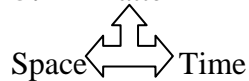


September 5: Matter



Peet: First part of Chpt. 1 (pp. 1-11)

Internet Encyclopedia of Philosophy (<http://www.iep.utm.edu>)

- Descartes (<http://www.iep.utm.edu/d/descarte.htm>) Introduction above Table of Contents; Part 7
- Kant Metaphysics (<http://www.iep.utm.edu/k/kantmeta.htm>) Parts 1-6
- Kant Aesthetics (<http://www.iep.utm.edu/k/kantaest.htm>) Part 1
- Leibniz (<http://www.iep.utm.edu/l/leib-met.htm>) Parts 7-10

Massey

- Introduction to Part One (pp. 1-8)
- Chpt. 1 (pp. 9-15)
- Introduction to Part Two (pp. 17-19)
- Chpt. 2 (pp. 20-30)
- Chpt. 5 (pp. 55-59)
- Chpt. 7 (pp. 76-80)

Introduction to the week's class

With this week, we'll be delving deep into the philosophy behind much of modern geographic thought. We'll be dealing with key questions regarding what exactly the subject of geography is. The easy answer is "Geographers study space," but that leads to the question: "What is space?" Is it a *thing*? Is it a *property* of things? Is it about the *relationship* between things? Is it about the *distribution* of things? These questions are all, in a sense, about the relationship between space and matter. Another set of questions concerns the relationship between space and time (and, thus, between geography and history).

These are deep questions, and this week's readings attempt to provide deep answers. That means that this week's readings are abstract and philosophical (and possibly the toughest readings of the class).

Start with the Peet text. It's the easiest reading and it also puts the philosophy-of-space debate in the context of the history and the practice of geography as a discipline. Note that while the Peet book is an overview text, Peet also definitely has his opinions, and you should read it both as a secondary-source textbook for understanding the views of others and as a primary-source argument in its own right.

Next move on to the philosopher summaries in the order listed (Descartes, Kant, Leibniz). That's not exactly chronological, but I think it takes you from the most common-sense philosophy to the one that's most "out there." Remember, these guys weren't geographers (although Kant taught geography), so as you read about these folks

think through what the implications of their ways of thinking about the relationship between space, time, matter, and the individual might be for the actual work of doing geography.

Finish up with Massey, who takes some of the points brought up by the philosophers (as well as the beliefs of a lot of other folks) and discusses their relevance for geography.

Suggested questions for your reaction paper

- What are the practical implications of each of these theories for doing geographic research?
- If space does not exist as an objective reality, should geography exist as a discipline (and what should be the focus of its study)?
- Are there any inherent differences between time and space (and, hence, between history and geography), or are they equivalent axes for ordering and understanding the world's phenomena?
- Peet writes, "Geography is the study of relations between society and the natural environment" (p.1). Why do you think he leaves "space" out of this definition? Is the other writers' discussion of space completely irrelevant if one pursues geographic research according to Peet's definition? If not, how can these two big geographic questions – what is space, and what is the relationship between nature and society – be integrated?

Landscape

September 12: Nature  Society

Introductory Material

Peet: Second part of Chpt. 1, (pp. 11-16)

Nature → Society

Agnew et al. #14: Semple, E. 1911. "Influences of Geographic Environment" (pp. 252-267).

Agnew et al. #32: Ratzel, F. 1896. "The Territorial Growth of States" (pp. 525-535).

Agnew et al. #33: Mackinder, H. 1904. "The Geographical Pivot of History" (pp. 536-551).

Huntington, E. 1921. "The Relation of Health to Racial Capacity: The Example of Mexico." *Geographical Review* 11:243-264 [Available via Blackboard site].

Braudel, F. 1949. "Preface to the 1st Edition" (pp. 17-22) and "Introduction to Part One" (pp. 23-24). Excerpts from *The Mediterranean and the Mediterranean World in the Age of Philip II* [Available via Blackboard site].

Peet, R. 1985. "The Social Origins of Environmental Determinism." *Annals of the Association of American Geographers* 75:309-334 [Available via Blackboard site].

Society → Nature → Landscape

Mitchell, D. 2000. "Culture in Cultural Geography." Excerpt from *Cultural Geography: A Critical Introduction* (pp. 16-29) [Available via Blackboard site].

Agnew et al. #17: Sauer, C. 1925. "The Morphology of Landscape" (pp. 296-315).

