I asked him for clarification on what he meant by the 'circle of life', Arun explains "I mean we need this history and this past to understand where we are going". Here, Arun suggests the importance of the past in understanding the future and demonstrates the spatiality of memory in articulating this relevance. The destruction of these buildings for Arun is problematic, and he suggests the need to learn from these buildings as Phnom Penh evolves. With an interest in urban design, Arun see's the loss of the historical buildings as a significant threat to the future of the city. Interestingly, I would see Arun at several events in Phnom Penh over the course of my time in Phnom Penh. He would often stop to tell me about the changes that had occurred in the often brief periods of time since we last saw each other. I would interpret his comments as a measure of sorts, a measure of what was lost and what was left. For Arun, the changes as a result of the destruction of buildings are irreparable.

Here, buildings have a role to play in restorative nostalgia, in repairing the past and through this, presenting a sense of optimism for the future. Within the context of this research, places like the stadium are important and operationalize history. Buildings like the stadium exceed a current rubric of planning and speak to the past as the city continues to evolve. The historical significance of these buildings hold contemporary and future significance as residents look back to look forward.

4.3 Conclusions

This chapter has presented an argument for understanding Phnom Penh's recent urban history relationally, and has focused on two distinct time periods to illustrate the utility of a relational perspective of narratives of place. Drawing on

empirical material surrounding both the golden era and the period of prolonged emptiness in the city during the Khmer Rouge genocide, I have demonstrated some of the empirical linkages between the two periods as they relate to place and time in the contemporary city linked through narratives. Narratives become a tool to understand and make sense of the (historical) city and operationalize the past in relation to the present. The empirical work of this thesis suggests the importance of understanding these two distinct periods of Phnom Penh's past in relation to each other, to begin to make sense of the complexities, intersections and legacies of these periods in the city today through place. Narratives of the city are a central empirical theme and surface as a way to navigate a complex recent history in time and place. Exploring recent urban history relationally exposes implications for place in the contemporary city.

This chapter also demonstrates how historical buildings anchor narratives and connect people to the past through the concrete of the city. Drawing broadly on a narrative approach, I have used empirical evidence to demonstrate some of the ways in which urban nostalgia in Phnom Penh can be understood spatially, and in doing so, have highlighted the significance of the city's historical buildings. The urban narratives I have discussed become present in nostalgia, both in the processes of reflection of the past and of restoration as a response to violence. For many research participants, Phnom Penh's past is positioned in and through its physical remains which help anchor and navigate history. I return to the quote from Ary with which I opened this chapter: "I think all these kinds of buildings is just some kind of document, a biology of ourselves and who we used to be." The stadium, as a significant building from the golden era, is important in navigating and mediating a complex recent history. As space endowed with meaning in time, the stadium requires the greater attention of planners.

Chapter Five

Trust and distrust in Contemporary Phnom Penh: Placing Legacies of Angkar

This chapter is concerned with the (re) making of place in Phnom Penh and investigates the legacy of Khmer Rouge violence in the contemporary city, informed by the historical narratives discussed in the previous chapter. In doing so I test the fine-grain analysis of time and place I have developed so far. Conceptually, this chapter builds a response surrounding the re-making of place following the impacts of the erasure and destruction of space by the Khmer Rouge by addressing some of the legacies of violence in relation to public space in Phnom Penh today. More specifically, this chapter explores trust as a central emergent empirical theme which circulates throughout public space in Phnom Penh today and which presents a perspective from which to illuminate how place can be positioned as a response to a traumatic recent history in Cambodia.

In the previous chapter I discussed how contemporary urban history can be understood relationally and engaged the Khmer Rouge period of violence as a central period of time which informs historical narratives of the city. In this chapter I pick up on this historical period in more detail and discuss the destruction of trust as an important legacy of the Khmer Rouge. I argue the Olympic Stadium offers a response to this legacy based on empirical material collected at and around the Olympic Stadium. The stadium offers a place in which dynamics of trust are being re-articulated through social relations. To this end, the first part of this chapter positions trust in relation to historical violence in Cambodia. I first mobilize a conceptual definition of trust, drawing broadly on literature surrounding social capital to arrive at an understanding of the relational nature of trust. I draw on empirical material to define and justify why trust as a product of social relations is relevant in readings of place in Phnom Penh and contextualize trust in the city in relation to a legacy of distrust. I first explore the mythical Khmer Rouge figure

Angkar as central to the assault the Khmer Rouge undertook on social relations, and in particular to trust, during Democratic Kampuchea. I relate this assault to Tyner's account of the un-making of space during the genocide and point to distrust as a contemporary legacy of violence based on empirical material (Tyner 2008). The sense of distrust is evident and deeply woven in the social fabric of Phnom Penh today, and thus is discussed as an enduring legacy discussed by research participants as an ongoing problem in the contemporary city. Angkar remains present in public space and demonstrates conceptually the necessity of time in understanding place. Here, place can be both a site of positive social interaction and a site where historical relations and legacies of the past remain present. This suggests the need to recalibrate understandings of public space to address and account for the complexities of place in this post-violence city.

In the second part of this chapter, I turn to the Olympic Stadium and draw on empirical material to demonstrate this recalibration and to present evidence suggesting the importance of considering trust in Phnom Penh today. Recognizing the diversity, complexity and contending meanings of various public spaces and the limitations of broad analysis, I use the stadium as a space to interrogate interactions of trust in more detail. While I Share in Amin's (2006) questioning of the broad assumption surrounding the utility of urban public space in building what he broadly refers to as 'civic culture' (Amin 2006: 1), I draw on trust as a more manageable unit of analysis to respond to questions of the role of public space after conflict. I narrow my discussion to the stadium and trust, and pick up on some of the nuances and complexities of this public space. I draw broadly on an understanding of place as a product of relations and position trust conceptually as a product of social relations. I present an articulation of place in the present city in and through empirical material surrounding the utility of the stadium in relation to trust building and argue that relations of trust contribute to and activate new meanings of place in the city. The findings of this chapter speak towards planning and suggest the utility of place relations in approaching planning within the context of urban repair.

5.1 (Dis)placing Trust: A Legacy of Angkar

The first part of this chapter situates the period of Khmer Rouge violence which engulfed the country from April 17, 1975 to January 7, 1979 within the contemporary city. Drawing on the conceptual frame of place as present, evolving and negotiated in and through time and layered with history, it becomes possible to engage the resonance of historical violence in Phnom Penh today. I use the omnipresent mythical Khmer Rouge figure of Angkar, which emerged in empirical comments surrounding the Khmer Rouge to explore how the regime manipulated and destroyed trust during the zero years as part of a broader effort to construct Democratic Kampuchea as placeless (Tyner 2006: 143). I then work to unpack trust conceptually and define the concept within a discussion of social relations. Following this, I explore how this manipulation of trust remains present within the contemporary city as a dominant theme that emerges in empirical material which relates to the historical legacies of Angkar. This then positions the second half of this chapter to engage the Olympic Stadium as a public space in the city in which traumatic legacies of the past are being addressed.

5.1.1 *Pineapple Eyes*

Angkar was the "omnipresent and omnipotent" (Tyner 2006: 142) soul of the Khmer Rouge regime who was central to the daily lives of people living under the Khmer Rouge. An ambiguous being which translates as the 'organization', Angkar was fabricated to conceal the mysterious nature of Pol Pot and other top Khmer Rouge leaders who were able to induce complete allegiance and total social control through its existence (Anderson 1998: 32). The name derives meaning from the Angkorian Empire which was a source of inspiration for the Khmer Rouge, particularly because of the elaborate and efficient drainage systems which enabled the empire to yield three crops of rice a year (Burgler 1990: 61). The efficiency of the ancient kingdom took on a new meaning during the Khmer Rouge regime. Erasing previous ways of life including social relations was central to achieving efficiency (Tyner 2008; Tyner 2009).

Tyner explains Angkar was used to facilitate overall control of people, and in turn enforce strategic social (and spatial) transformation during the Khmer Rouge period (Tyner 2008: 143). Angkar continuously watched people and enforced minimal social interaction. Though people lived communally, they were forced to live with minimal interaction and in a constant state of fear and insecurity. Tyner's argument suggests that by reducing social interactions and ensuring total control in space, the Khmer Rouge was able to reduce place and attachment to place, thus making it possible to "attain greater levels of spatial efficiency" (Tyner 2008: 143). Similarly, Chandler notes that as Cambodians became unpaid and indentured laborers who were "atomized individually" to "assure maximum social control" (Chandler 1996: 167; see also Kiernan 2008: 167). To illuminate this point Chandler uses a story from Tam Eng, who shares an experience worrying about Angkar finding she had been searching for food: "[f]ishing and foraging were said to be attempts to survive individually", and were restricted and enforced by Angkar "who used spies" (Chandler 1996: 183). Eng's example particularly of Angkar's spies is not uncommon, and demonstrates an example of the way in which Angkar was central to people's everyday lives under the Khmer Rouge.[58]

Locard's (2004) *Pol Pot's Little Red Book* analyzes a number of Angkar's sayings in relation to control and reiterates the role of Angkar in reshaping social relations in Cambodia during the period of the Khmer Rouge. Analyzing one of Pol Pot's 1977 speeches, Locard argues he "spoke the dialogue of obedience and command, of absolute submission and absolute power . . . complete obedience to Party-Angkar's orders" (Locard 2004: 103). Through the destruction of place and the reshaping of space, Angkar became central to the reduction of trust between people during the regime. Locard draws on one of Angkar's sayings: "You are always looking for one excuse or another", to demonstrate the state of wild distrust present during this time (Locard 2004: 139). Angkar suspected "each and every one of you is trying to hide his past or of protecting his loved ones" which was done at the risk of ones own life (Locard 2004: 139). The nature of Angkar as omni-present resulted

[58] A number of autobiographies have been published dealing with life under the Khmer Rogue and in regards to Angkar. See for example, Vannak (2010); Seng (2005); Un (2001); Him (2001).

in increased fear and a climate of total control in which trust between people was rapidly destroyed.

Because trust can be understood as interaction and as a product of social relations (Rompano 2003; Putnam 2000), the reduction of trust can also be seen relationally as a product of social relations. Social relations have the potential to contribute to the building or diminishing of trust based on how relations are experienced. Rompano (2003) suggests that trust "is a reaction to the dynamics of the situation in which it occurs" (Rompano 2003: 9). Within the context of Cambodia during the Khmer Rouge regime, the sense of widespread distrust and fear became central to the state of control and allegiance to Angkar. Weber and Carter (2003) define trust as "an orientation between self and other whose object is the relationship" and argue that trust is what makes social life possible by enabling us to orient ourselves within social relations (Weber and Carter 2003: vii). Tait (2011) draws a similar definition and articulates interpersonal trust as trust which centers on "social features of personal relations" which are "built upon through personal contact" (Tait 2011: 160). In relation to Khmer Rouge policy and Angkar, the changes to social relations resulted in the destruction of trust by limiting interaction and instilling surveillance as a means to ensure total control.[59] Through this process, the Khmer Rouge were able to destroy broader dynamics of social trust.

A central theme that emerges in empirical research is the way in which the legacy of Angkar, and in particular the sense of distrust as a result of Angkar, has been transmitted and continues to operate in Phnom Penh today.[60] The theme of contemporary distrust in Phnom Penh is addressed by Munyas (2008) in a discussion of the generational transition of trauma; Linton (2004) in relation to a

[59] Several research participants identified truthfulness in relation to trust, within a discussion of Buddhism. Buddhist values surrounding truthfulness and trust are intermingled with everyday life in Cambodia and misbalance between these factors impacts potential for peaceful society and unity. While the scope of this work limits direct discussion of the role that Buddhism plays in Cambodian society, Buddhist philosophy is deeply connected to conceptions of peace, unity and harmonious relations between Khmer people. See Ledgerwood and Un (2010); Kent (2008); Kent (2007); Kent (2003).

[60] I want to be clear and state that my intention is not to suggest that the Khmer Rouge is the only reason for loss of trust within Cambodia. An overlapping and related concept of institutional trust within the context of the contemporary political structure in Cambodia is discussed in Chapter 6.

broad discussion of national reconciliation; Damme et al (2004) in a discussion of the current health care system and, Gottesman (2004) in relation to the politics which emerged following the fall of the Khmer Rouge. Chhim (2012) offers a compelling account of trust within the cultural context of *Baksbat.* Discussing 'idioms of distress', which refer to the traumatic psychological disorders that are recognized by people of a particular culture and which can be culturally-specific (Chhim 2012: 160), he suggests that in Cambodia "[p]eople with baksbat have a problem trusting others" (Chhim 2012: 165). The relevance of distrust emerges across various studies in Cambodia (though notably absent from discussions within the context of planning) which shed light on a conceptual understanding of trust in relation to social interaction. This is helpful in clarifying distrust as a legacy of violence and in substantiating a conceptual relationship between the destruction of relational space and a legacy of distrust in the contemporary city.[61]

Within the empirical material, descriptions and thoughts about Angkar often related to the sense of distrust which impacted social relations and thus contributed to a state of placelessness. Sourkeat, a research fellow in his 30s at one of Cambodia's research institutes, elaborates on how social relations were depleted during the Khmer Rouge. With an academic and research background in related subjects, Sourkeat had a perspective which linked his own experience living in Phnom Penh to some of the conceptual themes I was asking about during our interview. Sourkeat made it clear that social relations during the genocide were essential to the creation of placelessness.

> I think there are a lot of factors leading to the depletion of social relations in the Khmer Rouge regime because of the way violence was initiated. The leadership at that time encouraged people to spy on each other, even their relatives, and things like this. It spread across the country. It wasn't a case

[61] A critical and ongoing conversation surrounding reconciliation and historical violence is taking place in relation to the Extraordinary Chambers in the Courts of Cambodia (ECCC), which is ongoing in Cambodia. Though work surrounding the ECCC informed my early preparatory work on this thesis before I commenced fieldwork, it was not the focus of my research. There is a *significant* body of work which deals with questions of reconciliation from a variety of perspectives including archives and documentation produced through the Documentation Center of Cambodia including but not limited to: Pham (2011); Pham (2009) Gorciani (2006); and generally see Fletcher et al (2009); Claussen (2008); Glaspy (2008); Stensrud (2009); Scheffer and Mayer (2008); Hughes C (2009); Werner (2009); DeGuzman (2008); Lambourne (2008). The 2010 documentary *Enemies of the People* directed by Thet Sambath offers a compelling exploration into questions of reconciliation in relation to the trial.

> that happened just at one place, it happened across the country. You know you don't even trust your relative because you may be killed because your relative may spy on you and report to Angkar.

Sourkeat suggests the encompassing nature of Angkar and his understanding of Khmer Rouge policy which encouraged people to distrust and 'spy' on one another. He suggests the totality of Angkar across the country and links his understanding to depleting social relations which speaks conceptually to the relational nature of trust.

Sourkeat also brings up another interesting point. He suggests that violence 'happened across the country' and was not distinct to one specific area or region of Cambodia. As introduced in Chapter 1, the Olympic Stadium served as a site of executions in April 1795 during the evacuation of Phnom Penh (Becker 1998: 193; Becker personal email to author 2011). Whilst the argument of this chapter surrounds trust, a telling related empirical dynamic suggests the limited importance of the stadium as a site of execution in how the stadium has been placed within the context of historical violence. Because execution and death were so commonplace across the country, the fact that executions took place at the stadium was not central to recollections and comments about the stadium during the genocide. Sangha, who was born in Phnom Penh after the genocide to parents who survived the violence, comments that the executions were "not very important because it [executions] happened on every street and every corner of Phnom Penh and every town and field in the country." The prevalence of violence and murder across the country during the genocide limits the significance of specific sites of violence in Phnom Penh such as the stadium. Returning to a discussion of social relations, I introduce Chanmony, a 22-year old office secretary who discusses the imprints of Angkar's influence on trust.

Taking about life during the genocide, Chanmony, who was born after the genocide to parents who had survived and moved to Phnom Penh in 1980, comments on the way people had to worry about themselves to survive. This then

became crucial to the unmaking of space by creating a society, void of social relation.

> The Khmer Rouge was very bad and they make people have to worry about only themselves and not other people. People lost trust and become very afraid.

Chanmony suggests that the impacts of Angkar resulted in people becoming afraid and worried only about themselves. Her response draws parallels to Sourkeat's in the way in which both participants talked about how the Khmer Rouge encouraged distrust as a means to deconstruct social relations. This suggests that trust as a product of social interaction, is embedded in social relations and thus central to place.

By reducing trust and creating a space in which people were isolated, the Khmer Rouge regime was then able to then create a state placelessness. In more conceptual terms speaking of the placelessness of the regime, Tyner argues that "[t]he Khmer Rouge established a totalitarian system that was predicated on terror in order to maintain discipline" (Tyner 2008: 162). By reducing social relations and instilling widespread distrust across the country, Khmer Rouge leadership were able to maintain control and achieve spatial efficiency. By minimizing relations and instilling a sense of fear and surveillance through Angkar, the Khmer Rouge manipulated place by recalculating the ways in which relations occurred in space.

Several research participants link the destruction of social relations to trust and suggest that distrust became a central theme of the Khmer Rouge which remains present in Phnom Penh today. Pheakdei, whom I introduced in the last chapter, describes the destruction of social relations as a survivor of the genocide:

> During the Khmer Rouge time, the people learnt to keep silent. . . . Just focus on what you are doing and do not care about other people. Don't care. Even if they are your family, don't trust them. They don't trust anyone in their team, like the working group. They don't trust each other. So they learn distrust so in community nowadays, also distrust. You can see this in the community.

During life under the Khmer Rouge, people were taught to be quiet, to mind their own business and to focus on the tasks directed to them from Angkar. Living

through the genocide and having been evacuated from his town near Phnom Penh, Pheakdei was reluctant to share much more about his experience during the genocide. People, especially children who had been re-educated by the Khmer Rouge, were forced to spy on one and other and report any misbehaviour to team leaders. Angkar sayings such as "secretly observe the slightest deeds and gestures of everyone around you!" (Locard 2004: 114) or "report everything to Angkar" (Locard 2004: 114) demonstrate this point and suggests the intensity of surveillance during the regime. By instilling the sense of fear and surveillance, according to Pheakdei, the Khmer Rouge were able to reduce social trust and social relations, particularly pre-existing family relations. Widespread distrust remains present today, speaking back to the enduring qualities of trauma discussed in chapter 2. This sense of distrust as an enduring and ongoing legacy, was discussed in detail by several research participants.

One of the more explicit comments related to the this enduring legacy came from Chanthou, who shared her understanding of the legacy of Angkar in relation to contemporary social relations in Cambodia. As discussed in the previous chapter, Chanthou is currently involved in Cambodian politics. She relates the historical context of Angkar to the contemporary environment despite having escaped the genocide shortly before the fall of Phnom Penh.

> Under Pol Pot there was a saying of Angkar, which was the name of the regime itself, that Angkar has pineapple eyes. You know how a pineapple has many points, the regime has many eyes. Many people would be watching you at any time. That saying is still with us. . . . Those pineapple eyes, and the children during the Khmer Rouge period were the ones with the pineapple eyes – they were trained to spy on their parents, beaten to learn to spy on their parents. It's not that extreme now, but it is pretty close.

Chanthou uses the eyes of the pineapple to discuss the ways in which Angkar watched people who lived under the Khmer Rouge and provides another example of the destruction of social relations during the regime. Referring to one of Angkar's most widely used sayings, "[t]he Angkar has the many eyes of the pineapple" (Locard 2004: 112), she describes how 'eyes' would be everywhere, watching you and reporting any wrongs to Khmer Rouge leadership. Chanthou's belief that the

legacy remains 'pretty close' to what it was under the Khmer Rouge, speaks to the enduring strength and longevity of Angkar's pineapple eyes on the population.

Chanthou also suggests the ways in which children were taken from families and 're-educated' in camps designed to train children to 'spy' on their parents and other members of the work camp. Children were separated from their parents and taught to be loyal to Angkar before being returned to work camps indoctrinated with Khmer Rouge policy. According to Khmer Rouge sayings, "Angkar is the mother and father of all young children as well as all adolescent boys and girls" (Locard 2004: 107). When children would return to their parents, they were often indoctrinated to transfer the affection from parents to Angkar and in turn, parents "became strangers to their own children" (Locard 2004: 108). This Khmer Rouge strategy of re-education is taken up in detail elsewhere (see Kiernan 2008: 211; Clayton 1998; Tyner 2008) where it is related to the sense of distrust amongst the population.[62] Whereas Chanthou expresses the legacy of Angkar from her perspective as someone who had escaped before the genocide, other participants discussed the intergenerational dynamics of trauma as a central legacy of the Khmer Rouge.

Munyas (2008) deals with the intergenerational dynamics of trauma in Cambodia and reiterates the concept of trust as central to the trauma which is passed from parents to children. He highlights the scope of this intergenerational dynamic, suggesting that while Cambodia has a young population, most of these youth "are the children of those who were in their teens and 20s during the genocidal Democratic Kampuchea . . .they are the children and grandchildren of victims and perpetrators – all survivors of the Khmer Rouge regime" (Munyas 2008: 413). One of the primary patterns that Munyas explores in relation to the generational translation of trauma is through the family, which remains a primary source of information on the genocide (Munyas 2008: 416). The generational dynamics reproduce trauma and (re)entrench Khmer Rouge experience. Several

[62] While she is speaking here about the legacy of Angkar, Chanthou's comments also relate to the contemporary state of fear within the current authoritarian political structure in Cambodia to which she later refers. I address this in chapter 6.

research participants reflected on this intergenerational dynamic, suggesting the role that it plays in preserving the past.

Chamroeun, an NGO staff member in his early 30s, explains the relationship between parents and their children in relation to the translation of traumatic experience. His understanding is similar to many others, though he highlights the ways in which Angkar has been passed to his own experience growing up as a child of a Khmer Rouge survivor.

> I think, just like I said about the fact that the people who were taught to be blind, deaf and so forth, the fear of the loss of the relatives and the children – I think that all of this has been passed on to the second generation . . . when they are growing up, the parents pass on the trauma and the past experience. . . . Children's ways of living and thinking, that has been passed from first to the second generation.

Chamroeun illustrates an understanding of Angkar similar to that shared by others and suggests how the trauma of Angkar is passed generationally. Chamroeun suggests that the way in which Angkar 'taught' people to be blind and deaf to what was happening around them has been passed on to the second generation. My interview with Chamroeun was particularly insightful in regards to the generational dynamics of trauma given his willingness and openness to discussing his own family relations.

This idea surrounding the centrality of the family structure to the translation of trauma is a point reiterated by Arun, who uses the example of eating as a way to explain his understanding of trauma and the transmittal of trauma from his parents. At approximately the same age as Chanroeun, Arun shares a similar perspective growing up with parents who had survived the genocide.

> Sometimes if we are really rushed or need to go somewhere else, they really tell me 'during Khmer Rouge I eat so fast because I was afraid' or something like this. I mean everybody had this. But I don't think it's a really good idea to tell this to your kids because then you transmit the trauma to your kids and then the kids will carry on the trauma and if you carry on the trauma between the generations then its never really goes away.

The similar versions of intergenerational trauma as expressed by both Chamroeun and Arun have been used to provide examples of the generational dimensions of trauma and the ways in which legacies of violence take shape today. As Arun tells us, the enduring nature of trauma remains troublesome and "never really goes away", highlights the critical importance of considering the inter-generational dimensions of Khmer Rouge violence in Phnom Penh today. I discuss these generational perspectives of Khmer Rouge trauma because they too shape social relations in the contemporary city. In the second part of this chapter, I draw on a series of examples from both first and second generation residents who discuss the encultralization of distrust in the city.

Part of the discussion of memory in Chapter 2 surrounded traumatic experience and the way in which memory is constantly evolving. Edkins situates trauma and memory relationally and argues that both are central to the productions of ourselves and in systems of power (Edkins 2003: 59). Edkins reminds us that "[t]rauma is that which refuses to take its place in history as done and finished with" (Edkins 2003: 59) suggesting the ways in which memory and trauma are reproduced. This is an important point to revisit because it highlights the need to continue to address trauma in the contemporary city. Both for first and second generation residents, trauma has been and is continually reproduced and experienced. The following section explores and positions translations of Angkar in the city and articulates some of the ways in which distrust has been enculturalized in contemporary urban social relations in Phnom Penh.

5.1.2 *Translating Angkar: Enculturalization of (dis)trust in Phnom Penh*

Angkar was central to an extreme panoptic society during life in Democratic Kampuchea. This section has so far discussed trust conceptually as a product of social relation and interaction, and presented some of the ways in which the Khmer Rouge impacted trust through the destruction of social relations during the regime. One of the themes that surfaces in relation to this distrust, is the emergence of distrust in the contemporary city. Here, it is possible to conceptually situate trust

intertwined in relations in space/place and embedded in memory (time) and traumatic experience through engagement with thoughts and comments surrounding contemporary social relations in place. This positioning makes it possible to begin to understand the historical roots of Angkar as present and operationalized in space and place today.

In several interviews, trust was discussed in relation to views research participants had towards strangers in the city. When I had asked Pheakdei (now in his 60s) about the legacy of the Khmer Rouge in relation to the city today, he tells me "Cambodians, they don't trust each other". Similarly, Chanmony (in her early 20s) responded to the same question stating that "the trust in community, it has been lost." Introduced earlier, Pheakdei and Chanmony were born during very different historical periods. Pheakdei, born in the 1960s and Ary in the late 1980s, share similar perspectives in their understanding of contemporary social relations in relation to the Khmer Rouge. Asking the same question, Sopheara, a research professional in his 30s, responds: "People just don't trust each other - They just don't trust people." These comments are representative of the broad range of empirical material discussing distrust within the city between strangers as a legacy of the Khmer Rouge.

Thevy, who was born in 1980, spoke in detail about her parents experience during the genocide and related their experiences to their lives now. She indicates the sense of distrust as a result of the Khmer Rouge: "Distrust, that is from Pol Pot, somehow it affects the daily life now." Here, I ask Thevy what she means by 'daily life' and she responds my elaborating on the daily tasks she does when she leaves the house. For Thevy, the distrust is everywhere and informs the way she lives in her city. Recalling Chanthou's statement used earlier in this chapter and her belief that in regards to the Khmer Rouge pineapple eyes, the fear and paranoia is "not that extreme now, but its pretty close", suggests the strength of the legacy.

Sakngea, a university lecturer in his early 30s, highlights this connection between the Khmer Rouge and trust and draws parallels to Chanthou's earlier

sentiments which take shape in 'daily life'. His focus is on how 'trust' is learnt socially and now implicated in social interactions in the city. We had been discussing the lack of trust in the city when he elaborated using an example on an event which had just happened in a local market.

> You know, the way I was raised, the way I was brought up, I learnt not to trust people around me. I learnt from my personal experience of how my parents brought me up and I am sure this is the same for most people not to trust and mind your own business. Even now days, like when you go out – you see people in an accident but we say no, don't go, just mind your own business. Once in Olympic market I went there with my wife and I saw a lady who was not doing well, she was about to collapse, and I wanted to actually go to run to help but my wife stopped me. She said just mind your own business. She may be pretending, she may be a pickpocketer and then when you go she will steal things. This is how we were raised, not to trust.

The story provides a powerful example of the way in which trust is reflected upon within the everyday context of the city. The quote demonstrates both a linkage between historical violence and a legacy of contemporary distrust, and begins to illuminate social impacts in shared spaces of the city today. Sakngea's sentiment was shared by many of the research participants who drew on their own experiences growing up in relation to their understanding of trust and security in the city. This idea of minding one's own business when they *go out* was discussed directly by several research participants.

Bona articulates the sense of distrust and fear in the city, and relates the city he sees to the Khmer Rouge regime. We had been discussing urban space, and I asked Bona if there were any 'physical' legacies of the genocide in the city. His response is telling because he relates the social and relational nature of distrust to the physical city and believes it is visible in the fabric of the city. In his late 20s and working as a professional writer and translator, Bona articulates some of the ways that distrust plays out in Phnom Penh today.

> [The] sense of carelessness, the sense of distrust, the sense of not supporting each other, the sense of fear and security [which] is everywhere in Phnom Penh. You can see.

Bona's statement begins to illuminate the ways in which legacies of trauma take shape relationally in urban spaces in the city today and begins to illuminate the ways in which this distrust might play out in urban interactions. Bona presents distrust as something visible in the city and present in the urban fabric. This suggests the spatiality of trauma and rationalizes the need to consider the past within the contemporary city.

From another perspective Rathanak, who I introduced in chapter 4, presents an understanding of trust within this urban fabric. He draws on the opportunity of public space in re-negotiating of distrust from his perspective as a planner in the city. The idea that public space offers an important site of opportunity was central to the ways in which he understands trust building.

> Public space is very important and it plays a very important role in community. You may see that along the river, where many people in the morning and at night come to do sport in the group even if a little afraid. They are talking, laughing, so you see it is very important to create some trust again.

Rathanak's understanding that public space is helpful in re-creating trust suggests that there is both a lack of trust currently and that trust is central to building community. Conceptually, as a site of relations, public space offers a place where historical relational imprints of violence are being addressed. Through social relations, Rathanak's comments speak conceptually to trust and illuminate how the opportunity to interact and engage in public space can respond to historical trauma.

Trust was central to the Khmer Rogue regime and the destruction of trust played a role in enabling the regime to deconstruct social relations. The destruction of trust as a legacy of Angkar remains in a sense of distrust in Phnom Penh today which is evident in the ways in which research participants talk about the contemporary legacies of the violence. This distrust impacts social relationships and the opportunities for positive social interaction and thus says something important to planners and urbanists about the importance of space for opportunities in rebuilding trust and social relations. This section has begun to suggest a role that public space might play in re-creating trust within community. Conceptually, place

is evolving and is constantly under negotiation. If relations inform and shape place which is in flux, can shared relations build trust and thus respond to distrust within the context of place? The following section explores the Olympic stadium as a potential site of opportunity for trust and relationship building.

5.2 The Olympic Stadium: Towards a site of repair?

Over the course of my fieldwork I became accustomed to the daily rhythms of the Olympic stadium. The sun would begin to set and the afternoon heat would subside. Often I would sit high on the bleachers of the main stadium between 4pm and 5pm and watch as the stadium would transform from emptiness to an incredibly vibrant and active place. For me it was the kind of urban moment that resonates with urbanists and planners about what is possible in the spaces we engage. In addition to the multiple other activities that would be occurring by this time, by 5pm young dance instructors would turn on their sound systems connected to portable generators around the rim of the main stadium and begin instructing informal dance classes. Each instructor would play a different track and I found the blended sound of Khmer pop, American Top 40 and 90s dance club hits strangely beautiful. By 6:00pm several hundred dancers would be lined around the stadium, each following the movements of the various instructors dancing to different music. The instructors would have assistants who would periodically move through the crowd to collect a 500 riel fee from each dancer (approximately 10 cents). Some of the dancers showed skill, for others it appeared to be their first time. Some were dressed in imported exercise wear, others wore simple t-shirts and flip-flops. Strangers seemed to share; to support each other; to watch each other's children; to laugh with and engage each other. As a planner this urban moment resonates with me about what is possible. In the context of this research however and with the problematic reading of urban planning in mind, I push and challenge this moment and use it to drive my approach to place. The dance classes, as an example, present an opportunity where relations are being enacted in space and (re)creating a sense of place. For me, the urban moment I have described is special and deserves

attention. What does this moment say about relational place, and how can this moment respond to the imprints of history discussed thus far.

In the first part of this chapter I presented distrust as an enduring legacy of Angkar drawing on empirical material from both survivors and second generation residents. In this part I explore Phnom Penh's Olympic Stadium as an urban response to this legacy and question the utility the stadium in responding to the state of distrust articulated by research participants in the contemporary city. On one level, I share in the critical approach Amin (2006) and others take to public space in questioning the broad assumptions made about the relationships between public space and positive civic culture (Amin 2006: web). I agree that "the sharp differences in social experience, expectations and conduct" or what Massey refers to as a "myriad of trajectories" (Massey 2005: 167), limit the generalizations which can be made about the positive impacts of public space. So whilst I reject broad claims about public space as universally positive, I also reject a tenancy to observe public space as static and with a sense of ambivalence. This said, I wonder if something more can be said about what Amin refers to as "normatively ambivalent" (Amin 2006) attempts to engineer social interaction in public space, particularly in the context of the post-violence city. The approach I have taken to the stadium is helpful in negotiating these parameters, by addressing some of the complexities and nuances of a particular space in time. Within this unique context, trust becomes a helpful theme to draw upon.

To address these generalizations, I focus on and unpack distrust as one component of public space. I approach this question by focusing in on the concept of social, generalized and relational trust given that distrust emerged as such as strong theme empirically and ask if a relationship exists between urban public space and trust – using the Olympic Stadium as a site of fine-grained every day usage (Amin 2006; see also Marschall and Stolle 2004: 125). In reference to planning, Tait (2011) refers to this type of analysis as the "micropolitics of planning practice" (Tait 2011: 157) and suggests the value of this type of analysis lies in avoiding the overemphasis on "universal, decontextualized truths about relationship dynamics"

(Tait 2011: 157) and thus responding to the trajectories Massey highlights. Thus, I take a nuanced and contextualized perspective to considering trust in the context of the Olympic Stadium in Phnom Penh. Trust becomes a manageable unit of analysis and says a great deal about the significance and opportunity that public space presents.

Relation and interaction are components of the construction of (generalized) trust and thus trust can theoretically unfold in space where interaction and relation occurs. Following Tait, "trust is based on firsthand experience or knowledge of a person, built up through personal contact" but "conversely, a lack of trust may be formed through distance and a lack of personal relations with others" (Tait 2010: 160). Following Humprey (2010) "[p]ublic spaces . . . serve as an important site of social interaction" (Humprey 2010: 2) and can be seen as a site of interaction which limit distance and lack of personal relations and thus present opportunities for trust building.[63] Within the context of public space and based on the definition of trust presented earlier, my focus is on the generalized dynamics of trust. This is the trust which Putman refers to as "thin", between people who may not know each other and is thus not associated with risk in the same way that "thick" trust between known others (Putman 2000; Sturgis 2010). In other words, I am relating the concept of generalized trust as relational between strangers in the context of public space. Broadly, this understanding of trust aligns with work dealing with social capital.

In relation to the city, much of the work surrounding trust emerges through discussions of social capital, which can be problematic when trust is not addressed as a distinct component of social capital. I broadly follow Putnam's understanding of social capital as a set of horizontal associations built between people (Putnam 1993; see also Putnam 2001) and recognize trust as part of these associations as they develop. While I do not reject the significance of social capital within this discussion of trust, I want to clarify that my ambition is to address trust as an

[63] Several similar studies have been undertaken which explore various dynamics of interaction and engagement in public space. Benett (2012) discusses parents interacting in children's' playgrounds (2012); Mason (2010) explores design factors in community design and public space; Johnson (2010) addresses questions of social capital in relation to public libraries. Much of this work offers critical perspectives and points to the ways in which public space is experienced in different ways, which was addressed in chapter 2.

independent empirical theme. In contract to social capital which focuses on the broad "relations between people" (Peter, Elandsand Buijs 2010) 94), I am interested in trust as one component of this. As a starting point, Marschall and Stolle (2004) introduce the concept of generalized trust. For these authors, generalized trust is that which "extends beyond face-to-face interaction" and incorporates strangers who have never met (Marschall and Stolle 2004: 128). It is this broad relational nature of trust, between strangers, that I am most interested in and which points most clearly to interactions within public space.

Before engaging in an empirical discussion surrounding trust within the context of the stadium, it is important to recognize the compatibility of these conceptual parameters of generalized trust within a framework of public space and the resonance that the stadium holds in definition as a public space empirically. Sangha provided definitions of public space in which the stadium conceptually fits and in which I situate this discussion.

> The way I define public space is public space is a space that everyone can share and use for a common purpose and they can integrate with each other – but its not belong to anyone.

Central to Sangha's definition of public space, is the *accessibility* of space for anyone to utilize. The idea of 'integration', suggests the nature of *relations* with which I am concerned. For Sangha, who I introduced in chapter 4 in relation to his interview with his mother Mliss, the diverse integrations and interactions in public space which he understands as "[relating] to the economic, social, age and cultural backgrounds of all the people who use public space". Broadly in the context of Phnom Penh, public space thus refers to the spaces in the city which are open and accessible to anyone. But Sangha raises two interesting points that emerged throughout conversation about public space: relations and accessibility. These two themes were repeatedly discussed in relation to trust and public space and thus I use them to guide this discussion.

The concepts of relation and access speak to the nuances of considering the concept of trust and yield important considerations in reflecting on the micro-

politics approach to planning in readdressing trust building in the context of public space. First, I discuss trust as a product of the relational nature of place – the relations and interactions which occur in place – which are central to the development of generalized trust. Trust develops through relations that occur in place and place is a product of relations which contribute and create a context in which trust can be built. Second, and related, this development of trust is discussed in relation to access and the openness of public space as central to enabling the conditions of possibility to exist.

5.2.1 *Relations in Space*

Within empirical material, interaction and relation are central to the way in which trust emerges. Interactions can increase opportunities for trust, and through this process can contribute to broader transformations of social capital. In her work on trust and civic culture from an ethnographic perspective, Edmondson discusses social structures and systems of meaning as "pervasive, interlocking series of habits, practices and ideas about how things should be done" (Edmondson 2001: 61) which are activated in and through social relations in space. Turner (2002) highlights the relevance that social context plays in these relations, arguing that "relations among individuals follow cultural scripts attached to social structures" (Turner 2002: 30). Laurian (2009) articulates how these relations are based on "relational, historical, social and cultural contexts" in which people share (Laurian 2009: 373). This reading suggests the role of time and space in social relations and enables a conceptual interjection of collective memory as discussed in chapter 2. In the context of Phnom Penh, the historical legacy of violence certainly takes shape in the context in which relations occur – this was illustrated in the previous part of this chapter.

Following Doreen Massey (2005) "[w]e are always, inevitably, making spaces and places" (Massey 2005: 173) and the context in which place is (re)made is embedded in social, historical and cultural context. The complex and traumatic history in Cambodia is written into the social structure and thus is central to place.

But for Massey, social relations "chisel their way into being established flows" (Massey 2006: 173). Relations constantly make place. This then suggests change and herein exists a conceptual opportunity for public space to respond to trust.

In several interviews, research participants talked about the stadium as an important space in which people could connect with each other. The opportunity to engage in public space was highlighted as a positive aspect of the stadium by several participants. Voisane for example, a housewife in her 40s, tells me about the importance of the stadium in relations: " We have good communication with each other even we never know each other before." Her comments suggest the relations between strangers which occur in the shared spaces of the city. Bona explains how public space is useful in thinking about these interactions more broadly, and believes that it has to do with relations and interactions.

> For me the public space is where the people start to think about the community. It doesn't matter if it's football or dancing or whatever. It's just the increasing of making the city positive again. . . . It creates more and contributes more to a better city. And also the health and the friendship and all these other things. We can know each other. If we don't have this kind of place, it would be very bad I think because this kind of place isn't just for sport.

Bona suggests the importance of public space as important in 'making the city positive again', where people can get to know each other. He suggests that it has less to do with what activity people are using the stadium for, and more with the fact that the space creates a place for people to interact relationally. Despite his profession as a translator with little engagement in urban related issues, his comments are telling about the significance of public space the city today. Though this is taken up in some detail in the following chapter, the accessibility and openness of the stadium positions it as public space. In this space, the interactions and relations which are possible in shared open space contribute to the positive impact for the city. Following Massey, these relations are (re)making place.

Choum, a 32-year old employee at a local religious institution shares a similar perspective. She believes that the stadium is a space where people can build

relationships and connect with other residents. Choum moved to Phnom Penh in 2000 from Southern Cambodia to attend university and for her, the stadium was a place to meet new people.

> I think the Olympic Stadium is good and I think it can help many people enjoy their feelings and exercise and also here people can make a love relationship. . . . . You can see people and talk and make friends and connect with other people.

Choum suggests that at the stadium people come for exercise but in the process build relationships and 'connect with other people'. She uses her own example, having met her boyfriend at the stadium, to illustrate her point. Central to her perspective is connection and the ways in which the stadium creates the opportunity to build connections. These connections become central to the way in which place is being negotiated.

Some research participants linked the idea of connections to the legacy of violence and discuss trust in relations to the cultural and historical structures which inform relations in Phnom Penh more directly. Chakra, for example, discussed the opportunities for positive interaction in public space using his parents experience at the Olympic Stadium to guide his comments. Chakra, an artist and self-identified 'urbanist' in his mid-20s, connects discussions of historic violence, interpreting how the past is present in the social interactions at the stadium.

> People find a way to create a new community and to talk and discuss and make trust again. . . . Public space gives space to articulate thoughts and their memories and release their stories which are so embedded or hidden in their heads. There is so much going on in their heads so I think that public space is important. People talking is part of the process.

Chakra provides a powerful example of the role that public space plays in helping people 'make trust again'. Pointing to the trauma, Chakra would go on to use examples of his parents, who as genocide survivors use public space. He suggests the role that public space plays in enabling his parents to rebuild trust and community. Thus, Chakra makes explicit the connection between the legacy of distrust and the benefits of public space in the contemporary city. He goes on to tell me about his Mother:

> So [my Mother] talks about her friends 'my friend did this… oh I met here… she invited me to her sisters wedding' or whatever, and my mom knows how to dance from the stadium. She was shy and always wanted to dance and she couldn't practice or pay for lesson but now she goes to the aerobics and she learnt. They would start with aerobics but then do some Cambodian dance and then end with some modern dance and she has learnt. It's really nice. . . . In general I think public space helps a lot for people in many ways, for example my mom's and dad's experiences and peoples experiences in general. Also just expressing the past and the trauma. I think it does help a lot by offering a space for people to come and share what otherwise would not be possible.

Though Chakra doesn't refer directly to the Khmer Rouge, his comments more generally speak to the ways interactions are taking place and relate this towards trauma and processes for sharing and developing friendships that is helpful. He demonstrates the relations which are occurring which are helping to address the past and which are linked to a series of relational, historical and social contexts shared in cultural and historical context (Laurian 2009: 373).

This was a point that Sopheara, a researcher in his 30s working in the area of social capital made in a similar way. He describes the outcome of these interactions as 'strengthening hope' and 'restoring social capital' and links back to the conceptual parameters of generalized trust introduced at the beginning of this section.

> I think it is the kind of thing that can promote informal interactions and build trust amongst people. People, they do exercise together, they talk to each other, getting to know each other so I think it gradually builds some interaction. . . And I'm sure this actually can help strengthen hope or restore social capital because as you know we are affected by the history of distrust, history of chronic armed conflict.