Agnew et al. #18: Jackson, J.B. 1984. "Discovering the Vernacular Landscape" (pp. 316-328).

Agnew et al. #19: Daniels, S. 1987. "Marxism, Culture and the Duplicity of Landscape" (pp. 329-340).

Picking up on Peet's definition of geography (from last week's readings) as the study of the relationship between society and nature, this week's readings examine several ways

in which geographers have conceptualized this relationship. The initial, brief reading from the Peet text introduces this topic broadly.

The next section of readings (“nature → society”) begins with some of the classic works (by Ratzel, Semple, Mackinder, and Huntington) of environmental determinism. Braudel, although a historian and not a geographer, presents a methodology for doing research that is informed (although not completely dominated by) this way of thinking. Finally, in his article on environmental determinism, Peet critiques much of environmental determinism, while urging that parts of its agenda should be retained, but from a Marxist perspective.

The next section turns to cultural ecology, particularly as articulated by Sauer, which in some senses turns environmental determinism on its head while leading one’s attention to the study of landscape. The excerpt from Mitchell broadly lays out Sauer’s agenda and some critiques of it. The readings by Jackson and Daniels present alternate ways of viewing and interpreting landscapes, and they foreshadow the concepts of place, humanism, and Marxism that will be considered in future weeks.

Suggested questions for your reaction paper

- Peet (in his article) argues for a materialist study of the nature-society relationship. How do you think that the authors from the second set of readings would respond to this call?
- What is the difference between “landscape” and “place”? Is there really any practical difference when it comes to studying one or the other?
- Sauer (pp. 297-298) notes that there are three kinds of geography (geophysics, the influence of nature on society, and the study of areal differentiation) and that “they may hardly be consolidated into one discipline.” Do you agree? How might some of this week’s other authors answer this question (or how might they pose it differently)?

September 19: Place ↔ Space

Introductory Material

Peet: Third part of Chpt. 1 (pp. 16-33)

Place / Region / Chorography

Agnew et al. #22: Herbertson, A.J. 1916. "Regional Environment, Hereditary and Consciousness" (pp. 378-384).

Agnew et al. #23: Fleure, H.J. 1919. "Human Regions" (pp. 385-387).

Agnew et al. #24: Hartshorne, R. 1939. "The Character of Regional Geography" (pp. 388-397).

Spatial Science

Agnew et al. #35: Schaefer, F. 1953. "Exceptionalism in Geography: A Methodological Examination" (pp. 571-589).

A Middle Ground?

Agnew et al. #31: Kimble, H.T. 1950. "The Inadequacy of the Regional Concept (pp. 492-512)".

Berry, B.J. 1964. "Approaches to Regional Analysis: A Synthesis." *Annals of the Association of American Geographers* 54:2-11 [Available via Blackboard site].

Sack, R. 1974. "Chorology and Spatial Analysis." *Annals of the Association of American Geographers* 64:439-452 [Available via Blackboard site].

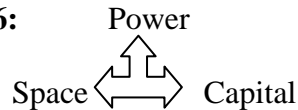
Agnew et al. #25: Massey, D. 1979. "In What Sense a Regional Problem?" (pp. 398-413).

Hart, J. 1982. "The Highest Form of the Geographer's Art." *Annals of the Association of American Geographers* 72:1-29 [Available via Blackboard site].

This week's reading looks at the "place vs. space" debate that raged in the 1950s: Is the essence of geographic research the study of what makes each individual place (or region) unique or is it the scientific study of how social and natural phenomena are distributed

across Earth's surface? This debate (which is briefly outlined in the Peet reading) was most fiercely fought by Hartshorne (on the "place" side) and Schaeffer (on the "space" side). Hartshorne, however, drew off of a long tradition of studying place (or regions) in geography, and the readings by Herbertson and Fleure demonstrate some of the legacy on which he based his argument. After the smoke cleared (if you want to read some really nasty stuff, check out Hartshorne's rebuttal to Schaeffer!), numerous geographers proposed various compromise positions. These are represented by the final five readings, which differ greatly from each other (I've simply listed them in chronological order, but I think that any order of reading for these five would work fine). Although these scholars are all seeking a middle ground, some are clearly working primarily from one or another side of the "place vs. space" debate.

September 26:



Introductory Material

Peet: Chpt. 3 (pp. 67-111)

Swyngedouw, E. 2003. "The Marxian Alternative: Historical-Geographical Materialism and the Political Economy of Capitalism." In *A Companion to Economic Geography*. E. Sheppard and T. Barnes, eds. Oxford: Blackwell (pp. 41-59) [Available via Blackboard site].