Sopheara effectively links his understanding between interaction, trust and the legacy of conflict in Cambodia. He suggest that while people are exercising and taking, they are building interaction which can help to respond to the legacy of violence, particularly related to distrust.

This section has demonstrated the ways in which research participant discussed theme of relations and interactions at the Olympic Stadium in relation to a broader theme of trust. The stadium has become an important space in which

relations are built and thus, the stadium can be seen as an urban response to a legacy of distrust in the city. The stadium is open and accessible and thus provides the opportunity for the relations discussed here to occur. In the final section of this chapter, I turn to the question of access which was also a strong theme related to how participants understand the stadium as a response to historical violence.

5.2.2 *Access*

Access becomes a central theme to public space in Phnom Penh. As a caveat to this section, in the context of this discussion of trust I explore economic accessibility as a central theme in the condition of possibility to build the relational trust discussed in the previous section. But in and through the discussion of access in which I engage, broader related themes surrounding neoliberalism and the politics economic growth come to surface which are limiting the accessibility of public space in the city. Whilst these themes surface in a discussion of access, I draw on them more substantially in the following chapter.

In this final section, I address the issue of access and openness as a theme that emerges related to the relational nature of trust. I engage the concept of access as central to the ways in which participants discussed the opportunities to build trust at the Olympic Stadium. While I have focused on the fluidity of place as a site of opportunity within the empirical work of thesis, the issue of access speaks directly towards David Harvey's perspective on place which is more focused on space/place as an instrument of power, particularly in the context of capitalism. While the stadium emerges within the empirical research as an 'open place' in a positive way, the ways in which this openness is discussed suggests the importance of access related to the theme of generalized trust in the context of public space.

Harvey (1993) problematizes place as an instrument of capitalism and thus presents a challenge to place. His work highlights conceptually the importance of access in considering the utility place. In a sense Harvey's discussion can be read as a warning of place and brings to the surface some of the limitations of place. Within the context of my argument, Harvey's work on place broadly suggests the need to

consider urban place within the context of economic growth and is highly relevant in the context of rapid neoliberalisation in Phnom Penh.

> Place is becoming more important to the degree that the authenticity of dwelling is being undermined by political-economic processes of spatial transformation and place construction. (Harvey 1993: 12)

Harvey articulates the ways in which place is guided by capital, influenced by political and economic processes which transform space and which construct place as a process of capitalism. Drawing on a discussion of dwellings, he uses the phrase 'authentic' in describing how place shifts meaning by networks of power driven by market forces. Place in this sense can be an "exclusionary force" which enacts a "particular vision" (Cresswell 2004: 62) and is thus experienced in a variety of different ways. Because "access is almost always unevenly distributed" (Kingwell 2009: 6), place is never neutral. This is a theme that emerges empirically in the ways in which research participants respond to the stadium.

Frank Cunningham, in a discussion of public space, proposes three characteristics of public space essential to understanding them as 'open' (which I also interpret as 'accessible') (Cunningham 2009). First, space must be 'demographically open' and available for use by people from different backgrounds (age, occupation, class, ethnicity for example). In Cambodia, one of the central strands of this characteristic must reflect economic accessibility and be available to a variety of economic classes. Second, space must be multi-functional and valued for a variety of reasons. He uses the example of a sidewalk, suggesting that while it is used as an instrument for pedestrians to get from one point to another, the sidewalk can also be a destination in itself (taking a stroll, for example) (Cunningham 2009: 87). Finally, for Cunningham public space must have its own identities "by the intersection of their physical characteristics and the predominant uses and perspectives" of those who use them (Cunningham 2009: 87). From this perspective, "[t]he swimming pools of gated communities or the back lawns of condominiums do not foster a general ethic of trusteeship, and whatever joyful activity is engaged in them is similarly ghettoized" (Cunningham 2009: 95). Here

public space must invoke a common meaning in characteristic and use by people approaching space from different socioeconomic perspectives. The swimming pool located in a gated community, for example, limits place (and accessibility) and speaks back to Harvey's warnings about place as an instrument of capital.

This idea is contextualized in Cambodia by a 37-year old European developer and architect who has worked in Phnom Penh since 2001. In reference to the work her firm is doing, Jennifer tells me about the type of residential developments currently being built across Phnom Penh.

> If you do a townhouse development or a villa complex it is a gated community that people are after. So even if you have a bit of green land inside, its not accessible to the public. . . . It's better to have a bit of a private yard and a bit of a show off garden at the front. . . I guess it comes back to the issue of security. High walls. Nasty dogs. Guards. This kind of thing. There is a general distrust towards community.

Jennifer's perspective as a foreigner working in an area that is affected by issues of trust and security, suggests the sense of distrust discussed throughout this chapter, and also illustrates the conceptual issues surrounding authentic and accessible public space. The villa type developments that Jennifer discusses continue to be built in Phnom Penh and contextualize to the ways in which many research participants discuss some of the limitations of trust. The fences which prevent spaces from being accessible to the general public limit the relations and interactions which incubate trust.

The new buildings that are being constructed across Phnom Penh are working to limit the openness and accessibility of public space and emerge as a threat to public space. Sopheara illustrates the nature of this type of place and suggests the limitations of new development in the city. Central to this comment is the theme of accessibility.

> The physical aspect of the city is getting worse and it's becoming more elite. Only a few people can enjoy the new development.

While economic growth in Phnom Penh has resulted in an increasing number of wealthy residents, it has also resulted in a city which Sopheara suggests is

increasingly elite and stratified and thus represents place as an exclusionary force (Harvey 1993). When public space becomes closed and accessible only to certain people, it presents challenges for the development of relations which was addressed in the previous section.

In a similar way, Heng problematizes the new developments. The 20-year old student who was born in Phnom Penh in 1991 discusses the impact of the new developments on public space and suggests the new spaces to be a threat to public space. The changes he remembers over the course of his own life in Phnom Penh provide context to problematize the loss of public space in the city.

> The new developing building, there is too many spaces for this. In Phnom Penh there is not enough public space and the new development has no more public space.

For Heng, the new developments do not offer public space and this presents a problem for the future of public space in Phnom Penh, particularly as new construction rates continue to clime dramatically across the city. Barriers to access becomes a central theme of the type of space that Heng and Sopheara reflect critically on. Through the interview Heng discussed his own situation trying to provide for his family while attending university and suggested financial hardship. Active in the stadium on a regular basis, Heng suggests the importance of the space for people without the means to visit more exclusive spaces in the city.

Chavy, a university student and part-time waiter in her early 20s, illustrates this point and links the accessibility of space to relational trust. She uses an example of a new contentious amusement park which was developed on what was formerly public space in 2010 and 2011.

> Well I think that in public space, trust is built, friendships are made, people come together. They happen anywhere where there aren't barriers for people to come together, I mean, like paying for this amusement park.

Chavy's reference to the 'barriers' of an amusement park or other places where people have to pay, speaks towards Harvey's perspective of place and suggests the challenges of place within the city. While places like the amusement park offer

opportunity for some, they are limited because only certain economic classes are granted access.

Like Chavy, Ary draws on the case of the new amusement park but elaborates on the barriers that these sorts of places present for most people in the city. In the previous chapter I discussed Ary's background as a young architecture student with a strong interest in urban issues and historical preservation in Phnom Penh.

> The amusement park is good. It is good to go. But you have to pay. So maybe 2 times a month I can maybe go, but everyday I cannot go. And many people cannot afford it. It is too much. There are many private gyms now open; they offer nice places but it is $80 per month or something. I cannot afford it. So many people make just $80 per month. It has a nice swimming pool and is very lovely, we can see it, but of course we cannot use it. I guess the swimming pool at the stadium is the only one many people can use. That is why a lot of people go down there.

Ary illustrates the problems with places like the amusement park or the new private gyms. The ways in which Ary contrasts the new amusement park to the stadium is telling in relation to access and the idea that private public spaces limit the possibility for fostering trust. Ary suggests the importance of the stadium as a place that many people can use and suggests its importance because it is economically accessible.[64]

Sokhom shares a similar perspective about the importance of the stadium in regards to it being used by various people which speaks back to the conceptual parameters of what makes space public, particularly in relation demographics (Kingwell 2009). In his mid-30s, Sokhom draws attention to the range of people that use the stadium on a regular basis.

> You have the old, the young, the students, the rich, the poor, the athletic, so you have people of all groups of people who use the stadium and come together.

Sokhom suggests the importance of various people coming together and presents the stadium as a space in which diverse groups of people use. During our interview,

[64] The stadium is free though bicycle parking costs 500R, moto parking costs 100R, car parking costs 2000R and access to the swimming pool costs 2000R ($1USD = 4000 Riel [pegged]).

Sokhom talked at length about his own experience growing up poor and having access to important public space. Winning a scholarship and attending university enabled Sokhom to obtain a good job though he still commented on the importance of public space for people of all social and economic backgrounds. The mixture of people from different backgrounds is precisely what gives the stadium its unique meaning in the city and thus activates it as an effective public space in Phnom Penh. Central to this diversity is the accessibility of the stadium for the urban poor who have little option in an increasingly economically stratified city.

In a similar way, Yo discusses the importance of the stadium in relation to the accessibility. Earlier I introduced Yo as the young student with an interest in Cambodian architectural history. He had offered to undertake an interview with me at the stadium and told me a great deal about the physical structure and significance of the design of the stadium. Here, he relates the stadium to the broader purpose of public space and describes some of the differences between the stadium and other public spaces in the city.

> I think there are some difference because the riverfront and in front of royal palace you only have the gardens and the rivers and the hotels and the restaurants and its public space but its different. Here I mean you have like the building and the space and some kind of activities, the architecture – more than just space. People can come here. I mean they like this space. Here its free. It's nice. Its open for the public and the design is for the public. So I mean, this place, the difference is that the building is for the people.

For Yo, the stadium is different from other spaces which are more heavily influenced by commercial aspects such as tourism. He suggests that at the stadium is for the people and that it serves an everyday informal purpose that is different from other places in the city in which access is more limited. Using the example of the riverfront, Yo suggests the difference is important and relates to why the stadium is so important. The idea that the stadium is 'for the people' comes up in an interview with Mork who addresses the idea in relation to economic access.

One of the most explicit interviews undertaken at the stadium was with Mork, a man in his 50s who works fixing rubber tires in a small moto repair shop

just around the corner from the stadium. Without any formal education and having moved to the city just after the fall of the Khmer Rouge to find work, Mork highlighted the challenges of public space in relation to access. After pointing to City Mall, a contentious shopping centre constructed on land previous part of the stadium, and airing a sense of frustration to the development surrounding the stadium, Mork tells me that "[t]he Olympic Stadium is important for me, for people who want to be healthy and happy without paying the money." He goes on, "most people here don't know each other but here they can talk to each other without thinking old or young or rich or poor like there." Mork pointed to City Mall, the Taiwanese owned shopping center occupying what was previously open space of the stadium, is one of most glaring instances of new exclusive public space in the city.[65] Several participants related the development to barriers surrounding places like City Mall. Kunthea, an administrative assistant on what she discusses as a 'small' salary in her early 20s, shares a similar perspective:

> The poorest, they don't go to the shopping mall and things, they don't have access to the modern buildings and they cannot go there because they have no money. They can go to the stadium.

Where as the shopping center was used as an example to illustrate an elite space, it was also used to illustrate why the stadium continues to hold such importance. The contradictions of these side-by-side places is telling and begins to provide insight into how we might re-think planning space in Phnom Penh when space is addressed as place.

In this section, I have illustrated the theme of access and the relational nature of place within the context of a discussion of trust. Generalized trust requires relations, relations which occur in space and which produce place. When space is open and accessible it provides an opportunity for people to engage in relations. Through these relations, opportunities to trust begins to occur. But this section has begun to point to the implications of capitalism and the changing face of Phnom

[65] City Mall becomes central to the argument put forth in the following chapter .

Penh which challenges place. Through addressing access, the importance of the stadium is highlighted. I follow this theme to the final empirical chapter.

5.3 Conclusions

This chapter has explored the concept of trust as a response to and in relation to trauma. I have drawn on empirical material to suggest that contemporary distrust in Phnom Penh is in part a legacy of Khmer Rouge policy. Starting with the mythical figure of Angkar, I began this chapter with exploring some of the thoughts on the Khmer Rouge and the destruction of trust during the period of violence in Cambodia from 1975-1979. I have discussed trust as a product of relation and interaction and demonstrated conceptually, how the destruction of social relations by the Khmer Rouge becomes central to distrust in Phnom Penh currently.

In the second part of this chapter, I linked Angkar and the destruction of space under Democratic Kampuchea to the historical narrative discussed in the previous section, and suggested some of the dynamics of traumatic memory which translate historical violence to the contemporary city. Cambodia's recent history remains present in Phnom Penh and is central to social relations within the city today. I have used empirical comments surrounding social relations to demonstrate how public space contributes to the development of generalized trust. Here, trust serves as a conceptual vehicle which proves helpful in articulating the significance of place in responding to traumatic history.

As a product of relation and interaction, generalized trust can be read in relation to the city through discussions of space. I questioned generalized trust as a component of positive civic engagement and position this concept of trust in relation to the Olympic Stadium in Phnom Penh. The stadium presents an opportunity to consider the importance of trust within this post-violence urban environment and suggests the significance of trust in the contemporary city. First, the stadium provides a space in which important relations occur between strangers. Empirical material suggests that these relations contribute to the building of

generalized trust and thus serve as a response to traumatic history. Second, the stadium is accessible. With less and less public space available in the city for these relations to occur, the importance of access emerges as central for conditions of possibility. When read as a place, with a focus on relations in place, the stadium emerges as a place from which to read an urban response to trauma. The findings of this chapter suggest the need to engage with the relational nature of place as a response to traumatic history. The following and final empirical chapter builds on the theme of access, by identifying and engaging some of the planning, policy, institutional and political implications for public spaces including the Olympic Stadium within the context of rapid neoliberalisation in Cambodia.

Chapter Six

The Politics of Planning in Phnom Penh



Image 6.1: Fence constructed along northern portion of Olympic Stadium (source: author)

I begin this chapter with an image of a fence taken shortly after its construction surrounding a northern portion of Phnom Penh's Olympic Stadium in October 2010. The fence when positioned in relation to the ongoing and rapid spatial changes in Phnom Penh, says a great deal about the lack of transparency and wild state of planning in Phnom Penh currently and makes tangible the contemporary political structure in which spatial planning decisions are made. Based on the conceptual problematic of place that I have elaborated throughout this thesis, in this penultimate chapter I address the structure of planning in Phnom Penh which is written on and made real through the fence. I use the fence surrounding this portion of the stadium as a site to engage with the concept of place

within a discussion of urban planning, and though this engagement address broader themes of politics and neoliberalism, as they are written on the stadium and shape place. Situated in relation to these broader themes, the fence speaks to the complexities of planning in Phnom Penh and illuminates some of the conflicts surrounding the legalities and formalities of space in the city vis-à-vis the informalities of the stadium as place. It is these empirically driven themes which speak to planning and problematize the fence.

In the previous chapter of this thesis I concluded with an empirical discussion of access related to trust at the stadium and suggested that the limited access to public space as a result of an increasingly social stratified city present challenges to the relations in public space. I drew on Harvey's warning of place as an instrument of capital to suggest that lack of access limits the positive social relations which might occur in place. Whilst I situated that discussion in relation to conceptual questions of generalized trust and relations in public space, it brought to surface broader questions about neoliberalisation and the patterns of urban development in Phnom Penh which are central to this chapter.

In the first part of this chapter, I discuss the fence surrounding the Olympic Stadium and outline the recent changes to the stadium which have resulted in the fence being constructed. I draw on empirical material surrounding these changes to bring to the surface some contemporary confrontations of space and place in Phnom Penh within a discussion loosely understood as planning. Returning to the research questions upon which this thesis is based, I am interested in what the stadium says to planners about the importance of place in the city. What my reading of the fence finds in relation to empirical data, is that questions surrounding planning require a deeper analysis of the broader discursive themes of neoliberalism and politics in Cambodia which hare interwoven in spatial planning decisions in the city currently. Approaching the question of public space squarely within a rubric of planning given the state of the planning structure in Cambodia would not meet the conceptual ambitions of this work and potentially lead to limitations based on the structure of planning in the city currently. Instead, I approach questions surrounding these

urban changes in relation to and through place and contemporary activations of place. Empirically, this presents a series of themes which emerge about what the spaces of neoliberal economic growth mean for the stadium as place.

In the second part of this chapter I use this contemporary case of the fence to frame broader questions surrounding the neopatrimonial political structure in Cambodia which dictates planning decisions and is therefore central to realities of place in the city. The concept broadly refers to a 'top-down' structure of government and decision-making. I discuss the Cambodian structure of governance which dictates planning and then relate this discussion towards the politics of economic growth. This structure is addressed effectively in relation to Springer's account of 'neoliberalisms' which I use as a conceptual basis to take into account the specific geopolitical and historical context of Cambodia as implicated in readings of place. Springer's work is effective in addressing the unique historical and political context of Cambodia which produce Cambodia's own version of neoliberalism which shapes places like the stadium. Here, I situate neopatrimonialism and neoliberalism relationally, drawing on empirical material from a variety of perspectives surrounding the spatial changes to illustrate some of the ways in which spatial decisions are made and understood. This relationship speaks to place, and illustrates how some of the contemporary concerns surrounding economic growth and governance take shape in space and thus become implicated in place. The stadium provides a timely place to read the effects of neoliberalism on public place in the city and illustrates some implications for place, particularly the future of place in this rapidly changing city.

6.1 The Olympic Stadium: Drawing together Politics, Growth and Planning

The Olympic stadium remains a critical public space in Phnom Penh more than 50 years after its construction. In previous chapters I have addressed some of the historical and contemporary significances of the stadium and suggested some of the ways in which the stadium emerges as an active and important place in the city. Despite the utility of the stadium as a valuable urban public space in Phnom Penh,

new construction continues to rapidly encroach the urban areas surrounding the stadium's footprint. For these reasons, the stadium provides a helpful site to read the politics of growth and neoliberalism in the city and provides an interesting case to engage with meanings of place within a discussion centered on planning. I begin by briefly charting the evolution of the stadium over the last 15 years. This provides the context necessary to understand the recent construction of the fence surrounding the stadium and provides the basis to contextualize the empirical comments surrounding this new development.

6.1.1. *Stadium (re)development in historical context*

Following the fall of the Khmer Rouge, the Olympic Stadium remained largely vacant and underused as residents repopulated the city and began to rebuild their country. The stadium did not sustain damage during Democratic Kampuchea though it was used as a site of military training and political executions (Becker: Personal email to author 2011; Becker 1998: 193). Partially as a result of the influence and involvement of The United Nations Transitional Authority in Cambodia (UNTAC), Cambodia's political development following the departure of the post-Khmer Rouge Vietnamese installed government, followed an "externally-advocated liberal model" (Roberts 2008: 65) though it continued to retain a less-democratic traditional political "topography of contemporary elite Khmer politics" (Roberts 2008: 74). During this time, Cambodia was ruled from the top down and was governed in much the way it had been following independence in the 1950s with decisions directed from senior levels of government. The evolution of Cambodia's contemporary political structure, which has followed this broad style of governance, has had mixed-results in fostering effective state building in the country (Adler et al 2009). Caroline Hughes (2009) takes a critical perspective towards this political structure and argues that the problems of the governance model include "patently un-liberal and undemocratic government attitudes, including tolerance of rampant corruption, and intolerance of political dissent, top-down policy-making which marginalizes the

poor" (Hughes C 2009: 31).[66] The period following UNTAC was characterized by politicians, police and military stealing large plots of land (Roberts 2008: 72) before any land reform or structure for land titling existed. It was during this time that portions of the state-owned stadium land were first affected and sold to private developers.

In 1995 initial talks were undertaken between then co-Prime Minister Prince Norodom Ranariddh, then Minister of Education Minister Tol Lah, IM Trading Import Export Company Limited (a company linked to Ranariddh's family) and the Taiwanese firm Yuanta Group to redevelop lands around the Olympic Stadium. In 2000, Yuanta Group paid USD$3 million to renovate the stadium, which included painting and minor repair, in exchange for development rights on the surrounding areas including the drainage ponds on the south section of the stadium site (Sambath 2003).[67] The development rights Yuanta gained initially resulted in a multi-level shop houses and an underground parking structure on Sihanouk Boulevard constructed between 2000 and 2005 (see Images 6.2 and 6.3) and then included City Mall which was opened officially in 2007 (see Image 6.4).

[66] Hughes C (2009) links the contemporary political regimes to the legacy of Sihanouk's Sangkum and discusses the nature of Sihanouk's elitest policies in relation to the contemporary political structure.
[67] In addition to data obtained in primary interviews, see Sambath and Kate (2003); Chandara (2006).



Image 6.2: Shop fronts Sihanouk Blvd (source: author)



Image 6.3: Shop fronts & Parking Structure on Sihanouk Blvd. at St. 274 (source: author)



Image 6.4: City Mall (source: author)

Very little information was made publically available prior to construction of City Mall, and like many of the elusive development decisions in the city, lacked any transparency or consultation process (Hughes C 2003; Sambath and Kate 2003). City Mall was particularly contentious given that it was developed on the existing stadium footprint and was effectively built over drainage ponds that were essential to the water management system of the entire stadium complex (Ross and Collins 2006: 229). The development has permanently damaged the infrastructure of the stadium that now results in annual flooding during the rainy season in which portions of the stadium become submerged and largely unusable. Vann Molyvann himself warns of the damaging affects the development has had on the overall design and drainage systems of the site contending "it will be difficult and costly to repair the damage of the loss of intended infrastructure."