Geography and Marxist Political Economy

Agnew et al. #37: Harvey, D. 1975/1981/1985. "The Geography of Capitalist Accumulation" (pp. 600-622).

Harvey, D. 1990. "Between Space and Time: Reflections on the Geographical Imagination." *Annals of the Association of American Geographers* 80:418-434 [Available via Blackboard site].

Agnew et al. #38: E. Soja, 1989. "Reassertions: Towards a Spatialist Ontology" (pp. 623-635).

Hubbard et al.: Davis, Harvey, Lefebvre, Soja, Smith, Wallerstein

Broadening Perspectives on Space, Capital, and Power

Massey:

- Chpt. 6 (pp. 62-71)
- Chpt. 9 (pp. 90-98)

Sack, R.D. 1983. "Human Territoriality: A Theory." *Annals of the Association of American Geographers* 73:642-664 [Available via Blackboard site].


A central theme in much geographic research from the 1970s on is how the division and control of space is used to exercise and construct power. Much (though not all) of this work has been rooted in Marxist theory, as geographers (and, in particular, economic geographers) have sought to understand the geography of capitalism and globalization. In many ways, this research builds on the spatial science tradition as it tries to explain

how space is ordered and why various phenomena are distributed over space in a certain manner.

In the introductory sections, Peet and Swyngedouw present somewhat different narratives regarding the history of Marxism in geography. Together, they present a good overview of Marxism and the various ways in which geographers have employed it.

The second set of readings goes further into this topic. Harvey's "Geography of Capitalist Accumulation" presents the essence of his *Limits to Capital*, probably the key book of Marxist economic geography. The other Harvey reading, as well as the Soja reading, look broadly at how organizations of space and time reflect social systems, effectively adding a social spin to some of the philosophies examined during the first week's readings. Finally, the selections from Hubbard et al. provide nice synopses of the works of Harvey and Soja, as well other key geographers (Lefebvre, who was an especially strong influence on Soja, and Smith, who was a student of Harvey's) and non-geographers who have strongly influenced and been influenced by Marxist geography (Davis, a historian, and Wallerstein, a sociologist).

The final two readings also look at the relationship between power and geography, but from theoretical positions that are much less closely aligned with that of Marx. Massey certainly draws heavily on Marx, but she combines the insights of Marxist geographers with a wide range of other thinkers, while Sack develops a general theory of territoriality that transcends Marxist concerns with the extraction of surplus value from labor and the accumulation of capital.

Place
Experience ←  Perception

Introductory Material

Peet: Chapter 2 (pp. 34-66)

Foundations of Humanistic Geography

Bachelard, G. 1958. "The House. From Cellar to Garret. The Significance of the Hut," *The Poetics of Space* (pp. 3-37) [Available via Blackboard site].

Entrikin, N. 1976. "Contemporary Humanism in Geography." *Annals of the Association of American Geographers* 66:615-632 [Available via Blackboard site].

Humanistic Geography

Hubbard et al.: Tuan

Tuan, Y-F. 1975. "Place: An Experiential Perspective." *Geographical Review* 65:151-165 [Available via Blackboard site].

Tuan, Y-F. 1976. "Humanistic Geography." *Annals of the Association of American Geographers* 66:266-297 [Available via Blackboard site].

Buttimer, A. 1976. "Grasping the Dynamism of Lifeworld." *Annals of the Association of American Geographers* 66:277-292 [Available via Blackboard site].

Time Geography

Hubbard et al.: Hagerstrand

Agnew et al. #40: T. Hagerstrand, "Diorama, Path and Project" (pp. 650-674).

Agnew et al. #39: A. Pred, "The Choreography of Existence: Comments on Hagerstrand's Time-Geography and its Usefulness" (pp. 636-649).

Pred, A. 1984. "Place as Historically Contingent Process: Structuration and the Time-Geography of Becoming Places." *Annals of the Association of American Geographers* 74:279-97 [Available via Blackboard site].