Pheakdei summarizes his understanding of the City Mall development process and the impact of the decision in relation to the stadium itself. I introduced Pheakdei earlier as an investor in his 50s with a range of planning interests.

It used to be part of the stadium but now it is City Mall and shops around it

> and its very stupid and ugly you cannot even see the stadium at all. And what did the government get? Just a little money to repaint the stadium. It is very stupid. Very little money to do anything. But they give to the [investor] for free because the Minister got money to his pocket and the State got nothing. It was a mistake to build stupid things around here. It should be at the corner of the government property all the way around so you can show the beauty and the architecture of the [stadium] building.

Pheakdei shares a clear frustration with the development of City Mall, and through this frustration brings to surface corruption, lack of transparency and the self-interest of senior government officials as critical dimensions to this frustration. His perspective, having lived in Phnom Penh as an adult since the early 1980s, enables him to share his perspective on the changes to the stadium over the course of the last two decades. Aware of the shady deal between the then Education Minister and Yuanta Group, Pheakdei illustrates the land transfer in relation to the importance of the stadium in the city.

Ary refers to the changes of the stadium as a 'deal' between the state and private developers, and reiterates the damage the re-development has had on the stadium site. Her perspective as a young architect student with an interest in historical preservation, is central to her comments about the changes that have occurred at the stadium:

> And the deal, it is not renovation. It is just painting. And the building design wasn't for painting, but they painted it just to make it look shiny so they could say they did lots of work on it. And then they block the drainage system by turning the drainage system into a car park and then the cars sink during the rainy season.

Ary tells similar stories of the development of lands surround the Olympic Stadium and points the development towards corruption. For Ary, the 'deal' involved little more than surface painting to suggest some work had been undertaken. In reality, Vann Molyvann's initial designs intended to utilize raw exposed concrete, which brings to the surface the contradictions of the deal in which painting was not even a improvement. She also identifies the physical impacts of the development on the stadium itself and uses the example of the car park on the northeast corner of the site to illustrate her point.

Munny, who was introduced earlier and who is in his 50s, situates the development of the stadium within a broader discussion of development in the city and addresses the legality surrounding land-titling process in which the stadium has been implicated. Interested in business and economic development for Cambodia, her shares a unique perspective grounded in his business dealings in the country.

> That's not the only case of the stadium where the city leased land of the stadium to the private sector on a long-term contract, this is not the only case. You see lots of this. And lots of public property . . . has been leased to the private sector and the building has been changed from its original function to whatever the developer feels the need to do, to fit the current demand.

Munny suggests that the stadium exemplifies the development process in Phnom Penh, highlighting the lack of transparency in the development process. He introduces 'demand' and suggests that developers are using land to meet the demands in the city. This brings to surface the complexities of rapid economic growth in the city in which land prices in the city have rapidly increased over the last decade and the process of land grabbing and a reduction on public space have reshaped ownership and urban form in the city.

Thiel (2010) explores land titles in the context of planning and articulates the problems with the current structure of property rights in which "public interest" is not even mentioned within the Cambodian Constitution or National Land Law surrounding state owned property (Thiel 2010: 32). Springer (2012) takes a similar perspective positioning a discussion of property rights within a discussion of historical violence and contemporary neoliberal conflict (Springer 2012: 2). Without any effective legal process to transfer land, deals in which public land is transferred to private hands continues to occur. A 2012 article in the Phnom Penh Post "Not all buildings created equal" exemplifies this point, noting that in January 2012 alone, Prime Minister Hun Sen had signed off on converting state public to state private the buildings which house the National Audit Authority, the Ministry of Health, the Central Medicine Warehouse, and the National Radio Station (Phnom Penh Post, 16 February 2012). The transfer of property from state public to state private land property then enables government to transfer property to private

owners or to sell the land. In light of rapid increases in land prices, this has become a common practice and has resulted in the loss of a substantial amount of public property in Cambodia.

The stadium exemplifies this occurrence. Sopheap situates the changes that occurred at the stadium during the construction of City Mall in relation to these land prices and the wave of development in Phnom Penh, which begins to suggest the current pressures on land prices in the city today. With a professional background in planning and having been involved in the planning of Phnom Penh throughout the early 2000s, Sopheap shares his perspective of land prices during this time.

> Phnom Penh became developed very fast then. Many developers came to invest then. . . . After 2004-2005-2006-2007 the land price it increased very fast. The peak price at 2007 was about $3000.00-4000.00 [USD] per square meter.

From the construction of City Mall in 2007 until 2009, no changes occurred at the stadium though the city continued to grow rapidly during this time and land prices have continued to increase following the brief downturn during the global economic crisis (this point is reiterated in the Phnom Penh Post July 14 2011 article "Time to buy land, say experts"). This then speaks to some of the ongoing uncertainties of the stadium, particularly in relation to the fence which has recently been constructed.

6.1.2 *An uncertain future for the Olympic Stadium*

I return to the image with which I opened this chapter. When the fieldwork period for this research project commenced in Phnom Penh in September 2010, portions of Street 161 and Boulevard and Oknha Tep Phan which border the stadium to the north and east were lined with small market stalls (Image 6.5). Over a two-day period these stalls were quickly removed and relocated by owners and police (see Image 6.6), and a large blue fence was erected surrounding the entire east and west sections of the stadium (see earlier Image 6.1). A sign was later constructed in December 2010 which outlined plans to construct new National Olympic Offices (this sign was then replaced with a sign containing an image of the new office in March 2011 (see Images 6.7 and 6.8). The enclosure around part of

the stadium marked an important shift in this research project because, while the stadium had already been selected as a primary case study, threat of stadium redevelopment became an unexpected emergent empirical theme. The fence emerges within empirical material in relation to anxiety surrounding the future of the stadium and as such becomes a central empirical theme which demonstrates and illuminates neoliberal process in Cambodia. Here, I conceptualize the fence as enclosure and following Vasudevan, McFarlane and Jeffrey (2008), position the fence as a "way of attending to the forms and processes of contemporary neo-liberalism" (Vasudevan, McFarlane and Jeffrey 2008: 1642) and respond to the claim these authors make that "it will always be necessary to explore the complex figurations through which enclosure and neo-liberalism are intertwined" (Vasudevan, McFarlane and Jeffrey 2008: 1644). Here, the fence enclosure at the stadium suggests a site through which it is necessary to engage with broader questions surrounding the processes of neoliberalism.



Image 6.5: Market Stalls along St. 161 (source: author)



Image 6.6: Removal of Market Stalls (source: author)



Image 6.7: Signage - Olympic Committee Headquarters[68] (source: author)

[68] The sign translates to English as: "Olympic Plaza Project - Construction site including: Office of National Olympic Committee of Cambodia; Office of National Paralympic Committee of Cambodia; Office of National Special Olympic Committee of Cambodia; Office of the Federation of National Sports of Cambodia."



Image 6.8: Signage – Olympic Committee Headquarters[69] (source: author)

The fence constructed bordering the stadium site comes up in several different interviews as a way to discuss the dubious and uncertain future of the stadium site and thus represent some of the ways in which the enclosure becomes "intersected" (Vasudevan, McFarlane and Jeffrey 2008). Chanmony and Ary were two participants who articulated their feelings of the fence in relation to development happening around the stadium and within the context of the previous land transfers around the stadium. Chanmony, who was introduced in the previous chapter, expresses her dismay with the fence and demonstrates this uncertainty. Working as an administrator without a background in planning, she shares an uncertainty and questions the planning system that enables these deals to happen.

> It's not good. Last year the government signed a contract for a Chinese company to do the repairs in the area. But they did nothing, just a little painting something – its nothing. And they just put a fence around the stadium. What will happen there?

Chanmony suggests a sense of uncertainty and questions the future of the stadium area. She relates the current changes to the area to the historical changes and her understanding of Yuanta Group's deal in 2007. A pattern of shady development

[69] The sign translates to English as: "Olympic Committee Headquarters Project"

begins to emerge which informs how participants make sense of the spatial changes that are occurring in Phnom Penh.

In a similar way, Ary illustrates how the blue fence speaks to a broader question surrounding public space and planning decisions. She suggests that the plans posted at the site have meaning and that other development will occur:

> Now you see a blue fence. They are planning to build an Olympic committee building, four buildings will be built from what the sign says. I think on one side is the Olympic Committee building, but of course they will do all sorts of other things. This is how things are in Cambodia.

Ary relates the example of the fence to a way in which 'things are' in Cambodia and suggests little faith in the government in terms of transparent land-use planning. Despite the sign which has been constructed stating that only the Olympic Committee Headquarters will be built on the site, it is widely believed and reported in media that the development will include a variety of other buildings (see for example Ponlok and Riley 2012).

Several participants discussed the politics the enclosure in various ways. Sakngea, who I introduced in chapter 4 and 5 as a researcher in his 30s, had comments pointed to the muddy politics of growth in Cambodia in relation to the enclosure recently constructed.

> You see the enclosure of the Olympic Stadium is an example of how they don't take into account peoples ideas, well-being, visions, so on and so forth. And another thing I suspect that there is collusion between the business tycoons and the politicians about the space.

Sakngea links the structure of enclosure to the decision making structure in country. In a similar way, Vichet highlights how the stadium demonstrates the relationship between business and politicians.

> The site is eroded by grabbing land by the private sectors. So, without any knowledge of what are the benefits of the empty land surrounding the area, you might see at a moment certain sites of the Olympic stadium are now covered by fences.

Sakngea and Vichet speak to the nature of urban development in Phnom Penh in relation to government and corruption. Vichet's comments are telling given his

position in planning and interest in investments in the city. Both participants identify the relationship of profit-drive development on the site, and suggest that those in power have a choice between preserving the space and developing it. Here, the stadium is used to say something as about broader patterns of development.

An interview with a senior government official not wanting to be quoted in this research advised that plans were underway for a hotel, shopping complex and commercial office on the lands to the north and east of the stadium and subtly suggested a national bank may be the key investor (November 2011). Following up with some of Canadia Bank's other recent projects (including Star Emerald, Elite Town, and the Diamond Complex residential compounds as well as Sorya Grand Shopping Centre and La Salle International School as examples), I came across the Bangkok-based architecture firm responsible for designing many of the new developments that the bank funds. Images 6.9 and 6.10 were copied from the firm's public website and present a large-scale development bordering the stadium. Based on site plans and the online description, it is expected this development will include a 200,000 square meter shopping complex, a 25-story hotel with 500 keys, a water treatment facility, 5-story shop houses, a business center and 'skylink'. This development is reiterated in a 2012 ARC Real Estate article stating that the Olympic Committee intends to build ten sky-scrappers on the site (Leanghour 2012). Image 6.11 suggests the size and scope of the developable land as well as the site preparations which were underway in June 2012.

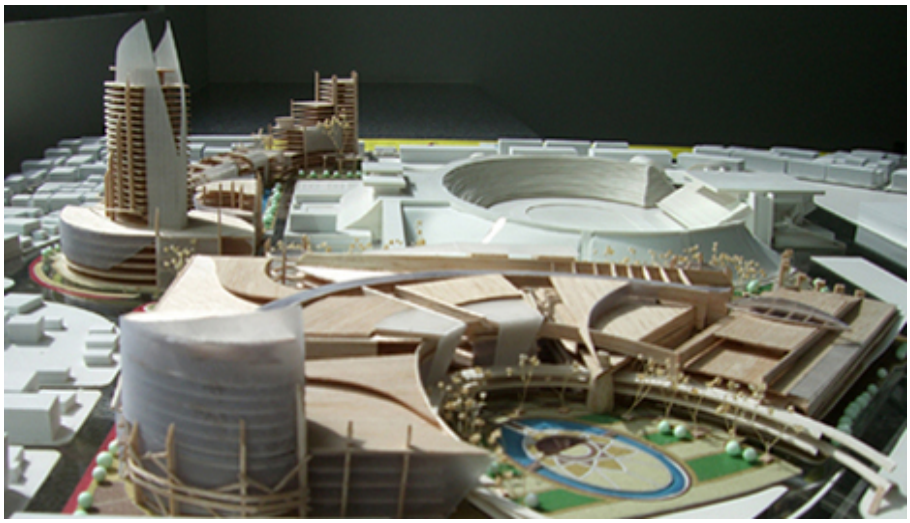


Image 6.9: Olympic Stadium re-development
(source: A7 Corporation Ltd.; www.a7corp.com/project.arc).



Image 6.10: Olympic Stadium re-development
(source: A7 Corporation Ltd.; www.a7corp.com/projectarc)



Image 6.11: Olympic Stadium Site (source: Phnom Penh Post 19 June 2012)

Sangha relates the uncertain future of the stadium and the fenced in enclosure more concretely to politics and corruption and use the stadium as an example which speaks to a broader problematic surrounding planning in Phnom Penh. When I ask Sangha to discuss the fence, his immediate response surrounds corruption as the primary reason for the fence:

> Yes basically its corruption. We don't trust this process. We don't know maybe when the bad things will happening the stadium [will] be sold to the private sector completely. The government has the choice and the people love it and make it home for everyone. They choose their pocket.

Sangha's perspective as a young and foreign educated professional in the city is telling in his inclination to reflect so critically on the current government structure. Sangha highlights the relationships between politics, profit driven growth and the implications for public space, explaining this relationship as a planning process in which choices are dictated by profit. In reality, the planned developments surrounding the stadium have little to do with planning and much more to do with the profit drive nature of decisions.

Whereas there is an overarching sense of uncertainty and mixed opinions surrounding overall growth in Phnom Penh, the stadium provides a tangible space

in which uncertainty and anxiety becomes contextualized. There is a sense that the stadium could be completely redeveloped at any point, creating a sense of fear about the future of the site. Chakriya illustrates this point and links the idea of uncertainty back to the fence and the stadium. As a young and educated professional in her 30s, like Sangha, Chakriya takes a critical perspective to the current government and relates the development at the stadium to muddy politics of economic growth in Cambodia.

> We don't know anything. We can't know anything. Then the government sell the land and build whatever the minister wants to build. It is typical. Many fences in this city. What will this now become?

I find the idea of the fence that Chakriya illustrates particularly helpful in positioning the stadium in relation to broader questions of neoliberal calculation and governance. As the fence shifts from a tangible change in the city to a broader statement about planning in the city, I turn to politics more specifically and question what the enclosure, as a moment in planning means for space (Vasudevan, McFarlane and Jeffrey 2008).

There is a sense within the empirical material that the fence which was rapidly constructed around a portion of the stadium is nothing unusual. This moment is telling in speaking to a broader question of the planning structure in Phnom Penh. In other words, while the empirical data suggests a sense of frustration and anxiety regarding the recent development around the stadium, very little is actually said about urban planning as a structure charged with spatial management in the city. In the second part of this chapter, I unpack the political structure in Cambodia which dictates planning directives, and link the structure to a conversation about the rapid economic growth that is occurring in the country. It is these discussions that become necessary in articulating planning in Phnom Penh.

6.2 Muddying the Politics of Planning in Phnom Penh

Land use in Cambodia, as the stadium case demonstrates, can only loosely be understood in relation to urban planning. The uncertainty surrounding the future of the stadium is characteristic of the planning process in the city and raises broader

questions about the political structure which is enacted in and through the process of planning in Cambodia. Drawing on empirical material from both planners and stadium users, I have begun to problematize the planning process in relation to the stadium and suggested that the process has implications for the space of place, particularly in a state of uncertainty. In doing so, I have raised broader questions surrounding the politics of space in light of rapid economic growth in Phnom Penh. This speaks conceptually to planning and presents a reading of the problematic planning structure in Phnom Penh currently.

To approach planning in Phnom Penh I discuss two related conceptual strands which emerge throughout the empirical material surrounding planning in the city. Drawing on empirical comments surrounding economic growth as central to planning, I first turn to the political structure responsible for planning and characterize and problematize a neopatrimonial structure of planning governance in Cambodia. This structure of governance has profound implications for place and when situated conceptually as a network of power in relation to place, emerges as central to the future of the Olympic Stadium. Thus, the fence is emblematic of the spatialisation and enactment of government decision making. Second, I approach the related theme of neoliberalism and question the implications and relations of rapid economic growth in relation to this neopatrimonial planning structure. My ambition here is to pick up on the context of neoliberalisation in Cambodia as it is embedded within urban planning and the political decision making structure in the city. It is these themes which are central to the future of the stadium.

My goal is to present an articulation of planning heavily invested in politics and economic growth through which to make sense of the spatial planning decisions in Phnom Penh. Though planning is following Forrester (1989) inherently political, the muddiness of this relationship is important in Phnom Penh to untangle the spatiality of economic growth in the city currently which then impact realities of place. In the final section, I bring together the strands of neopatrimonialism and neoliberalism and present some of the ways in which these strands operate in readings of space in the city today. I articulate another reading of place at the

stadium and suggest the implications of the political structure in Phnom Penh in relation to place.

6.2.1 *Planning from Above*

To understand the planning structure in Phnom Penh requires situating planning within a top-down structure of governance. The patrimonial political structure in Cambodia is one in which divests almost all planning decision making power to officials who, though may work within planning ministries or offices, are intrinsically connected to the ruling Cambodian Peoples Party. This system of CPP centralized control progresses up each branch of government, making it difficult to both follow the decision making process and to ascertain planning or any form of planning accountability (Un 2011: 551; Un 2005: 217).[70] A 2007 figure entitled "It's a Family Affair" printed in the *Cambodian Daily* illuminates the realities of this political structure (see Figure 6.1).[71] The figure provides a compelling example of the extent to which power and political affinity defines the structure of governance in Cambodia. Central to the diagram and the lines of affinity are Hun Sen (black box) and Senior Ministers and Officials (yellow boxes).

[70] The planning structure in Cambodia is broadly organized as follows: At the national level, the Council of Ministers (executive branch of national government) bodies involved in planning include the Ministry of Land Management, Urban Planning and Construction (MLMUPC), the Ministry of Planning (MOP) and the National Disaster Management Committee (NDMC), which oversee broad planning initiatives at the national level. MLMUPC is responsible for ensuring each urban municipality (including Phnom Penh) has a strategic master plan and also acts as a link between the Council of Ministers and municipal level planning. Municipal level planning occurs across different government departments under the leadership of a Governor who also sits on the National Assembly and the National Senate. Several departments are involved in the planning process at the city-level including the Planning and Investment Department (Planning Office; Poor Community Development Office) Finance Department (State Property Management Office), the Urbanization Department (Urbanization Office; Management, Development and Construction Office), the Inter-Sectoral Department (Social and Economic Office), the Legal Affairs & Human Rights Department (Legal Affairs and Dispute Resolution) and the Waste Management Department (Technical and Environmental Impact Inspection Office). Of the ministries and departments broadly involved in planning related initiatives, *MLMUPC at the national level and the planning office and urbanization office at the municipal level are the bodies responsible for land use.*

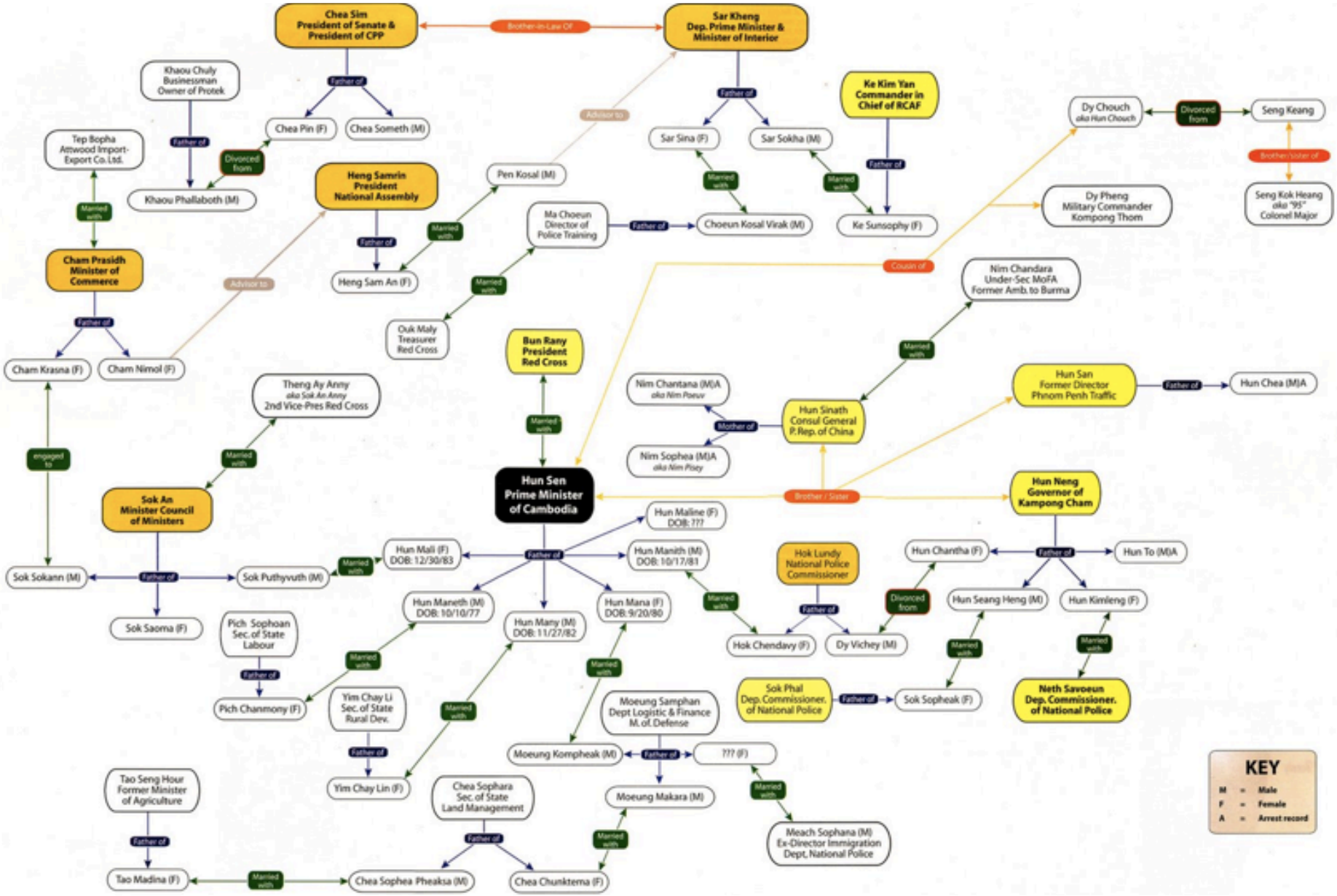


Figure 6.1: 'It's a Family Affair' (source: Cambodia Daily 21 March 2007: 9)

Le Billon, examining the clientalization of the state apparatus articulated in figure 6.1, argues that as a result of the rapid political changes in the early 1990s following UNTAC, "[public rules and organizations became subordinate to politics, and ultimately, to individuals, civil servants and businessmen who were able to secure their position within a multiplicity of politicized and personalized networks" (Le Billon 2002: 569; see also Un 2003 for a discussion of clientalism in Cambodia; Global Witness 2007 for a discussion of illegal logging in Cambodia). Ultimately this system of top down decision-making and centralized control creates a neopatrimonial structure of governance and planning. Springer describes the structure as "extremely hierarchical with authoritarian-style internal governance" (Springer 2010: 37; see also Springer 2011c: 2557). Etcheson (2005) suggests that the ruling CPP party has not abandoned "its internal Leninist structures and procedures, which it retains to this day" (Etcheson 2005: 143), whilst Metha and Metha articulate a "top heavy government" in their biography of Prime Minister Hun Sen (Metha and Metha 1999: 256). Hun Sen is regularly quoted in the newspapers threatening opposition and protestors. Recently he has been quoted as saying:

> I am sure that if people no longer need me ... I have no reason to help you in the future, but I believe that people will not give up existing achievement within their hands as the opposition party has never done anything for people (as quoted in Phnom Penh Post, 6 March 2013).

The title of the story "No CPP, no development: Hun Sen" highlights the threatening nature of the Prime Minister's public engagement. Threatening to cancel all existing and planned national development plans if he is not re-elected, the quote illuminates the structure of governance discussed here.

This structure raises particular challenges in relation to urban planning decisions within the context of a rapidly growing and urbanizing city. Certainly Hun Sen's threats to cancel planned projects should his party not be re-elected suggests the significance of these challenges. A significant body of recent literature describes urban planning and development within neopatrimonial political structures, particularly in Africa (see Oosterveer 2009; Goodfellow 2010; Booth 2009 and 2011), though some work has also been undertaken in the context of Asia (see Van

Klinken 2009) and Cambodia (see Un 2011; Un 2009; Horng and Craig 2008; Horng and Pak 2007; Gottesman 2004 - particularly Chapter 14; Springer 2010; Springer 2011c; Springer 2010b; Springer 2008). The body of work generally explores the relationship between politics, emergent neoliberalism and profit driven development. Whilst Springer offers a convincing account of the relationship between Cambodia's political structure and a neoliberal economic model,[72] little has been written which exposes the impacts of this system in relation to planning systems and their capacity to manage growth. The notable work in this area include Springer's (2012) discussion of the frictions of land titling in relation to neoliberalism and the existing authoritarian regime (see also Springer 2009; Springer 2011; Springer 2008) and Pailing's (2012) analysis of mega projects in Cambodia in relation to aid dependence and fractured governance.

A 2008 project undertaken by the Cambodia Development Resource Institute (CDRI), exposes some of the challenges regarding sub-national planning processes in Cambodia and highlights the problematic nature of the relationship between centralized control and planning systems which is then implicated in space. The document describes neopatrimonial planning as follows:

> These central planning modes are obvious cases in which centralized control . . . strongly shapes sub-national possibilities and accountability. What is undoubtedly as important in terms of centralized control are the informal planning (or resource allocation) decisions made routinely by central actors without regard for formal planning processes. This may not look like planning. In fact, it is a form of "anti-planning" that is central to planning and accountability outcomes. This sort of planning can be equated with a Khmer saying that perfectly expresses Cambodian neopatrimonialism: "The law (or in this case the plan) is on my lips" (Pak et al. 2007). . . It can happen where a single central political figure or a governor decides to allocate rights over a resource (a canal, for example) without involving the formal planning or other regulatory authorities. (Horng and Craig 2008: 53)

[72] Springer uses the privatization of temple Complex of Angkor Wat near Siem Reap and the Choeung Ek Killing Fields near Phnom Penh as examples of public lands and institutional facilities are exchanged for either cash or privately held lands to colour a discussion of neoliberalism in relation to this political structure (Springer 2011: 2559). As demonstrative examples, Angkor Wat was rented to the private Cambodian firm Sokimex in 2000. Currently 26% of ticket sales go to the restoration and management of the Angkor temple complex. Sokimex has also been granted development rights to the historical Bokor Mountain area in southern Cambodia. Similarly, Choeng Ek Killing Fields have been leased by JC Royal Holdings, for $15,000 per year.

Horng and Craig effectively describe the existing system of planning decision making in Phnom Penh and expose the impacts of centralized control on the formal and informal planning processes. Critically, they address the centrality of planning decisions and the implications of resources and resource allocation (both financial and tangible) on the decision making structures.[73] They call this 'anti-planning' and suggest the current planning system as the opposite to formal planning processes whereby planning decisions bypass formal planning process and are based on decisions from senior government officials. Certainly Horng and Craig's comments articulate my own experience attempting early engagement with the Phnom Penh 2020 Master Plan in advance of my fieldwork (Rithisen and Huybrechts 2007; Phnom Penh 2020 Master Plan). It became clear quickly that the plan has little relevance to the planning structure or system of decision making.[74] The portions of the plan that are publically available, offer only a series of short paragraphs related to economic development in various economic zones of the city.

Vann Molyvann offers an interesting point of empirical engagement in which the sense of 'anti-planning' is illuminated. During our interview, Vann Molyvann provided insight into the evolution of the political structure in Cambodia, particularly following his return to the country in 1993.

> You know it is a very special democracy of the way of Hun Sen. It is not the transformation from a communist system to a liberal system at all. Hard to understand. There are no good universities now. There is no correct system of justice. There is no urban planning. There is nothing. Nothing to help contribute to good governance. It has all been completely altered and used as a tool for the government.

Vann Molyvann indicates the ways in which the current ruling party have harnessed institutions to maintain a system of political control and suggests the top-down political structure manipulates national institutions to maintain a sense of control in

[73] Caroline Hughes (2006) explores the role of 'gifts' within Cambodian 'tradition' and charts the politics of gift-giving as a mechanism or strategy of surrender for Cambodia's poor without means to engage in gift-giving. Her examination broadly speaks to CPP gift-giving as "a barely disguised form of vote-buying" which tries to incorporate symbolic dimensions within the "business of democracy" (Hughes C 2006: 470).

[74] Existing plans include Phnom Penh Municipality's *City Development Strategy 2005-2015* and the Office of Urban Affair's *Master Plan by 2020.* Both documents offer a very limited set of recommendations which are only partially available to the public. Rithisen and Huybrechts (2007) offer some commentary on the 2020 Plan which provides a limited amount of additional detail.

the country. For Vann Molyvann, this has implications for planning, in which "the planning system is mainly based on the following one thing: Hun Sen." Recalling the relational nature of place discussed in chapter 2, this planning process has significant implications in the ways in which space is used, understood and appropriated in and through this structure of governance.

One interview with a senior government official situated the relationship between politics, planning and the decision making process from within this neo-patrimonial planning system. The interview made explicit the idea of planning on the lips or the dictation of planning decision from the top down and the impacts these relationships have on a formal structure of urban planning in Phnom Penh, particularly in regards to public space and development. Sovann, an undersecretary of state (and CPP member) in his 70s, tells me:

> My big boss Hun Sen says that he wants to have a place for public space. He knows and he realizes. He is very happy to see people exercising. He go in his helicopter and see. He told me a few months ago, 'I saw people dancing at the stadium' and he is happy and now realizes. So when a politician believes that you don't have to worry. It will happen. The design follows politics. When politics says 'no good', you go against the wind. And believe that. But maybe you are 28, you don't know anything. But you read a lot of books, you have seen websites, you know. Now, don't believe you are great. You have to mingle with the political. If the politics says you can do this, you are the best. If the politics says no, don't try so hard. You are going against the wind. You understand what I am saying?

Sovann clearly articulates a patrimonial system of decision making and brings attention to flows of power within politics in Cambodia in this quotation. Like Vann Molyvann, Sovann suggests the centrality of Hun Sen in understanding planning in Phnom Penh. Fundamentally, Sovann situates planning within a political framework and articulates a relationship between planning and politics in which planning needs to be dictated by politics and political actors. He raises questions about 'going against the wind', suggesting implications for disobedience. The wording of Sovann's statement brings to surface the current tactics of systematic intimidation

prevalent in CPP party strategies (Un 2005; Ledgerwood and Heder, 1996: 114).[75]

Whereas Sovann articulates a sense of political dominance from within the ruling party, Chanthou articulates the implications as a member of political opposition. Her perspective, as an opposition party member presents another perspective. Hun Sen is commonly quoted making threatening remarks to the democratic opposition (Un 2005) and these remarks often find their way to the media which reiterate the dominance of the CPP.[76] The interview occurred in February 2011, shortly after the Egyptian revolution began, which provided a powerful point of reference for Chanthou to discuss democracy in Cambodia.

> Look at how many times I walk and the workers are in front of the armed police, the military police, look at the farmers, the monks. Do they have mercy on them? That is why I don't wish for Egypt to happen now. It wont be peaceful. The Hun Sen party is strong-armed. It is an iron fist. . . . Just last week he says 'I want the opposition to die, I want their death' – oh you should find it. He says 'I want them to die'. That was Tunisia. You remember [the Cambodian journalist who] compared Tunisia to Cambodia and how it can and cannot happen. 'I won't even let you back in Cambodia (and he is Cambodian) and I will beat you and strap you like a dog. And I don't want the opposition to disappear, I want them to die' [said Hun Sen]. He wants us to die. It was the day before yesterday I think, he said, 'if you do it again I will use tanks', something about traffic –something small, and he says I will use tanks.

Chanthou's remarks suggest a climate of fear and the sense of the strength of the ruling government; particularly Hun Sen. Her interview also suggests the patrimonial political system as one that ensures total control and which brings to surface my understanding of Cambodia as 'post-violence' as it was introduced earlier in this thesis (see chapter 2). Certainly in regards to contemporary politics in Cambodia, it can be argued that the country remains present in a violent environment. Chanthou attests that any revolution now in Cambodia would be

[75] See Ledgerwood and Heder (1996) for a detailed historical account of CPP policy of intimidation over the last 10 years.

[76] See for example: "Hun Sen Warns Against Tunisian-Type Revolt" in which Hun Sen is quoted as saying "There is a guy saying that Cambodia should foment a Tunisia style-revolt. I would like to send you a message that if you provoke or foment a Tunisia style-revolt, I will close the door to beat the dog this time . . . This guy, if he enters Cambodia, will face arrest. This guy has a bad head. This guy says Cambodia should look to the style of Tunisia: if you dare to gather [the people] to do that please come, don't say such silly words … I will beat you on the head." (15 February 2011, Phnom Penh Post)

bloody. In his discussion of democratic space in Cambodia, Springer refers to this as 'violence from above' which, while often referred to in terms of 'stability' has become the method for controlling debate (Springer 2009: 156). Gottesman argues this political control prevents any effective opposition movement from successfully coming to fruition (Gottesman 2004: 355). Within planning structures, this climate of fear translates into a defining feature of the decision making process.

Sorya, a developer *and* previously a municipal-level planner, shares his understanding of both the power dimensions intrinsic in the planning process and some of the affects of this power structure on planning and space. This brings to the surface the realities of the environment in which Sovann and Chanthou describe.

> It has to do with the whole political system from the top. All the way. Because now those guys who are in the city, even the governor himself, he's not an elected governor like other cities. You have to follow the political lines about what you should do, and what you should not do. You have to listen to so many bosses all the way to the top. Every day you live with the fear of making a mistake. This should not happen. You shouldn't live in that environment. There is no room for you grow. No room for you to explore. Because you spend so much time trying to maneuver your way, rather than spending time using your imagination and ideas to create something that is unique for others. That is the difference. So, that is very hard.

Whereas Sovann and Chanthou articulate the broader power systems, Sorya articulates how this system is transposed on planning structures at the city level. Like Sovann and Chanthou, Sorya makes clear the necessity of following 'political lines' or of going with the wind. But Sorya suggests a greater sense of fear when these lines are jeopardized and brings to surface one of the primary challenges of planning structures in Phnom Penh currently. He suggests based on his experience, that there was little room to nurture new ideas and concepts within planning, and that all decisions were directed from above.

The political environment creates a sense of fear in which obedience is essential. Pheakdei and Rathanak highlight similar perspectives surrounding the planning process in Phnom Penh as professionals having been formally involved in planning in Phnom Penh. Simply, Pheakdei asks me "How can they tell developers

and big boss what to do?" Here, he highlights the system of control in Cambodia which limits the power of planners to navigate political structures and inform decisions. As a planner in the city, Rathanak who I introduced in chapter 4, demonstrates a similar position.

> We come with the plan and we discuss with the developer and we try and make a deal. But we can't enforce anything, because we have no regulation and another ministry boss has the authority.

Rathanak suggests that he has limited influence in relation to the planning system. The comments bring to surface some of the relations between the politician structure and land developers who are playing an increasingly prominent role in the urban development of the city.

To explore and begin to unpack the relationship between the political structure and the role of 'developers' which emerges in these discussions, I turn more concretely to a discussion of neoliberalism within a framework of this structure of governance.

6.2.2 *Cambodia's Neoliberalisms*

In Phnom Penh, as the previous section suggested, planning is largely dictated either 'on the lips' of politicians themselves or is intrinsically connected to politicians through a web of clientalism following lines of power from central figures in government. Neopatrimonialism provides a conceptual link between political structures and neoliberal economic growth models which is central to the ways in which planning is enacted in Phnom Penh. To explore the relationship between this top-down model of planning discussed in the previous section and economic growth, I turn to the theme of neoliberalism which emerges within empirical material as way to link the politics of planning and economic growth in the city. Positioning spatial decisions in the city (such as the fence with which I opened this chapter) through a lens of neopatrimonialism/neoliberalism is helpful in illuminating some of the contemporary constructions of place in Phnom Penh.

Recognizing the range of meanings surrounding neoliberalism (Thornsen

and Lei 2005; Mierowski 2009) and driven by the empirical themes of this work, I gravitate to approaches of neoliberalism focused on process. Harvey's work on neoliberalism suggests it to be a practice rather than a complete economic or political theory which works well within the context of my engagement because it opens the concept of neliberalism to the (political) complexities of Cambodia.

> Neoliberalism is in the first instance a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade. The role of the state is to create and preserve an institutional framework appropriate to such practices. (Harvey 2005: 2)

Harvey describes neoliberalism as practices which informs a model of economic process within a framework of open markets, property rights and free trade. Harvey also identifies the role of the state in enabling an institutional framework which fosters these economic processes to flourish and thus links the practices of neoliberalism to the neopatrimonial political structure addressed in the previous section. His definition also suggests variation in how neoliberalism as an economic model is practiced and thus constitutes the practices as fluid.

Springer (2011; 2010) offers a compelling account of neoliberalism in Cambodia by referring to the concept of neoliberalism as 'neoliberalisms', which he understands as a series of characteristics that are geographically and historically unique.[77] His understanding is helpful in operationalizing the linkages between Cambodia's political structure and economic growth.

> Neo-liberalism frequently opens opportunities for well-connected government officials to informally control markets and material rewards, allowing them to easily line their own pockets. It is in this sense of the local appropriation of neoliberal ideas that we must go beyond conceiving

[77] A critical point to make surrounds the destruction of state institutions as a direct result of the Khmer Rouge which presents a unique set of circumstances from which neoliberalism has been shaped. The planning system as an example, was destroyed during the Khmer Rouge regime and as Tyner notes, central to this destruction was the position that "to implement its geographical vision of a new society and to mobilize support, the revolutionary regime must completely un-make all that existed prior to the revolution" (Tyner 2008: 9). Like all formal structures in Cambodia, the rapid dismantling of the urban structure was crucial to the regime's agrarian goals, and as a result civil servants and professionals working in this area were deemed an almost immediate threat (Beang and Cougill 2006: vii; Gottesman 2004: 25). Clayton (1998) discusses this in the context of the education system.

> 'neoliberalism in general' as a singular and fully realized policy regime, ideological form, or regulatory framework, and work towards conceiving a plurality of 'actually existing neoliberalisms', with particular characteristics arising from mutable geohistorical outcomes that are embedded within national, regional, and local process of market-driven sociospatial transformation. (Springer 2011: 2555)

Springer's articulation pushes for the framing of 'neoliberalisms' to consider the characteristics which are embedded in the sociospatial transformation of Cambodia. Localizing the appropriation of neoliberalism is central to addressing the sociospatial transformation and structure of planning in Cambodia. Here, Springer provides an understanding of neo-liberalisms in the context of Cambodia as open to and framed by recent historical experiences which then give shape and contribute to the processes of market driven growth in Phnom Penh. In other work, Springer refers to the ways in which the enactments of neoliberalism are prevalent in contemporary violence in the city, arguing that in Cambodia, "property is violence, both in the annals of history and in the unfolding of its present" (Springer 2011d: 16). Planning related decisions, particularly land use and development, most often align with political patronage and politicians' personal interests and represent the implicit realities of Cambodian policy and regulation, or 'neoliberalisms'.

Sourkeat, a researcher working in an area related to capacity building in Cambodia, situates his understanding of the country's path towards economic development in a way which illustrates the relevance of understanding neoliberalism as practice and embodied in unique characteristics. The complexities of Cambodia's process of state-building and the legacy of clientalism following the destruction of the Khmer Rouge, come to the surface as central to his understanding of neoliberalisms.

> But it's very natural in post conflict countries in the beginning early stages to have a lot of spaces for civil society, for donor community and for other stakeholders that have evolved. You know, to develop and construct a country in the post conflict environment. But now Cambodia has gone through more than 10 years of national reconstruction. So the space for the civil society is not as important as in the immediate post conflict period. So now the private sector is the main actor in terms of developing the country. So a lot of space is provided to the private sector.

Sourkeat suggests how a history of conflict is embedded in Cambodia's economic development and suggests the implications of post conflict recovery in the development trajectory of the country. His comments about the retreat of the donor community and increasing role of the private sector speak to the confrontations suggested at the stadium and illuminate the increasing role that the private sector is playing in the 'sociospatial transformation' of neoliberalisation. That is to say that urban space is provided to private sector developers who are transforming space to meet market and profit driven demands.

Sakngea, working in part in the area of democratic governance, elaborates the ways in which these neoliberalisms take shape in relation to planning and development in Phnom Penh and provides another reading of a unique set of processes that characterise processes of neoliberalism in Cambodia. The politics of economic growth as it is enacted on space, becomes a central theme.

> Demonstrations occur about new buildings or evictions very occasionally and the state has found very effective ways to put them down. So then, selling land and doing things like this are not a problem to the state. You see that they have sold a lot of private property and have privatized a lot of public property without any problem. No problem. Perhaps this is because of the war, and perhaps because of the socially embedded factors as well because people nowadays are free from war, they are happy enough, they were afraid of the state because the state evacuated the people out of Phnom Penh, the state actually punished them seriously, the state made them hungry. So now they are happy enough, why would they want to go into confrontation with the state.

Here Sakngea demonstrates an understanding of the ways in which politics and historical factors in Cambodia, the neoliberalisms Springer addresses, take shape institutionally and in relation to democratic space in Cambodia currently. The systematic entrenchment of corruption and patronage politics becomes a defining feature generally, and certainly more specifically in regards to property and development. Whilst he shares his thoughts on government control in relation to the legacy of Khmer Rouge, he quite clearly articulates the extent to which the ruling government maintains control and uses systematic control for its own advantage. Caroline Hughes (2006) offers a complementary discussion surrounding the politics

of gift-giving as a mechanism or strategy of surrender for Cambodia's poor to the CPP. Her examination broadly speaks to CPP gift-giving as "a barely disguised form of vote-buying" which ties traditional and symbolic dimensions of gifting with contemporary politics, guilt and the "business of democracy" (Hughes C 2006: 470). She suggests another approach through which to see the apparatus of control and corruption present in Cambodia.