Around the same time that Marxist human geographers were expanding on the spatial science side of geography to examine the spatial structures of the world-economy, other geographers were engaging with the philosophical approaches of phenomenology and humanism to understand the meaning of place and how humans perceived and experienced place (and, thereby, through their actions, reproduced place). Following the introduction in the Peet text, this week's readings start with two foundational works. One is the opening chapter from Bachelard's *Poetics of Space*. Although not a geographer, Bachelard's work on the phenomenology of place inspired much of the work in humanistic geography that was to follow (especially that of Buttimer). The other introductory text is an article by Entrikin (a student of Tuan's) in which he discusses many of the phenomenological and existentialist philosophers who inform humanistic geography.

The next section of readings include key works by Tuan and Buttimer, two of the most prominent humanistic geographers from its heyday in the 1970s, as well as a profile of Tuan.

The final set of readings focus on time-geography. Although time-geography is less focused on experiences and perception than humanistic geography, it shares a concern for the everyday actions of individuals in place, and how those actions reproduce a place and give it its "rhythm." In addition to a profile of Hagerstrand (the founder of time-geography) and a selection by him, this section also includes two readings by Pred, one in which he discusses how Hagerstrand's ideas can be applied and a second in which he gives an example.

October 10: Place \longleftrightarrow Space (revisited)

Agency \longleftrightarrow Structure

Local \longleftrightarrow Global

Observation \longleftrightarrow Theory

Introductory Material

Peet: Chpts. 4 (pp. 112-146) & 5 (pp. 147-193)

Structure vs. Agency

Duncan, J. & Ley, D. 1982. "Structural Marxism and Human Geography." *Annals of the Association of American Geographers* 72:30-59 [Available via Blackboard site].

The Localities Debate

Smith, N. 1987. "Dangers of the Empirical Turn" in *Antipode* 19:59-68 [Available via Blackboard site].

Cooke, P. 1987. "Clinical Inference and Geographic Theory" in *Antipode* 19:69-78 [Available via Blackboard site].

A Middle Ground?

Hubbard et al.: Massey, Sayer

Cox, K. & Mair, A. 1989. "Levels of Abstraction in Locality Studies" in *Antipode*, Vol. 21, pp. 121-132.

Agnew et al. #25: D. Massey. 1979. "In What Sense a Regional Problem?" (pp. 398-413)

Agnew et al. #29: L. McDowell & D. Massey. 1984. "A Woman's Place?" (pp. 458-475)

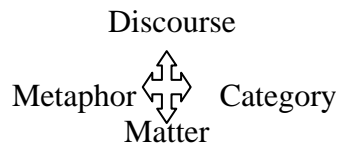
Massey, D. 1994. "A Global Sense of Place" in D. Massey, *Space, Place, and Gender* (pp. 146-156) [Available via Blackboard site].

Massey: Chpt. 8 (pp. 81-89)

During the 1980s, the two major strands of human geographic thought in the 1970s – Marxism and humanism – directly clashed with each other. Following the introductory material from the Peet text book, this week's readings begin with this clash with Duncan and Ley attacking Marxism from a humanistic perspective. Pages 141-144 in the Peet book – part of this week's introductory readings – is essentially Peet's rebuttal to Duncan and Ley, from a structural Marxist perspective. At root, this was a debate between humanist proponents of an agency-centered analysis (to understand the world you need to understand the perceptions and actions of individuals) versus a structure-centered analysis (to understand the world you need to examine its underlying structural features).

At around the same time, this debate emerged in another venue as well: the locality studies debate. This debate really combined four running debates: agency vs. structure (discussed above), place vs. space (which was in some senses a rerun of the Hartshorne-Schaeffer debate from the 1950s), local vs. global (do you understand an increasingly interconnected, or "globalized" world by studying social processes at the global scale or do you look at the specific places where people live out their everyday lives?), and observation vs. theory (do you understand the world by making empirical observations or does ultimate understanding come from theorization?). Key arguments in this debate were made by Smith (on the space/structure/global/theory side) and Cooke (on the place/agency/local/observation side), and readings in this section include Smith's critique of the locality studies project followed by Cooke's response. Once again, after the smoke cleared others entered the debate, suggesting that these four underlying debates be disentangled and proposing new ways for understanding places within broader contexts. The reading by Cox & Mair specifically addresses the localities debate, while the readings by Massey and by McDowell & Massey (as well as the profiles of Massey and Sayer) take you through various attempts at reconceptualizing the relationships between local and global and between agency and structure.

October 17:



Introductory Material

Peet: Chapter 6 (pp. 194-246)

Hubbard et al.: Deleuze, Foucault

Dixon, D.P. & Jones, J.P. 2004. "Poststructuralism" in *Companion to Cultural Geography* (pp. 79-107) [Available via Blackboard site].

Philo, C. 1992. "Foucault's Geography," *Environment and Planning D: Society & Space* 10:137-161 [Available via Blackboard site].

Metaphor, Discourse, and Language

Barnes, T. & Duncan, J. 1992. "Introduction" in *Writing Worlds: Discourse, Text and Metaphor in the Representation of Landscape* (Barnes & Duncan, eds.) (pp. 1-17). [Available via Blackboard site].

Smith, N. & Katz, C. 1993. "Grounding Metaphor: Toward a Spatialized Politics," in *Place and the Politics of Identity* (Keith & Pile, eds.) (pp. 67-83) [Available via Blackboard site].

Brown, M.P. 2000. "Epistemologies and Geographies of the Closet," in *Closet Space: Geographies of Metaphor from the Body to the Globe* (pp. 1-26) [Available via Blackboard site].

Debating Poststructuralism

Yapa, L. 1996. "What Causes Poverty? A Postmodern View," *Annals of the Association of American Geographers* 86:707-728 [Available via Blackboard site].

Shrestha, N.R. 1997. "A Postmodern View or Denial of Historical Integrity? The Poverty of Yapa's Theory of Poverty," *Annals of the Association of American Geographers* 87:709-716 [Available via Blackboard site].

Yapa, L. 1997. "Reply: Why Discourses Matter, Materially," *Annals of the Association of American Geographers* 87:717-722 [Available via Blackboard site].

Emerging from the stalemate between those who emphasized place/agency/local/observation and those who emphasized space/structure/global/theory, many geographers in the 1990s began to turn to poststructural theory and its close relative, theories of postmodernism. Poststructuralist theorists believe that all categories and definitions are social constructs. Since categories and definitions are social constructs, all truth-claims are suspect. Hence, poststructuralist scholars turn their attention away from trying to understand the relationships between supposedly pre-existing objects or phenomena and instead turn toward trying to understand the ways in which things (including places and spatial distributions) are made to seem "real" or "natural". Although poststructural thinking has probably made the largest impact on cultural geography, it has also impacted other areas of human geography (e.g. political geography, economic geography) and even the study of nature-society relations, physical geography, and GIS, as will be shown in the following weeks.

Because poststructuralism is a tough topic to get a handle on, we're beginning this week with several introductory texts. In addition to a chapter from the Peet text, this includes the Dixon & Jones chapter (an exceptionally readable introduction to poststructuralism for geographers, I think), the profiles of Deleuze and Foucault, and a relatively early article by Philo considering the lessons Foucault for geography.

Because poststructuralists examine how we "stabilize" the world by creating categories and attributing essences to things, many poststructuralists analyze language, discourses, and metaphors (indeed, critics of poststructuralism often note that poststructuralists look only at language and ignore the underlying reality, while poststructuralists respond that language works to construct that reality). These themes are introduced by Barnes and Duncan, in the introduction to their book on spatial discourses. In the next reading, Smith and Katz look more specifically at the proliferation of spatial metaphors in non-geographic literature. This theme is taken up further in the final reading for this group, the introductory chapter of Brown's *Closet Space*, in which he explores the advantages and disadvantages of using the "closet" metaphor for understanding the spatial lives of gay men.

The final group of readings further explores the limits of a poststructuralist perspective for understanding the world's problems: in this case, poverty. Yapa's poststructuralist view is rebutted by Shrestha, with a final response by Yapa.

October 24: Representation ↔ Construction

Critiquing Visual Representation

Hubbard et al.: Cosgrove

Maps as Constructions

Hubbard et al.: Harley

Agnew et al. #27: B. Harley, “Deconstructing the Map” (pp. 422-443).

Maps as Scientific Truth-Practices

Hubbard et al.: Latour

Pickles: Entire book


As poststructural geographers turn their attention to issues of representation, they look not only at textual representations (covered last week), but also at pictorial representations, in paintings and, most notably, in maps and GIS systems.

One of the first geographers to seriously look at visual representations was Cosgrove, who in many ways built upon (and critiqued) the landscape studies that we discussed early on in this class.

Of all visual representations, none is more associated with geography than the map, and the key figure in bringing poststructural thought to the study of cartography was Harley.