The neoliberalisms that Springer suggests become helpful in reading the complexities of urban space in Phnom Penh and bring to surface some of the ways in which the fence surrounding the Olympic Stadium might be engaged and enacted as enclosure embedded in processes of neoliberalism. Returning to the work being undertaken at CDRI, Horng and Craig point out that: "It can and regularly does happen that various economic and other concessions are offered to particular interests, again often on the personal discretion of senior figures within a ministry of government, and without consultation with other ministries" (Horng and Craig 2008: 53). The outcome of planning decisions which follow political lines results in development becoming a central dimension of the very meaning of planning in Phnom Penh. Neoliberalisms as practice is central to understanding planning in Phnom Penh.

Sorya, who has had a range of planning, investment and development experiences, who was introduced earlier in this chapter, further encapsulates the blurring of the lines between development, politics and planning. Sorya left his position as a planner after he became frustrated with the decision making structure and dimensions of power which made the plan ineffective.

> There is no proper planning of the city. There should be proper planning for the long run. We don't have and we really need. . . . We need the government to focus on planning but right now they are too focused on making money and business. They focus too much on money – you can build whatever you want and do whatever you want as long as you have the money.

Here, Sorya reiterates the link between politics and profit driven growth which deter from what he calls 'proper planning'. He argues that self-interested profit making is incompatible with 'proper planning' and suggests this as the primary

challenge for proper planning today. His perspective, linked both to real estate development and urban planning, provides insight into the process of development in Phnom Penh. Other participants reflected on the detrimental affects of this approach to growth.

There is a sense in Cambodia, that despite the benefits of urban economic growth, there are significant challenges surrounding who benefits from such growth. Thom, a graduate-level student in his late 20s, reflects on the meaning of 'development' in Cambodia in relation to changes of urban space:

> I just don't call that 'development' in a sense. That may be growth. I would call that growth because my definition of development is different from what they are talking about. In terms of economic growth and the number of buildings, it's amazing. But rather that means development that is another thing. . . . the dialogue between the politicians and the important figures in the private sector is significant and this is what is important in this decision-making. You can call this the messy part of the growth.

Speaking in relation to the number of new buildings, Thom points to the rapid construction occurring in Phnom Penh and articulates how this construction could be seen as positive dimension to the city. Thom situates the relationship between growth and politicians involved in the decisions of said growth, and suggests the implications of these sorts of relationships on urban development in the city. Thom's use of the phrase 'messy part of growth' suggests the complexities of growth in the city in relation to decision making.

Drawing on a wider basis of development literature, Tatyana Soubbotina (2004), in her discussion of 'development' highlights conceptually how economic growth is distinct form of (or means to) development, but problematizes how economic growth does not necessarily equate to human or sustainable development. This is an important distinction to clarify, and suggestive of a crucial point that is made within the empirical material.

> It is true that economic growth, by increasing a nation's total wealth, also enhances its potential for reducing poverty and solving other social problems. But history offers a number of examples where economic growth was not followed by similar progress in human development. Instead growth

> was achieved at the cost of greater inequality, higher unemployment, weakened democracy, loss of cultural identity, or overconsumption of national resources needed by future generations. (Soubottina 2004: 8)

Soubottina's description of economic growth effectively describes the pattern of growth currently occurring in Phnom Penh and highlights the potential detrimental impacts this form of development can have. Similar relationships between economic growth and development and taken up in detail by Boozer et al (2003) in a comparative context, Doner (2009) in the context of Thailand, Bardhan (2011) in the context of India, and Acaravi (2011) drawing on comparative material from Africa. These writers frame discussions surrounding the implications of neoliberal economic growth on human and social development and present arguments clarifying the need to draw distinction between growth and development. Certainly the frame of discussion between growth and development holds utility within the context of Cambodia where there is a sharp distinction between the rapid rate of economic growth and the well articulated lagging state of human and social development in the country.

In the following section I explore some of the ways in which this 'muddy' part of planning become enacted in place in the city and thus implicated in development. This then speaks to conceptual questions of place and in particular the reading of the stadium with which I opened this thesis. My point here is to present a muddy understanding of planning heavily informed by politics and economic growth, constituted by neopatrimonialism embedded in process of neoliberalisms.

6.2.3 *Muddy Planning and implications for place*

I used the stadium in the first part of this chapter to illuminate planning in Phnom Penh because it serves as a visible, tangible and timely site to question the planning process in relation to development in the city currently. Unpacking the planning structure in Phnom Penh as a tool of spatial management, I have addressed broader themes related to neopatrimonialism and neoliberalism in Cambodia which dictate planning decisions in the city. I have begun to sketch the ways in which these two concepts coalesce within a structure loosely defined as planning and which

dictate the ways in which economic growth is implicated spatially in the city. I have used the term *muddy* in light of the political system which is top down and which enables politicians to dictate planning decisions. This process of this muddying emerges as a key empirical theme which can now be effectively unpacked in relation to neoliberalism and neopatrimonialism. This final section picks up on this blurriness and addresses how the concepts of neoliberalism and neopatrimonialism take shape in thoughts about place. More specifically, I relate these themes to the sense of growing distrust and anxiety surrounding the future of public space in Phnom Penh. I begin with corruption, a central theme in thoughts surrounding public space.

As briefly introduced in the first part of this chapter, corruption is a central theme which emerges in how research participants discuss the ways in which Cambodia's political structure is implicated in the spatial decisions surrounding economic growth. Broadly, corruption is used as a frame of reference in which research participants discuss and clarify politics and economic growth in the country. I find Gambetta's (2002) conceptual map of corruption helpful in which he draws distinction between corruption as a degradation of ethical sense and as a series of social practices (Gambetta 2002: 33). Within the context of this work, I focus the concept of corruption in relation to social practice embedded in government institutions (and drawing conceptually on social practice as discussed in chapter 2 and 5). But this is done with an awareness of what Holms (2006) in her work on quantifying and measuring corruption in contemporary post-communist states refers to as "cultural factors", or the "political and social values and traditions that are best understood as legacies of the past" (Holms 2006: 179). This links back to the unique characteristics of neoliberalisms which were addressed in the previous section. Empirically, corruption as a concept highlights the confrontations and linkages of Cambodia's political structure and the forces of economic growth which are enacted in space and thus are embedded in place.

Montha and Kiri were two participants who linked corruption to the selling of public land concretely and linked the decision process to economic gain. Montha,

an office assistant in her 20s who explicitly mentioned her lack of interest in politics, questions how politicians can afford such luxury, visible across the city with the growing number of gated villas and large SUVs. Gold Lexus's are often referred to as the 'national symbol of Cambodia'.

> Where can they get the Lexus? Where can they get the Prada? It's because of the corruption. What is corruption? It is selling something to the investors. Yeah some property likes land or some important things. This is a very big problem

Montha discusses corruption as the selling of property to developers which demonstrates a way in which the politics discussed in this chapter become spatialized and (re)shape space in Phnom Penh in relation to the political framework addressed. Kiri, a student of biology in his 20s, provides a similar comment about corruption and links the selling of government property to planning.

> It is all connected to corruption. They think [planning is] important but also the money is important for them. Sometimes they might want to keep that space for the people to make a public space but its expensive. It is important, but their pocket is more important.

Kiri links corruption to public space and suggests the economic interests of decision makers in reshaping public space. Both Motha and Kiri link corruption concretely to the selling of land which then speaks back to the contemporary example of the stadium. These sorts of comments from people not explicitly engaged in issues of politics and planning, are telling about the reasons behind land transfer because they highlight some of the ways that the political structure and economic growth in the city are understood and spatialized. This makes space a particularly important conceptual frame from which to understand the negotiated nature of economic growth and politics in Cambodia.

Nhean articulates the relationships between politics, economic growth and the ways in which corruption is embedded in the planning structure through these forces. Having worked for an NGO for three years following a Masters degree in the United States, Nhean has a strong interest in the politics of development and

articulates the role that corruptions plays. Nhean speaks in reference to the contentious development of Beoung Kok Lake, and uses this example to center a discussion of corruption.[78]

> The main reason is the growing level of corruption is the politicians and people with resources are too selfish, the bureaucracy, the corruption in bureaucracy is really bad for the people. With the armed forces collaborate with corrupt politicians and private business to chase people, shoot people, hurt people. . . Authority is authority. People are people. They are not accountable to each other. Now people have very little trust in the authority and the government because of corruption.

Nhean suggests the links between the politicians and the state bureaucracy which enables corruption to occur. He suggests the collaborations of politicians and private business in dictating the decision surrounding the forced-evictions of Beoung Kak and illustrates how force has been embedded within the system of governance, speaking back to the discussion of neopatrimonialism had earlier in this chapter and illuminating the implications of violence Springer (2011) addresses.

Sopheara, a professional in his 30s with a related background in research and development, articulates the impacts of widespread corruption within a discussion of planning and suggests lack of trust as a critical challenge within the current political environment. For Sopheara, politicians as the people who can promote institutional trust by the decision they make. He argues that this culture of corruption and impunity impacts trust, and critiques the current government.

> You know there is just no sense of institutional accountability. Suddenly these kinds of places are closed, and things like that. You cannot trust people here, you cannot talk about this or that, and so I think the current regime you know, it's not very much different from the past in terms of promoting a space for trust. People who are in the position to really promote [planning] . . . . they are kind of politicians. One thing that people sometimes talk about is how the government or private interests decide to sell the land, people don't know, they just build a fence or something and then its gone. People don't build trust and so quickly the little trust they have is gone. There isn't an

[78] Beoung Kak Lake was a large lake in central Phnom Penh that was filled in with sand in 2007-2011. Financed by a Chinese development company with links to CPP Senator it emerged as a highly contentious deal with more than 4,000 families affected by forced eviction. The lake was at one time surrounded by paths, cafes, and guesthouses. The evictions drew international attention, particularly after a group of 13 women facing eviction were detained over protests in May 2012. Much like the discussion of City Mall, Beoung Kak Lake emerged throughout empirical discussions as a point of reference related to this pattern of development.

opportunity for institutional trust.

Whereas trust was discussed in chapter 5 related to positive social relations, in this context Sopheara talks about the destruction of trust towards the institutions designed to manage space. Sopheara identifies government decisions surrounding construction as an example of how political decisions are experienced by the public and thus speaks back to the fence surrounding the stadium and a state of distrust over the future. Sopheara suggests a sense of anxiety towards change created by the uncertainty. Interestingly, he suggests there is opportunity for 'institutional trust', but that current patterns of growth prevent this opportunity from becoming a possibility. Corruption and neoliberal spatial decisions directed through a neopatrimonial structure of governance become embedded in place and anxiety surrounding the future of places like the Olympic Stadium.

Trust was central to Sangha's understanding of the planning process in Phnom Penh. Using the stadium as a frame of reference, he discusses the lack of trust as a result of corruption. Though Sangha works for an NGO dealing with urban issues, his background is not in planning.

> Yes basically it is all corruption. We don't trust it. We don't know, maybe when the bad thing happening the stadium could be sold to the private sector. The government has the choice and the people love it and make it home, everyone goes there.

Sangha presents an articulation of how the 'bad thing' happening at the stadium in relation to corruption which links the structure of governance with the pattern of economic growth in the city. For Sangha, the choices do not necessarily align with what might be best for people. Sangha suggests the positive sentiment associated with the Olympic Stadium and the effect that selling the stadium would have. Central to the stadium as place, becomes the sense of anxiety over its future.

Nhean refers to the process of planning as the politics of land, an interesting distinction which summarizes many of the themes which have been woven throughout this chapter. Nhean too suggests the destruction of trust as a result of decisions being made surrounding spaces like the stadium.

> Now the politics of land, and land concessions and evictions – these kind of things are destroying trust even more and the spirit of the people in this country. People are very scared still.

I find Nhean's use of the phrase 'spirit of the people' profoundly important in suggesting the intensity of politics on people's lives and the ways in which space is embedded in trust. The passage suggests a connection between the politics of land and the processes of economic development which are impacting and implicated in the daily lives of people. He also raises a connection to the history of the country, and articulates the relevance of Phnom Penh's recent history in the current political structure. The enactments of politics and economic growth of spaces like the stadium are reshaping place. The fear and anxiety people have towards the future of place, become implicated in what this place means currently.

This section has brought together the themes of neoliberalisms and neopatrimonial politics in and through discussions of space in Phnom Penh. I suggest that public space becomes a contentious and timely frame to explore the planning structure in Phnom Penh and that enactments of neoliberalism on space are reshaping place and contributing to growing anxiety towards the future of places like the Olympic Stadium.

6.4 Conclusions

This concluding empirical chapter has worked to situate the Phnom Penh Olympic Stadium within the current planning context of the city. I began this chapter with a discussion of a fence which had, at the time that fieldwork was conducted, recently been constructed along the northern perimeter of the Olympic Stadium. The fence provides an interesting place to engage with the politics of planning in Phnom Penh and based on the evolution of development around the stadium, says a great deal about the muddy development process in Phnom Penh. I have used the process through which the fence has been constructed to question the planning process in the city.

To unpack a system of planning in Phnom Penh, I have drawn on empirical themes surrounding the political structure and processes of growth associated with

neoliberalism to guide a framework of planning in Phnom Penh. Planning in Phnom Penh is a hierarchical structure in which senior politicians dictate planning decisions and appropriate space based on their own interests and thus can only be addressed loosely as planning. Empirical material highlights this neopatrimonial political structure as central to planning directives in the city and thus embodied in planning direction for the stadium. Political decisions surrounding the privatization of public space suggested a blurry courtship between Cambodia's political structure and neoliberalism, which I have defined as a series of geographically and historically situated characteristics which inform economic growth and political decision making. Situating economic growth conceptually in this way enables Cambodia's unique history to be taken into account and provides the conceptual space in which to understand the connections between neoliberalism and neopatrimonialism as it is enacted spatially vis-à-vis planning. Drawing on empirical material, I have articulated some of the ways in which neoliberalism and neopatrimonialism *blur* in a structure informing urban space, which is very much implicated in a contemporary reading of place.

The structure that I have suggested and used to address empirical comments surrounding planning and the Olympic Stadium is helpful in situating the contemporary realities of place in the city. What emerges is a structure of power which is re-shaping meanings of place in the city in and through anxiety about the future of the stadium. The stadium becomes a contested site in which dynamics of power threaten existing meanings of place and through this, become implicated in place. Based on the previous empirical chapters, the structure of planning presented here suggests conflict and presents significant limitations to place in this rapidly changing city.

Chapter Seven

Conclusions

This thesis has explored meanings and intersections of place in Phnom Penh, Cambodia. Driven broadly by calls for stronger interdisciplinary responses to urban repair after conflict, and more specifically by expanded opportunity for urban planning within these responses, this thesis has challenged the concept of planning by engaging the concept of place to help unpack various (active) crossroads of time and space within the contemporary city. I have used place as a conceptual vehicle to navigate various readings of space and time in Phnom Penh and challenged place to respond to planning. More specifically, I have addressed narrative, trust/distrust and planning as emergent empirical themes which are both implicated in and continue to influence place. By considering and addressing these themes within planning in Phnom Penh, I have offered a reading and articulation of why place matters in the wake of violence in Cambodia. What this reading has found is that in the context of the empirical work of this thesis, place can be used to understand the intersections of history, memory, contemporary urban growth and urban narratives which thread through these intersections. This thesis has demonstrated that place matters, and that articulations of place should be better engaged within the context of planning.

Phnom Penh's Olympic Stadium provides a profoundly important space to engage with place. Returning to the three quotes that I used to open this thesis, it becomes clear that the Olympic Stadium provides a case through which to navigate and anchor time and space and provides a timely space to unpack place. Grounded in empirical material collected over an 11-month and 1-month period of residential fieldwork in Phnom Penh, I have used place to undertake a relational reading of the stadium to unpack some of the contemporary challenges to planning in Phnom Penh articulated through empirical engagement. Engaging the stadium as place presents a series of linkages surrounding urban history and narratives, legacies of violence and

contemporary anxieties which current planning in the city is not addressing. These challenges suggest a need to better address place in planning and speak to the significance of this public space in the life of Phnom Penh today. I have argued throughout this thesis that place provides a critical tool to engage public space in the city and have demonstrated why a reading of place, in the context of Phnom Penh's stadium, matters.

7.1 Thesis Summary

Conceptually, I have argued that urban planning as a discipline concerned with organizing space, does not adequately address the nuances and complexities of place. Mapping space according to land use and master plans silences the complexities of place. These nuances and complexities can be rich and telling in relation to the post-violence city, where place is entwined with time and memory and thus conceptually linked to historical violence and questions of urban repair. To unpack these complexities in a potentially more fruitful way, I took an interdisciplinary approach to place and drew broadly on literature surrounding space and place to question the web of history, memory, social relations and contemporary governance in Cambodia to address how the relations between these components activate, inform and are reshaping place.

To structure my approach conceptually, this thesis has followed three broad strands of place which then have fed into and were positioned in relation to various arguments presented in the empirical work of this thesis. First, I have drawn on a space/place discussion to clarify place as central to my research ambitions conceptually and empirically. Place is space encoded with meaning and value in space or as Lefebvre puts it "marked, noted, named" between which are the "blank or marginal spaces" or "holes in the net" (Lefebvre 1974: 118). The Olympic Stadium as place has thus become the stadium because it has been endowed with a series of values - values in space and time which are critical to its contemporary presence and significance. Following Tuan, place is endowed with value and known through relationship between time and space (Tuan 1977), or according to Dovey (1999)

space is “framed” by time. The space/place discussion speaks to how humans make sense of space by addressing the social constructions of place (Relph 1976) which is at the heart of my research ambition.

The second related strand that this thesis has followed is that place is a product of relations (Massey 2005). Relations are embedded in and constituted through power and are always changing. The flux of relations in time and space thus activating meanings in place and create a multitude of places. Place is a product of relations and meanings of the stadium are derived from a series of relations (in time and space) which activate and constitute a diverse range of meanings in and through time. Power is central to relation in place (Dovey 1999), particularly in thinking about the ways that space is planned and negotiated in the city (Harvey 1989; Harvey 1993). Here, the stadium is understood as space written with dynamics of relational power. These relations in place are also activated and entrenched relationally in time.

The third strand that I have followed is the co-constitutive nature of place and time. Following Tuan, place is a pause ,and pauses between pasts and futures are endowed with value (in and of time) and thus cannot be separated from place (Tuan 1977). A series of historical and contemporary places remain and today position the stadium as alive and active in the past, present and future. This multiplicity of place becomes foundational to the very meaning of the stadium and enshrine its historical significance in present and future, particularly through historical narratives. In positioning this strand in the post-violence city, memory too, as a product of time and place, becomes woven in the contemporary fabric of the city (Edkins 2003) and enables a conceptual space to think about trauma and historical violence. Central to this conceptual theme, is the rejection of ‘time-slices’, what Massey has referred to as “static slices [of space] through time” (Massey 2005: 23) which limit place and fail to capture the fluidity of place. Time is central to place and place is central to time. I have used this as a basis to then engage the concept of memory and narrative as ways in which time can be addressed relationally.

Central to my argument is that Phnom Penh's Olympic Stadium is space endowed with meanings in relations and time, and is therefore not quantifiable in any one type of urban space which we color on an urban plan or treat as stable. The stadium is a multitude of historical and contemporary places which can effectively be engaged drawing on this conceptual frame of place. Positioning the stadium in this way has enabled my engagement with some of its richness and to draw on empirical material to present some of ways in which the stadium is important in the contemporary city. In the following section, I review the research questions of this thesis and present a series of conclusions derived from this conceptual positioning.

7.2 Review of Research Questions

Drawing on the approach outlined, I was able to critically address the following three research questions which have broadly guided this research and which have been engaged in the three empirical chapters of this thesis:

1. Does the stadium resonate and link to the city's recent history, and if so, in what ways?

2. What does Phnom Penh's Olympic Stadium mean to both the various people who use it and those concerned with the planning and future of public space in the city?

3. When engaged conceptually as place, what can be learned from Phnom Penh's Olympic Stadium in relation to urban planning in the city?

In each chapter, different (but relational) aspects of place have been addressed which contribute to an overarching understanding which emerges throughout this thesis and which then suggest relational answers to each of these research questions. While each empirical chapter has approached place from a different perspective interlinked to a series of empirically driven arguments, what emerges through the chapters is a strong perspective from which to see these various aspects as relational and activated in and through the complexities of time and relations.

In Chapter 4, I drew on a narrative approach which emerged empirically to explore the relational nature of Phnom Penh's recent history enacted in place. Broadly understanding the narrative structure as a thread between "past, present and imagined worlds" (Ochns and Caps 1996: 19), I used narrative as an approach to explore urban memory in Phnom Penh based on the ways in which historical periods were expressed and discussed within the empirical work. Recognizing the contested and negotiated nature of memory (Radstone and Schwarz 2009), I referred to these memories in "quasi-narrative form" following Casey (2000). While I suggested some of the important relations between two broadly defined historical periods, I avoided an attempt to re-tell an overarching historical narrative and instead focused on the relational empirical themes that emerged. Seeing urban history relationally implicates it in the present and thus activates the presence of memory in space.

Cambodia's golden era was a distinct period in the country's recent history particularly because it was spatialized in the architecture and urban design of Phnom Penh. This period of time holds relevance in the contemporary city and is used by people to relate urban change to the golden era as a secure 'starting point'. Central to many of the ways in which this period was discussed and activated was the zero years which followed when Phnom Penh fell to the Khmer Rouge on April 17, 1975. When Phnom Penh was evacuated from 1975-1979, the city was left much as it had been, but meanings of space and the relational nature of place were drastically reshaped in what Tyner refers to as an 'unmaking of space' (Tyner 2008) by the Khmer Rouge. The stadium resonates with the golden era and the historical period in which it was constructed. But the stadium also holds importance in the contemporary city, in part given what was lost during the years in which Phnom Penh remained empty. In the second half of this chapter, I drew on Boym's definitions of restorative and reflective nostalgia to demonstrate some of the ways in which urban memories remain relational and activated in the city today. Restorative nostalgia in particular, as a process which addresses "temporal distance and displacement" (Boym 2001: 44) is positioned in and through the stadium,

connecting people to places of the past. Here the stadium holds significance in the negotiations and intersections of time and space within a complex and tragic urban history.

Historical and contemporary meanings of the stadium are derived from the city's past and take shape in the present. Approaching the relational nature of what Tuan refers to as 'pauses' yields insight into how time shapes place and how urban history remains present. In Phnom Penh, narrative illuminates some of the relations of time and space and is a mechanism through which to make sense of a recent history enacted spatially. Understanding place as continuously evolving in space enables a reading of Phnom Penh's past as relevant and important in place today and then suggests an open-endedness in which inroads to a difficult history are still being made. The empirically driven approach to narrative in which this chapter is based, illuminates the importance of understanding place relationally and in and through time and space. The stadium is situated as evolving, alive and negotiated in and through narratives of the city's recent history.

Whereas chapter 4 draws on a broad analysis and utilizes a narrative approach to Phnom Penh's urban history with specific linkages to the stadium, chapter 5 explores the relational nature of place within the context of the post-violence city and takes a more pointed approach to considering historical violence within contemporary social relations. Driven by a conceptual questioning of the utility of public space in responding to violence, this chapter struggles with the broad claims of the utility of public space and social capital in relation to positive civic interaction and responds empirically by focusing on generalized trust as a product of social relations, which inform and are implicated in place.

One of the dominant empirical themes that emerged in relation to historical violence in Phnom Penh was the legacy of the mythical figure Angkar of Democratic Kampuchea who reduced social relations and instilled widespread distrust amongst the population during the period of the Khmer Rogue (Chandler 1996; Tyner 2008; Tyner 2009). Angkar remains present in the city, made vivid by the presence of the

past, and activated in a state of distrust between people in the city. Chapter 5 questions the functionality of place as relations in responding to the legacy and contemporary translations of Angkar. For many people who use the stadium, there is a sense that coming together in space holds opportunity for (re)building trust. Here, two key empirical themes emerge which challenge a broad approach to the utility of public space. First, the stadium provides a space in which relations can occur in ways that research participants see as beneficial in responding to a legacy of distrust. There is a sense of uniqueness in the stadium as an accessible place which is central to its role in repair. This suggests significance for public space as holding a quality to foster place of engagement. Second and related, in light of rapid neoliberalisation in Phnom Penh, the stadium is valued for its accessibility by the city's residents of various economic and social positions. The stadium holds significance because it is open and accessible, thus creating the conditions of possibility for generalized trust to occur. Empirically, comments surrounding access suggest the changing face of Phnom Penh in light of economic development which emerge as a threat to place. Access is central to this trust-building occurring and sets the stadium apart from the private health clubs and amusement park type developments which are characteristic of new public space in Phnom Penh.

Questions of access to public space then drive questions surrounding the planning structures in Phnom Penh currently which is the central theme of chapter 6. I opened chapter 6 with the contentious fence that was constructed around a portion of the stadium in October 2010, which illuminates the complexities of urban planning in Phnom Penh. Conceptually positioned as an enclosure through which to observe how processes of neoliberalism are enacted, the fence suggests the necessity of a broader discussion of politics in relation to spatial decisions in the city. This chapter traces power within the urban planning structure in Phnom Penh and argues that planning in Phnom Penh and Cambodia is effectively addressed in relation to the neopatrimonial political structure in which decisions are made top down (Vuthy and Craig 2008). Conceptually positioning the contemporary planning process in Phnom Penh in this way then entangles the influence of neoliberalism in

urban economic growth and muddies the politics of planning in Phnom Penh. In this chapter, I drew on Springer's (2011) account of 'neoliberalisms' to account for the complexities and unique characteristics of Cambodia's sociopolitical historical experience in gaining a stronger understanding of the influences of neoliberalism within planning process and decision making. This positioning articulates a muddying face of planning and suggests that the political structure and economic growth are central to decisions surrounding urban space in Phnom Penh. This muddying impacts readings of place, becomes evident in a sense of distrust and uncertainty surrounding spaces like the Olympic Stadium.

When the stadium is positioned as a contentious site currently facing redevelopment, the significance of public space and the planning process is illuminated. This then holds relevance in recognizing the imprints of economic growth and the management of this growth by decision makers on place. Whereas a one of the primary research questions centered around the meaning of the stadium in relation to the structure of planning, what this chapter has presented is a re-articulation of what planning means as a decision making structure in Phnom Penh. The stadium is currently a place in which contemporary political and economic regimes are being negotiated and contested. These contestations are linked to Cambodia's recent history, and when positioned in relation to historical violence, raise the significance of places such as the stadium.

7.3 Contributions to Knowledge

This thesis makes a series of interlinked theoretical, empirical and methodological contributions to knowledge. Centrally, this thesis has taken broad conceptual questions surrounding public space and articulated an interdisciplinary and original reading of place driven and informed by a diverse body of literature across disciplines which speaks towards urban planning and questions of urban repair. Utilizing this reading, this thesis has approached Phnom Penh, a city which has faced intense historical violence and has received inadequate urban research attention particularly in relation to planning.

Theoretically, this thesis engages with the concept of place and draws on a discussion of space/place, place/time and the relational nature of place, positioning this discussion in relation to the post-violence city. By linking this conceptualization of place to literature surrounding memory and urban violence, I have carved a position from which to reflect on and respond critically to the ways in which urban planning practice inadequately deals with place. If place is a product of relations in and through time which occurs in space, historical violence and memory then must be read as embedded in and constitutive of place. Violence and memory are positioned as present and active in the production of place within urban space. When we as planners and urbanists dealing with historical violence fail to address this presence of place, we risk glossing over place and are thus prevented from activating place as a resource in urban repair. Place is after all, constantly evolving. Conceptually, this thesis contributes to raising the visibility of place within a realm of urban planning by highlighting the importance of place and articulating a role for place in the post-violence city.

Empirically, this reading of the Olympic Stadium and place in Phnom Penh more broadly, substantiates and validates the theoretical claims I have made and illustrates the importance of place within the context of Phnom Penh. Phnom Penh has received inadequate interdisciplinary urban research attention and so on a basic level, I contribute to the growing body of work dealing with urban issues in Phnom Penh. By no means have I 'found' place to speak towards theory, rather I have focused on the importance of place to activate my conceptual ambition. Here, I have taken the conceptual claims of place and used them to support and frame what has been said within an empirical snap-shot of place.

Central to my empirical contribution to knowledge, is the original reading of the Olympic Stadium which I have undertaken. While each of the empirical chapters has addressed various dynamics of place, it is in this journey through the stadium as place that these dynamics come alive in the presence and are illuminated relationally. The ways in which research participants have reflected on various dynamics of place has been central to understanding the interrelations and

complexities of place and time, and have demonstrated a real need to consider place in this way. Critically, this enables the shifting of the stadium from frames of reference such as a historically significant building, a contemporary public space, a site of violence, to a deeper, subtler, more nuanced and profound place in Phnom Penh.

Methodologically, this thesis demonstrates the utility of an interdisciplinary (Gregory 1994) fine-grained approach (Amin 2000) to public space which illuminates activations of place grounded in empirical material. While there is never a solid line between balancing the general and the specific, I drawn on the stadium for guidance and used it as a base to explore various empirical concepts and ideas in the city. While more emphasis could have been placed on the stadium or on the various disciplines and perspectives I have drawn from, by weaving these dynamics together I have positioned this research to pick up on empirical themes, nuances and ideas which I do not believe would have been possible working within specific disciplinary boundaries. The methods employed in undertaking empirical work have been tailored to the field and the empirical data has driven the push and pull of my reliance on the stadium and conceptual dynamics discussed throughout this thesis.

The findings of this research, I hope, speak to two audiences. Immediately and most critically, this reading should speak to politicians in Phnom Penh about the significance and importance of the stadium as a public space which needs to be maintained. While I selected the stadium without a comprehensive understanding of the threats the stadium faces in terms of redevelopment, over the course of my time in Phnom Penh and the years following, the threat has become increasingly central to my work. The empirical work of this thesis has demonstrated the real value of the stadium historically and in present. This value cannot be replaced or rebuilt elsewhere and the stadium as place, must be preserved. The redevelopment of the stadium presents three significant risks. Firstly, lack of public space decreases interaction and relations. With less and less public space available in Phnom Penh, preserving the stadium is essential in providing a basis for social interaction.

Secondly, the stadium connects people to a relational history and with so little historical place left in the city, destroying the stadium risks whatever opportunity this connection might present. Finally, and perhaps riskiest, the destruction of the stadium has political implications. The stadium offers valuable opportunity to clarify political motivation and to fight the forces of corruption while maintaining accessible and open public space in the city. Here, an essential next-step in this research is to continue to publish research findings in Phnom Penh and to ensure this work is shared with the people able inform decisions surrounding planning. I have been invited to share a short executive summary with the Department of Land Management in Phnom Penh, which is the immediate next step of my work.

Second, the findings of this research speak more broadly to urban planners and urbanists, particularly those dealing with the complexities of violence and trauma, about the richness and possibilities of place. From a context-specific perspective, the findings of this research suggest the complexities of what planning means in Phnom Penh and call to question historical and contemporary questions of place within the city generally. More broadly, these findings illuminate the power of place and suggest the importance of engaging place in the planning and negotiation of public space. Through this process we are better able to understand the power of place as a tool of urban repair.

7.4 New Research Directions

Future research directions might take two directions. The depth of the empirical work of this thesis presents three research directions in Cambodia. First, while I chose an in-depth single case study to approach place which presented a unique set of in-depth findings that would not have been possible had a multi-case approach been undertaken within the time available, this work could be further explored through a complementary study of other public spaces in Phnom Penh or elsewhere. Certainly the conceptual frame suggests the complexity of place which was then addressed within the empirical work of this thesis. A multi-case analysis within Phnom Penh would further present and address some of these complexities

and enable comparative analysis to be undertaken. For example, Phnom Penh's River Front was discussed as a less-favorable public space, and while I addressed this in a limited discussion, greater analysis could have been undertaken dealing with the differences. Tangible parameters for place within planning might emerge out of a broader approach. Second, while I had the initial intention of directing this thesis towards the Phnom Penh Master Plan, as the research unfolded the plan itself provided little immediate scope for engagement. In response, I shifted direction and addressed the plan by focusing on the broader structures which govern planning related decisions in Phnom Penh. This suggests room for greater attention to the political framework and existing blurry policy which regulates planning. Whilst I have held an awareness for the practical implications of this research thinking through this work in terms of planning, a logical direction of future research is to continue this translation and to consider how this knowledge can be presented within a realm of planning and existing political frameworks. Third, as I addressed from a methods perspective in Chapter 3 and in each of the empirical chapters, there are generational dynamics of place unique to Cambodia and the historical context in which the Olympic Stadium is placed. An interesting and potentially fruitful extension to this research would be deeper engagement in how dynamics of place in time are negotiated generationally. This may hold increasing significance as the population continues to age and first-generation survivors of the genocide slowly pass away.

The second and broader strand for future research relates to a wider ambition to advocate for continued attention to the opportunities that place presents to us, particularly in regards to the post-violence city. Within planning, how can the conceptual tenants of place that I have addressed be applied to engagement with existing spatial planning strategies in post-violence cities? Here, a logical extension of research would be to engage in a multi-city/multi-country case-study to begin to explore some of the commonalities and differences between various historical and geographical contexts in relation to place. Though I have addressed some examples throughout this work, applying common method and

approach to alternative case studies would enable a stronger comparison. This then brings to the surface the need for continued interdisciplinary and cross-regional response to conflict. This type of study could potentially yield insight into various planning approaches in different socio-historical contexts.

The fence which as recently been constructed surrounding the stadium is much more than a fence. The fence is symbolic of a structure of planning in Phnom Penh driven by economic growth that is impacting place in profound ways. Using place as a conceptual tool to make sense of the broad empirical themes of this thesis including the importance of the stadium in historical narratives of the city, the significance of the stadium as a contemporary everyday public space in which legacies of trauma and distrust are being re-negotiated, and the relevance of the stadium in relation to anxiety surrounding contemporary politics, suggests the significance of the stadium in Phnom Penh today. The stadium is an important intersection of time and space and represents a place in which inroads of repair are being made. Exploring the stadium as place highlights this significance and challenges planning to (re)examine what this urban space ultimately means. This reading of the stadium presents evidence of the importance of place as a critical tool of urban planning after violence. As evidence, I hope to have demonstrated why place must matter and what opportunities place can present.

Appendices

Appendix 3.1: Public Space in Phnom Penh (Alternative Preliminary Case-Study Sites)

1. Wat Phnom

Wat Phnom is the largest pagoda in Phnom Penh and stands 27 meters tall on a human-made hill. Wat Phnom was built in 1373 and is a key religious center in the city with the ashes of King Ponhea Yat housed in the main stupa. The circular area surrounding Wat Phnom is a public park with benches and pathways around the entire pagoda. In addition to the religious uses, there are food vendors, elephant rides and tai chi classes in the park. There is a playground on the southeast side of the park, which is the city's first new public space development/children's playground constructed to date in the city.



Appendix 3.1 Image 1: Wat Phnom (source: author)

2. Sisowath Quay

The Tonle Sap riverfront between Oknah Chhum to the south and Oknah Ing Bun Hoaw to the north is popular with locals and tourists. The area, known as Sisowath Quay is a 2-lane road along the river; the west side is lined with tourist related businesses including restaurants, hotels, travel agencies and shops; the east side of the road, along the riverfront is a paved area with benches, trees and flag poles. The Government has redeveloped this area in the last 10 years (with the assistance of Japanese foreign aid).



Appendix 3.1 Image 2: Sisowath Quay (source: author)

3. Independence Monument / Wat Bottom Park

Wat Bottom Park is a park running along Sothearos Boulevard. It is a central location that is interconnected with the green space in the center of Sihanouk Boulevard running from the Independence Monument. Collectively these green-spaces represent a popular public space in the city, particularly during the early morning and early evening hours. During the evenings there are a number of food vendors and exercise/dance classes that are popular with young residents. It is worth noting that this was one of the official first public spaces designed by the city, initially planned during the 1920s.



Appendix 3.1 Image 3: Independence Monument / Wat Botom Park (source: author)

4. Mok Vaeng

These two smaller parks are located on the west side of Sisowath Quay in front of the Royal Palace and the National Museum. These small parks are used less than Sisowath Quay, but offer more open space for informal sports games not available along the Quay itself. There are exercise classes held in this area during the mornings and evenings. The area also provides space for evening picnics, which are a popular activity during the weekends or festival periods in the city. Though the pathways are accessible and highly used, the grasses of the park are patrolled and not accessible.



Appendix 3.1 Image 4: Mok Veang (source: author)

5. Old Stadium

The 'Old Stadium', as it is referred to, is/was a public space in the city that is not widely used given the rate of new development that has occurred in the area around the stadium. In more recent years it has been turned into a military training ground though some sections of the stadium are still open and unlocked to the general public. It is expected that the entire stadium is awaiting redevelopment.



Appendix 3.1 Image 5: Old Stadium (source: author)

6. Koh Pich (Diamond Island)

Diamond Island is human-made island in the Mekong River constructed in the 2000s. The master-planned island has substantial open public parks and plazas surrounded by luxury housing, commercial and office buildings. Though this open space is public, it is heavily guarded and as such is used primarily by affluent residents. On November 22, 2010, 347 people were killed on a stampede on one of the bridges leading from the island during the annual Water Festival.



Appendix 3.1 Image 6: Koh Pich (source: author)

Appendix 2: Documented Stadium Uses (Formal and Informal)

#	Use	#	Use
1	Football	**21**	Informal housing
2	Badminton	**22**	Offices
3	Volleyball	**23**	Rallies / Events
4	Wresting	**24**	Moto Repair
5	Table Tennis	**25**	Food Vendors (hot food)
6	Aerobics	**26**	Food Vendors (Drinks)
7	Basketball	**27**	Food Vendors (snacks)
8	Weight Lifting	**28**	Weight measurement vendor
9	Swimming	**29**	Begging
10	Diving	**30**	Dragon Dance
11	Running	**31**	Concerts
12	Track and Field	**32**	Commercial Events
13	Rock Climbing	**33**	Vendors (sports equipment)
14	Aerobics	**34**	Vendors (used clothing)
15	Dance Class	**35**	Vendors (used toys)
16	Bocce Ball	**36**	Play space on hills
17	Tennis	**37**	Bus Parking / Storage
18	Martial Arts		
19	Balloon Sales		
20	Bicycling		

Appendix 3: Research Participants

#	Alias	Gender	Age	Location	Occupation	Time
Laypeople (interviewed at the stadium)						
1	Voissane	F	30s	Stadium (outdoor stadium)	Housewife	30:00
2	Bunroeun	F	60s	Stadium (indoor stadium)	Government	2:00
3	Kravann	M	20s	Stadium (side football field)	Store clerk	25:00
4	Leap	M	40s	Stadium (swimming pool)	Market Vendor	25:00
5	Makara	M	19	Stadium (tennis courts)	Student	25:00
6	Mao	M	20s	Stadium (main entrance)	Student	25:00
7	Meaker	M	19	Stadium (tennis courts)	Student	30:00
8	Tola	F	50s	Stadium (swimming pool)	Market Vendor	10:00
9	Sros	M	30s	Stadium (main entrance)	Undisclosed	12:00
10	Sonith	M	30s	Stadium (eastern entrance)	Government	20:00
11	Sreymau	F	50s	Stadium (indoor stadium)	Student / Nanny	10:00
12	Ponkok	M	30s	Stadium (climbing wall)	Undisclosed	12:00
13	Putrea	F	20s	Stadium (main stadium)	Salesman	22:00
14	Pros	M	20s	Stadium (badminton hall)	NGO	30:00
15	Phirun	M	20s	Stadium (main entrance)	Banking	18:00
16	Rainsey	M	50s	Stadium (indoor stadium)	Construction	32:00
17	Raksmei	M	30s	Stadium (front football field)	Student	14:00
18	Samrin	M	20s	Stadium (tennis courts)	Economics	7:00
19	Sombo	M	60s	Stadium (main entrance)	Retired	18:00
20	Sok Mean	F	30s	Stadium (outdoor stadium)	Housewife	6:00
21	Vikeakboth	M	20s	Stadium (basketball courts)	Store clerk	15:00
22	Sreypich	F	30s	Stadium (outdoor stadium)	Factory Worker	17:00
23	Mork	M	50s	Stadium (main entrance)	Repairman	14:00
24	Ary2	F	19	Stadium (tennis courts)	Student	42:00
25	Vimean	F	20s	Stadium (swimming pool)	Student	7:00
26	Chan	F	20s	Stadium (indoor stadium)	Student	1:30
27	Chankrisna	F	20s	Stadium (indoor stadium)	Student	20:00
28	Chavy	F	20s	Stadium (south entrance)	Student/waitress	20:00
29	Heng	M	20s	Stadium (side football field)	Student	29:00
30	Boran	M	20s	Stadium (outdoor stadium)	Pharmacist	26:00
31	Da	F	40s	Stadium (main entrance)	Housewife	30:00
32	Kanniyan	F	30s	Stadium (main entrance)	Banking	25:00
33	Kiri	F	20s	Stadium (wresting hall)	Student	20:00
34	Nimiht	M	50s	Stadium (bocce court)	Government	45:00
35	Oudom	M	20s	Stadium (basketball courts)	Construction	30:00
36	Malis	F	30s	Stadium (outdoor stadium)	Student	40:00
37	Vibol	M	50s	Stadium (outdoor stadium)	Repairman	36:00
38	Devi	M	20s	Stadium (weights)	Student	37:00
Laypeople (interviewed not at the stadium)						
39	Heng	M	20s	University	Research	24:00
40	Kiri	M	20s	Coffee Shop	Student	42:00
41	Vanna	M	20s	Coffee Shop	Administrator	1:17:0
42	Mliss	F	60s	Coffee Shop	Retired	56:00
43	Chanveas	F	20's	Coffee shop	Student	38:00
44	Bourey	M	30s	Coffee Shop	Designer	38.00
45	Choum	F	30s	Office	Researcher	1:05:00
46	Akara	F	20s	Coffee Shop	Student	55:00
47	Chanmony	F	20s	Restaurant	Administrator	50:00

48	Thom	M	20s	Coffee Shop	Student	1:13:00
49	Anne	F	30s	Coffee Shop	Business Owner	40:00
Stakeholders (political / professional / academic interest)						
50	Monique	F	30s	Coffee Shop	NGO / Architect	59:00
51	Sombo	M	40s	Office	Research	51:00
52	Sokhom	M	30s	Coffee Shop	Academic	57:00
53	Pheakdei	M	50s	Coffee Shop	Real Estate	1:11:00
54	Rathanak	M	40s	Coffee Shop	Planning	57:00
55	Sopheap	M	60s	Office	Manager / Invest	48:00
56	Sorya	M	40s	Construction Site	Real Estate	48:00
57	Arun	M	30s	Market	NGO	1:02:00
58	Sovann	M	70s	Office	Politics	20:00
59	Thevy	F	30s	University	Research	34:00
60	Chanthou	F	50s	Office	Politics	1:01:00
61	Yo	M	20s	Olympic Stadium	Student	1:03:00
62	Mary	F	30s	Office	NGO	1:02:00
63	Sovannar	M	60s	Restaurant	NGO	2:03:00
64	Vichet	M	40s	Coffee Shop	Planner / Investor	1:22:00
65	David	M	40s	Hotel	Research	36:00
66	Chamroeun	M	30s	Coffee Shop	NGO	1:12:00
67	Boupha	F	20s	Olympic Stadium	Administration	32:00
68	Chakra	M	20s	Coffee Shop	Artist / Urbanist	1:03:00
69	Darany	M	50s	Office	Government	23:00
70	Arthur	M	40s	Skype	Planner	55:00
71	Chea	M	20s	Restaurant	Student Research	59:00
72	Dara	M	50s	Office	Politics / Planning	44:00
73	Kunthea	F	20s	Coffee Shop	Administration	19:00
74	Arthur	M	50s	Coffee Shop	Historian	49:00
75	Kannareth	F	50s	Shop	Government	42:00
76	Chanvatey	M	60s	Restaurant	Planner	52:00
77	Sangha	M	30s	Restaurant	NGO	1:12:00
78	Montha	M	20s	Home	Administration	1:04:00
79	Sopheara	M	30s	Coffee Shop	Research	1:03:00
80	Sourkeat	M	30s	Home	Research	48:00
81	Beatrice	F	20s	Coffee Shop	NGO	1:00:00
82	Munny	M	40s	Office	Business	37:00
83	Jennifer	F	30s	Office	Developer	43:00
84	Nhean	M	20s	Coffee Shop	NGO	1:13:00
85	Veata	M	20s	Coffee Shop	NGO	1:55:00
86	Sakngea	M	30s	Restaurant	Research/Lecture	1:33:00
87	Kim	F	30s	Office	NGO	52:00
88	Anchaly	F	20s	Coffee Shop	Architect	25:00
89	Bona	M	20s	Coffee Shop	Translator	1:17:00
90	Ary	F	30s	Restaurant	Architect	1:21:00
91	Eliott	M	40s	Coffee Shop	NGO	22:00
92	Walker	M	40s	University	Urbanist	56:00
93	Chakriya	F	30s	Restaurant	Academic	43:00
94	Mark	M	30s	Home	Architect	47:00
95	*Vann	M	80s	Home	Architect	3:45:00

***** My interview with Vann Molyvann occurred during a subsequent visit to Cambodia.

Appendix 4: Project Information Sheet (English and Khmer)



Information Sheet (available in Khmer and English)

What is this research about?