More recent scholars have expanded their critique of maps to engage the work of science studies scholars, who examine how the practices of scientists (including cartographers and GIS technicians) construct (rather than reveal) truths. This section’s readings include a brief profile of Latour (arguably the most prominent person in science studies) and the book by Pickles. Pickles uses a perspective informed especially by Foucault and Latour to trace the history of power and cartographic representation, from the sixteenth century through the world of GIS.

Hybridity

October 31: Self  Other
Movement

Said and the Construction of "Others"

Hubbard et al.: Said

Agnew et al. #26: E. Said. 1978. "From *Orientalism*" (pp. 414-421).

Imperial Geographies

Hubbard et al.: Gregory, Ó Tuathail

Driver, F. 1992. "Geography's Empire: Histories of Geographical Knowledge." *Environment and Planning D: Society and Space* 10:23-40 [Available via Blackboard site].

Gregory, D. 1995. "Imaginative Geographies." *Progress in Human Geography* 19:447-485 [Available via Blackboard site].

Clayton, D. 2004. "Imperial Geographies" in *A Companion to Cultural Geography* (pp. 449-468) [Available via Blackboard site].

Postcolonialism & Transnationalism

Hubbard et al.: Bhabha, Hall, hooks, Spivak

Appadurai, A. 1990. "Disjuncture and Difference in the Global Cultural Economy," *Public Culture* 2(2):1-24 [Available via Blackboard site].

Clifford, J. 1992. "Traveling Cultures," in *Cultural Studies* (L. Grossberg, C. Nelson, & P. Treichler, eds.) (pp. 96-112) [Available via Blackboard site].

Mitchell, K. 1997. "Transnational Discourse: Bringing Geography Back In," *Antipode* 29:101-114 [Available via Blackboard site].

McEwan, C. 2004. "Transnationalism," in *A Companion to Cultural Geography* (pp. 499-512) [Available via Blackboard site].

If, as poststructuralists assert, categories are constructed, then among the most important constructed categories in the modern world is the division between "us" and "them," a

discourse that is frequently used to support the domination (or even the development) of “lesser” peoples. Poststructuralist geographers ask how the ordering of spaces has contributed to the ordering of peoples. Much of the work in this area is derived from the writings of literary critic Edward Said. Start by reading Said’s profile and the selection from his book *Orientalism* that’s reprinted in the Agnew et al. reader.

The next section looks at some of the geographers who have used Said’s work in the fields of political geography (Ó Tuathail), cultural geography (Gregory), and historical geography (Driver). The final reading in this section, by Clayton, is a broad review of this literature, but also discusses the work of scholars who in many ways have gone beyond Said.

While Said stresses the ways in which colonizers constructed “other” peoples in an effort to construct themselves, more recent scholars, who generally are identified with “postcolonialism,” note that “self” and “other” are themselves false binaries, and that postcolonial subjects typically occupy positions that are aligned both with those of the colonized and the colonizer. These scholars focus on (and, in some cases, celebrate) the ways in which people move between identities. Geographers in particular have connected this movement between identities with the physical movement of people between spaces as well as with the construction of in-between spaces (e.g. borderlands, immigrant neighborhoods). Outside of geography, key postcolonial-transnational thinkers include Appadurai and Clifford (for whom there are assigned readings) and Bhabha, Hall, hooks, and Spivak (who all have profiles in the Hubbard et al. book). Mitchell’s article, the lead article from a 1997 special issue of *Antipode*, discusses some of the ways that geographers have considered transnationalism and identifies some of the limits of this scholarship, while McEwan presents a more recent review of the geography literature in this area.

November 7: Sex ⇔ Gender

Hubbard et al.: Butler, Rose

Peet: Chpt. 7 (pp. 247-291)

Rose: Entire book

Rose's *Feminism and Geography* both sums up the 20-30 years of feminist geographic research that was produced prior to the book's publication and challenges much of geography (including feminist geography) for being blind to the insights of feminist theory. It's a provocative book that's still being discussed in geography, more than a decade after its publication.

Begin by reading the profiles from Hubbard et al. The profile of Rose provides a brief summary of her work, while the profile of Butler introduces a prominent poststructural feminist theorist (who was a major influence on Rose). Peet further discusses Rose in the context of feminist geography. Rose's book, while intense, reads as sort of an alternative "Geographic Thought" course, so much of the story that she tells will be familiar, even if her critique is new.

November 14: Parts ↔ Whole

Rethinking Science

Latour, B. 1991. Chapters 1&2 in *We Have Never Been Modern* (pp. 1-48) [Available via Blackboard site].