Phnom Penh is a remarkable and exciting city. Places such as the Olympic Stadium or the Riverfront provide residents with a place to socialize, relax and enjoy time. These spaces are unique and urban planners can learn a great deal from these positive spaces in Phnom Penh. This research questions the history of Cambodia in relation to these urban public spaces today and is interested in if spaces such as the Olympic Stadium or the Riverfront are beneficial for residents, and how. In and through this research, this project hopes to call for stronger interdisciplinary research and understanding of city planning, particularly in post-conflict environments.

Who is the primary researcher?

Jeffery Chase is the primary researcher involved in this project. Jeff is a Canadian PhD student studying at Newcastle University in the United Kingdom in the School of Politics, Geography and Sociology. Jeff may be reached at any time at jeffery.chase@newcastle.ac.uk or 090250710

What will be done with data collected during my interview?

The research that develops out of these interviews (with additional background research) will be used in a doctoral thesis that addresses the questions surrounding the role that city planning plays in spaces and places of social healing in Phnom Penh (see above). Your involvement in this project will be very useful in helping the primary researcher better understand city planning processes in Phnom Penh. All data will remain anonymous. All data will be held and used/accessed in a locked file by the primary researcher and used in a final PhD dissertation (any quotes or data used in the dissertation will be used anonymously and the transcription of your interview will not be linked to your name in any way).

Additional Information

Your identity is protected at all times and all interviews are done confidentially. Your name will not be used in this research or identified in any related research material. You may withdraw from this research at any point and for any reason. The written final product of this project can be provided to you electronically if requested.

* * * * * *

Your time and assistance with this project is greatly appreciated. Should you have any question or concerns at any time, please contact Jeff Chase at jeffery.chase@newcastle.ac.uk or 090250710.

<u>ពត៌មាន</u> (ជាភាសាអង់គ្លេស និងភាសាខ្មែរ)

តើការសិក្សាស្រាវជ្រាវនេះនិយាយពីអ្វី?

ភ្នំពេញគឺជាទីក្រុងក៏គួរអោយកត់សំគាល់មួយ។ ទីកន្លែងជាច្រើនដូចជាពហុកីឡាដ្ឋានជាតិអូឡាំពិក ឬ សួនច្បារតាមមាត់ទន្លេ ដែលជាកន្លែងផ្តល់នូវការជួបជុំគ្នារវាងមនុស្សដែលរស់នៅក្នុងសង្គម ការសំរាក និងពេលវេលាកំសាន្តសប្បាយ។ ទីកន្លែងទាំងនេះមានលក្ខណៈពិសេស ហើយអ្នកធ្វើផែនការទីក្រុងអាចសិក្សានូវការចែករំលែកពីរបៀបក្នុងការធ្វើអោយមានភាពវិជ្ជមាននៃទីតាំងទាំងនេះនៅរាជធានីភ្នំពេញ ដែលត្រូវបានប្រើប្រាស់ដោយប្រជាជន។ ការស្រាវជ្រាវនេះសូរអំពីប្រវត្តិថ្មីៗ របស់ប្រទេសកម្ពុជាក្នុងការទំនាក់ទំនងទៅនឹងទីតាំងសាធារណៈនៅក្នុងទីក្រុងសព្វថ្ងៃ និង ចាប់អារម្មណ៍ប្រសិនបើទីតាំងដូចជាពហុកីឡាដ្ឋានជាតិអូឡាំពិក ឬ សួនច្បារតាមមាត់ទន្លេមានសារៈសំខាន់ចំពោះការជួបជុំ និងដោយវិធីណាខ្លះ។ ក្នុង និងយោងតាមការសិក្សាស្រាវជ្រាវនេះ។ គំរោងនេះ សង្ឃឹមថានឹងនិយាយពីភាពរឹងមាំនៃវិន័យផ្ទៃក្នុងការស្រាវជ្រាវ និងការយល់ដឹងពីផែនការទីក្រុង ពិសេសក្រោយទំនាស់បរិស្ថាន។

តើអ្នកណាជាអ្នកសិក្សាស្រាវជ្រាវដ៏សំខាន់?

Jeffery Chase ជាអកសិក្សាស្រាវជ្រាវដ៏សំខាន់ពាក់ព័ន្ធនឹងគំរោងនេះ។ Jeffe គឺជានិស្សិតជនជាតិកាណាដាកំពុងសិក្សាថ្នាក់បណ្ឌិតនៅសាកលវិទ្យាល័យ Newcastle នៃចក្រភពអង់គ្លេសផ្នែកសង្គមភូមិសាស្ត្រ និងនយោបាយ អាចទំនាក់ទំនងតាមរយៈ Jeffery.chase@newcastle.ac.uk ឬ 090250710 ។

តើអ្វីនឹងត្រូវធ្វើលើការប្រមូលឯកសារក្នុងពេលកំពុងធ្វើបទសំភាសន៍?

ការស្រាវជ្រាវដែលធ្វើឡើងក្រៅពីបទសំភាសន៍ទាំងនេះ (ដោយបន្ថែមនូវពត៌មាននៃការស្រាវជ្រាវ) នឹងត្រូវបានប្រើប្រាស់ក្នុងសារណាបទថ្នាក់បណ្ឌិតដែលនិយាយពីសំនួរពាក់ព័ន្ធនឹងតួនាទីដែលផែនការទីក្រុងបានដើរតួនៅទីនោះ និងទីកន្លែងសំរាប់ផ្តត់គំនិតសង្គមនៅរាជធានីភ្នំពេញ (មើលទៅខាងលើ) ។ កាពាក់ព័ន្ធរបស់អ្នកក្នុងគំរោងនេះ នឹងមានសារៈប្រយោជន៍យ៉ាងខ្លាំងជួយដល់អ្នកសិក្សាស្រាវជ្រាវ (Primary Researcher) ងាយស្រួលយល់ដឹងពីដំណើរការនៃផែនការទីក្រុងនៅរាជធានីភ្នំពេញ។ ទិន្នន័យទាំងអស់នឹងមិនត្រូវបានបញ្ចេញឈ្មោះអ្នកដែលបានផ្តល់អោយ និងត្រូវបានរក្សាទុកជាសំងាត់ និងប្រើប្រាស់សំរាប់តែអ្នកសិក្សាស្រាវជ្រាវ និងប្រើប្រាស់ពេលចុងបញ្ចប់នៃការពារសារណាបទ កាដកស្រង់ ឬ ទិន្នន័យណាមួយដែលប្រើប្រាស់ក្នុងពេលការពារ នឹងត្រូវបានរក្សាទុកជាសំងាត់ និងបកស្រាយពីការធ្វើបទសំភាសន៍ នឹងមិនផ្សារភ្ជាប់ទៅឈ្មោះរបស់អ្នកឡើយ ។

Appendix 5: Project Consent Form (English and Khmer)

Form of Consent (available in Khmer and English)

Title: Transformation in Phnom Penh's Urban Public Spaces

Researcher: Jeffery Chase, Doctoral Student, School of Geography, Politics & Sociology

Purpose of study: Phnom Penh is a remarkable city. Places such as the Olympic Stadium or the Riverfront provide residents with a place to socialize, relax and enjoy time. These spaces are unique and urban planners can learn a great deal from how these positive spaces in Phnom Penh are used by people. This research questions the recent history of Cambodia in relation to these urban public spaces today and is interested in if spaces such as the Olympic Stadium or the Riverfront are beneficial for residents, and how. In and through this research, this project hopes to call for stronger interdisciplinary research and understanding of city planning, particularly in post-conflict environments. The final project will not contain names of research participants or information linking any participant to data. This research may also be used in post-doctoral research or related journal articles. *All data will be anonymized.* All data will be stored in a locked file and used/accessed by the primary investigator only.

Before you take part, please read and sign the consent form below. If you need any further explanation, please do not hesitate to ask.

This form is to confirm that you, the participant:

- have read the participant information sheet;
- have had the opportunity to ask questions about the study and have received satisfactory answers to questions, and any additional details requested;
- understand that you may withdraw from the study without penalty at any time by advising the researcher of this decision;
- understand that this project has been reviewed by, and received ethics clearance through, the Newcastle University's Research Ethics Committee;
- understand who will have access to personal data provided, how the data will be stored; and what will happen to the data at the end of the project;
- agree to participate in this study;
- understand how to raise a concern and make a complaint.

Participant Consent

I, _____, have been informed about the research and agree to voluntarily participate. I have read and understood this form and I understand that all rights will be guaranteed to me.

Signature: _____

Date: _____

Please contact me, Jeffery Chase (jeffery.chase@newcastle.ac.uk or 090250710 at anytime if you need further information or would like to withdraw from this research.

Thank you for taking part in this project

<u>ទំរង់នៃការឯកភាព</u> (ជាភាសាអង់គ្លេស និងភាសាខ្មែរ)

ប្រធានបទ៖ បំរែបំរួលទីតាំងសាធារណៈនៅក្នុងរាជធានីភ្នំពេញ។

គោលដៅនៃការសិក្សា៖ ភ្នំពេញគឺជាទីក្រុងក៏គួរអោយកត់សំគាល់មួយ។ ទីកន្លែងជាច្រើនដូចជាពហុកីឡាដ្ឋានជាតិអូឡាំពិក ឬ សួនច្បារតាមមាត់ទន្លេ ដែលជាកន្លែងផ្តល់នូវការជួបជុំគ្នារវាងមនុស្សដែលរស់នៅក្នុងសង្គម ការសំរាក និងពេលវេលាកំសាន្តសប្បាយ។ ទីកន្លែងទាំងនេះ មានលក្ខណៈពិសេស ហើយអ្នកធ្វើផែនការទីក្រុងអាចសិក្សានូវការចែករំលែកពីរបៀបក្នុងការធ្វើអោយមានភាពវិជ្ជមាននៃទីតាំងទាំងនេះនៅរាជធានីភ្នំពេញ ដែលត្រូវបានប្រើប្រាស់ដោយប្រជាជន។ ការស្រាវជ្រាវនេះសូរអំពីប្រវត្តិថ្មីៗរបស់ប្រទេសកម្ពុជាក្នុងការទំនាក់ទំនងទៅនឹងទីតាំងសាធារៈនៅក្នុងទីក្រុងសព្វថ្ងៃ និងចាប់អារម្មណ៍ប្រសិនបើទីតាំងដូចជាពហុកីឡាដ្ឋានជាតិអូឡាំពិក ឬ សួនច្បារតាមមាត់ទន្លេមានសារៈសំខាន់ចំពោះការជួបជុំ និងដោយវិធីណាខ្លះ។ ក្នុង និងយោងតាមការសិក្សាស្រាវជ្រាវនេះ គំរោងនេះសង្ឃឹមថានឹងនិយាយពីភាពរឹងមាំនៃវិន័យផ្ទៃក្នុងការស្រាវជ្រាវ និងការយល់ដឹងពីផែនការទីក្រុង ពិសេសក្រោយទំនាស់បរិស្ថាន។ ចុងបញ្ចប់នៃគំរោង នឹងបិទបាំងនូវឈ្មោះរបស់អ្នកចូលរួមស្រាវជ្រាវ ឬ ពត៌មានផ្សារភ្ជាប់ទៅនឹងអ្នកចូលរួមផ្តល់ទិន្នន័យ។ ការស្រាវជ្រាវនេះអាចត្រូវបានប្រើប្រាស់សំរាប់ការសិក្សាស្រាវជ្រាវថ្នាក់បណ្ឌិតក្រោយៗទៀត ឬ អត្ថបទសារពត៌មានផងដែរ។ ទិន្នន័យទាំងអស់នឹងមិនត្រូវបានបញ្ចេញឈ្មោះអ្នកដែលបានផ្តល់អោយ និងត្រូវបានរក្សាទុកជាសំងាត់ និងប្រើប្រាស់សំរាប់តែអ្នកសិក្សាស្វែងយល់រូបនេះប៉ុណ្ណោះ។

មុនពេលអ្នកចាកចេញ សូមអាន និងចុះហត្ថលេខាឯកភាពនៅខាងក្រោម។ ប្រសិនបើអ្នកត្រូវការពន្យល់បន្ថែមណាមួយនោះ សូមអញ្ជើញចោទជាសំនួរ។

ទំរង់បែបនេះសំរាប់បញ្ជាក់ថាអ្នកបានចូលរួម៖

- មានការអានពីពត៌មានអ្នកចូលរួម
- មានឱកាសសួរសំនួរពីការសិក្សាស្រាវជ្រាវ និងមានភាពសោមនស្សរីករាយ
- យល់ដឹងថាអ្នកអាចដកចេញពីការសិក្សាដោយគ្មានទោសបញ្ញត្តិនៅពេលណាអ្នកស្រាវជ្រាវផ្សព្វផ្សាយពីការសំរេចចិត្តនេះ
- យល់ដឹងថាគំរោងនេះត្រូវបានរំលឹកឡើង
  និងបង្ហាញពីត្រឹមត្រូវដោយសមាគមស្រាវជ្រាវនៃសាកលវិទ្យាល័យNewcastle
  (Newcastle University´s Research Ethics Committee)
- យល់ដឹងពីអ្នកដែលបានចូលរួមផ្តល់នូវទិន្នន័យផ្ទាល់ខ្លួន របៀបរក្សាទុកទិន្នន័យ និងអ្វីដែលបានកើតឡើងចំពោះទិន្នន័យនៅចុងបញ្ចប់គំរោង

- ការឯកភាពក្នុងការចូលរួមក្នុងការសិក្សានេះ
- យល់ដឹងពីរបៀបលើកយកភាពទាក់ទងគ្នា និងមិនស្របគ្នា។

ការឯកភាពរបស់អ្នកចូលរួម៖

ខ្ញុំបាទ/នាងខ្ញុំឈ្មោះ.....បានអោយការណ៍អំពីការសិក្សាស្រាវជ្រាវ និងយល់ព្រមចូលរួមដោយស្ម័គ្រចិត្ត។ ខ្ញុំបានអាន និងយល់ដឹងពីទំរង់នេះ និងអ្វីដែលត្រូវបានធានាពីខ្ញុំបាទ/នាងខ្ញុំផ្ទាល់។

ហត្ថលេខា:.....

កាលបរិច្ឆេទ:.....

សូមទំនាក់ទំនងខ្ញុំបាទ Jeffery Chase (Jeffery.chase@newcastle.ac.uk ឬ 090250710) បានគ្រប់ពេលវេលាប្រសិនបើត្រូវការពត៌មានបន្ថែម ឬ ដកចេញពត៌មានណាមួយចេញពីការស្រាវជ្រាវនេះ។

សូមអរគុណចំពោះការចូលរួមក្នុងគំរោងនេះ!!!

Appendix 6: Interview Conclusion Sheet (English and Khmer)

Debriefing Sheet (note: also available in Khmer)

Dear Participant,

Thank you for taking part in this research.

As provided to you before the interview and discussed during the interview, you now have the opportunity to re-listen to your interview or to (if it was recorded) or read a copy of the written transcription of this interview (in English or Khmer). If you would like to re-listen, or receive a copy of the transcription please notify me within seven days at jeffery.chase@newcastle.ac.uk or 090250710. This will be provided to you as soon as possible. You may retract any parts of your interview if you wish.

Upon completion of this project, an electronic copy of the findings can be sent to you if you wish.

Thank you for your time and participation in this research. Your involvement in this project is very important. The findings may have an impact on the way that city planning is considered in Phnom Penh or other cities.

Should you have any further questions, comments or require any additional information please contact Jeff Chase at jeffery.chase@newcastle.ac.uk or 090250710.

Kind Regards,



Jeffery Chase

ខ្លឹមសារសង្ខេប (**ជាភាសាអង់គ្លេស និងភាសាខ្មែរ**)

អ្នកចូលរួមជាទីគោរពស្រឡាញ់ !

សូមអរគុណសំរាប់ការចូលរួមក្នុងការសិក្សាស្រាវជ្រាវនេះ។

ការផ្តល់ជូននូវពត៌មានមុនពេលធ្វើបទសំភាសន៍ និងការពិភាក្សាក្នុងកំឡុងពេលធ្វើបទសំភាសន៍ អ្នកមានឱកាសស្តាប់ឡើងវិញនូវបទសំភាសន៍របស់អ្នក (បើវាបានថតសំឡេងទុក) ឬ អាននូវអ្វីដែលបានកត់ត្រាទុកនៅពេលសំភាសន៍ (ជាភាសាអង់គ្លេស ឬ ខ្មែរ) ។ ប្រសិនបើអ្នកចង់ស្តាប់ឡើងវិញ ឬ ទទួលឯកសារថតចំលង សូមសរសេរទំនាក់ទំនងមកខ្ញុំពេលណាក៏បានតាមរយៈ Jeffery.chase@newcastle.ac.uk ឬ 090250710 ។ ខ្ញុំនឹងផ្តល់ជូនអ្នកអោយបានឆាប់តាមដែលអាចធ្វើទៅបាន។ អ្នកអាចបញ្ជូនមកវិញនូវផ្នែកណាមួយនៃបទសំភាសន៍របស់អ្នក ប្រសិនបើអ្នកចង់ធ្វើការផ្លាស់ប្តូរ។

សូមអរគុណចំពោះការចំណាយពេលវេលា និងចូលរួមក្នុងការសិក្សាស្រាវជ្រាវនេះ។ ការពាក់ព័ន្ធរបស់អ្នកក្នុងគំរោងនេះរបស់អ្នកមានសារៈសំខាន់ខ្លាំងណាស់។ ការស្វែងយល់នេះ អាចមានឥទ្ធិពលសំរាប់ការធ្វើផែនការទីក្រុង ដែលនឹងត្រូវពិចារណានៅរាជធានីភ្នំពេញនេះផ្ទាល់ ឬ ទីក្រុងផ្សេងៗទៀត។

ប្រសិនបើមានចំងល់ អនុសាសន៍ ឬ ការស្នើសុំពត៌មានបន្ថែមណាមួយ សូមទំនាក់ទំនងខ្ញុំបាទ Jeffery Chase (Jeffery.chase@newcastle.ac.uk ឬ 090250710) ។

សូមទទួលនូវការគោរពដ៏ខ្ពង់ខ្ពស់អំពីខ្ញុំ !

Jeffery Chase



Appendix 7: Formal Interview Request Letter



School of Geography, Politics and Sociology

5th Floor, Claremont Tower
Newcastle University
Newcastle upon Tyne
NE1 7RU United Kingdom

Professor A E Gillespie
Head of School

November 19th 2010

alex.jeffrey@ncl.ac.uk

To Whom It May Concern

This letter confirms that Jeffery Chase is a student at Newcastle University. Jeffery is enrolled on the PhD programme in the School of Geography, Politics and Sociology. Between October 2010 and July 2011 Jeffery will be conducting research in Phnom Penh as part of this programme. The PhD is being funded by a studentship from the School of Geography, Politics and Sociology.

I am happy to provide further information if required.

With best wishes,

Dr Alex Jeffrey
Doctoral Supervisor

Appendix 8: Khmer Tours – Phnom Penh Walking Tours



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