Massey: pp. 31-35; 71-75; 126-129; 143-145

Actor-Network Theory

Murdoch, J. 1997. "Towards a Geography of Heterogeneous Associations," *Progress in Human Geography* 21:321-337

Complexity Theory

Manson, S. 2001. "Simplifying Complexity: A Review of Complexity Theory," *Geoforum* 32:405-414.

O'Sullivan, D., Manson, S., Messina, J., & Crawford T. 2006. Social issue of *Environment and Planning A* 38:611-692 (articles by O'Sullivan/Manson/Messina/Crawford, Malanson/Zeng/Walsh, Wilson, Portugali, Uprichard/Byrne, and Manson/O'Sullivan) [Available via Blackboard site].

Philips, J. 2003. "Sources of Nonlinearity and Complexity in Geomorphic Systems," *Progress in Physical Geography* 27:1-23 [Available via Blackboard site].

Urry, J. 2003. Chapters 1&2 in *Global Complexity* (pp. 1-38) [Available via Blackboard site].

As we have seen, poststructuralism questions the idea that one can make definitive statements (or "truth-claims") about anything, since the act of making a truth-claim involves assigning some permanency (or ontological reality) to objects that in fact are continually transforming each other. While poststructuralism emerged from the humanities and entered geography through human geography, similar ways of thinking, drawing upon insights primarily from theoretical physics, have influenced physical geography. Latour, a sociologist of science whom we encountered already during the class on representation, in many ways joins these two ways of thinking, with his studies of how scientists, by writing about "facts," actually are constructing "facts." Thus, he

focuses on studying networks of relations (among scientists and among the objects that they are studying) rather than on studying causal relations between stable objects and phenomena. In physical geography, this way of thinking has led to complexity theory, wherein the world is seen as complex and interrelated, with animate and inanimate actors continually constructing one another in manners that cannot be predicted using standard measures of probability or scientific “laws.”

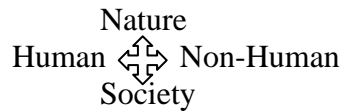
The first set of readings include a selection from Latour as well as a series of sections from the Massey book wherein she reconsiders science, informed in large part by the writings of Latour and some of his colleagues.

Latour’s greatest influence in human geography has been through actor-network theory, a way of looking at the world that Latour discusses only briefly but that has been seized upon by many geographers. Murdoch’s article discusses its uses in geography.

The final set of readings introduces complexity theory. The first reading, by Manson, provides a general overview to complexity theory. Next is a six-article special issue of *Environment and Planning A*. The opening editorial explicitly discusses links between complexity theory and geographic reasoning while the last article discusses limits of complexity theory. The middle four articles present case studies of research using complexity theory in physical and human geography. Of the four case-study articles, read the one that comes closest to your interests.

The final two readings present more far-reaching applications of complexity theory, one to theorize nonlinearity in geomorphology and the other to understand the multifaceted processes of globalization.

November 28:



Cultural/Political Ecology

Robbins, P. 2004. "Cultural Ecology," in *Companion to Cultural Geography* (pp. 180-193) [Available via Blackboard site].

Agnew et al. #16: N. Smith & P. O'Keefe. 1979. "Geography, Marx and the Concept of Nature" (pp. 282-295).

Hubbard et al.: Watts

Peet, R. & Watts, M. 2004. "Liberating Political Ecology," in *Liberation Ecologies: Environment, Development, Social Movements*, 2nd ed. (pp. 3-45) [Available via Blackboard site].

Rethinking the Nature-Society Divide

Castree, N. 2001. "Socializing Nature: Theory, Practice, and Politics." In *Social Nature: Theory, Practice, and Politics* (N. Castree and B. Braun, eds), pp. 1-22 [Available via Blackboard site].

Hubbard et al.: Haraway, Whatmore


Haraway, D. 1985. "A Manifesto for Cyborgs: Science, Technology and Socialist Feminism in the 1980s," *Socialist Review* 80:65-108 (reprinted in *The Haraway Reader*, pp. 7-45) [Available via Blackboard site].

Whatmore, S. 2002. Chapters 1-3 in *Hybrid Geographies: Natures, Cultures, Spaces* (pp. 1-57) [Available via Blackboard site].

This class hasn't looked at nature much since September 12, when we studied environmental determinism, Carl Sauer's cultural ecology, and Marxist critiques. Geographers, however, did not stop looking at nature after Sauer. Cultural ecologists, in many instances following the lead of Sauer, continued to analyze nature-society relationships. The first reading, by Robbins, reviews developments in cultural ecology after Sauer. At the same time, geographers looking at nature-society relations were not immune to larger debates within geography. Some engaged with post-structural and Marxist theories to revive landscape studies (see, for instance, the October 24 readings on representation). Others fused Marxist understandings of the nature-society relationship

(elaborated on in the Smith & O'Keefe reading) with cultural ecology to create the subfield of political ecology. See the profile of Watts and the Peet & Watts chapter for more on this subfield, which became prominent in geography in the 1980s.

In the 1990s, geographers examining the nature-society interface (including a number of political ecologists) began to integrate their Marxist orientation with the poststructuralist questioning of categories as well as the complexity-theory-based critique of physical geography that was covered in last week's class. While nature-society theorists from environmental determinists on through political ecologists had debated each other on how nature influences society and on how society influences nature, poststructuralist nature-society scholars suggest that by engaging these debates one inadvertently endorses the belief that there is a firm distinction between nature and society. Furthermore, if one questions the distinction between nature and society, then parallel distinctions between animal and human and between inanimate and animate must similarly be questioned. Begin this section's readings with the Castree chapter, as he connects some of this newer way of thinking about nature-society relations with some of the ways in which geographers have historically considered nature. Post-structural geographers who seek to undermine the nature-society divide draw especially heavily on the work of Haraway, a feminist historian of science and technology, as well as Latour, whom we encountered in the readings on representation (October 24) and in more detail in last week's readings. Whatmore is one of the foremost geographers working in this area.

December 5: Being
Real  Imagined
Becoming

Why Imaginary Geographies?

Wright, J.K. 1947. "Terra Incognita: The Place of the Imagination in Geography," *Annals of the Association of American Geographers* 37: 1-15.

Lacan, Foucault, and Deleuze/Guattari

Kingsbury, P. 2004. "Psychoanalytic Approaches" in *Companion to Cultural Geography* (pp. 108-120) [Available via Blackboard site].

Deleuze, G. & Guattari, F. 1987. "1440: The Smooth and the Striated" in *A Thousand Plateaus: Capitalism and Schizophrenia* (pp. 474-500) [Available via Blackboard site].

Foucault, M. 1986. "Of Other Spaces," *Diacritics* 16:22-27 [Available via Blackboard site].

Geographies Between the Real and Imagined

Soja, E. 1995. "Heterotopologies: A Rememberance of Other Spaces in the Citadel-LA" in *Postmodern Cities and Spaces*, S. Watson & K. Gibson, eds. (pp. 13-34) [Available via Blackboard site].

Harvey, D. 2000. "Dialectical Utopianism" in *Spaces of Hope* (pp. 182-196) [Available via Blackboard site].

Steinberg, P. 2006. "Virtual States on the Internet: Where Offshore Meets Off-Modern," forthcoming in *The Interstices of Sovereignty: States and Illicit Activity in the World Economy*, S. Barkin & A. Hozic, eds.

Place as Process

Massey: Chpts. 2 (pp. 20-30), 11 (pp. 108-125), & 12 (pp. 130-142); Part 5 (pp. 147-195)

If all entities (and all spaces) are produced through discursive as well as material practices, then a part of the study of geography must involve the study of the geographic imagination. How can we use the tools that – as geographers – help us to *think* about

spaces to better understand how the very nature of space is changing? And how can we use that geographical imagination to better the spaces that we inhabit as social actors?

While calls to recognize the importance of imaginary geographies in our “real” lives and to blur the distinction between the real and the imagined are typically associated with the poststructuralist decentering of an apparent “reality,” these calls have precedents. An early instance can be seen in Wright’s presidential address to the AAG from 1947, the first reading for this week. More recent thinking in geography on the role of imaginary spaces draws on the science of psychoanalytics, a way of thinking that blurs distinctions between the subject that is doing the imagining and the object (or space) that is being imagined. Kingsbury provides a brief introduction to psychoanalytics and some of the ways that it has been applied to geography.

Perhaps the most common sources of ideas for integrating the imagination into geographic research come from the poststructural writings of Foucault (especially his essay “On Other Spaces”) and Deleuze & Guatarri (especially their book *One Thousand Plateaus*). This section includes these readings from Foucault and Deleuze & Guattari.

The next section includes selections by Harvey and Soja that further explore these concepts, as well as a book chapter that I’ve written that attempts to apply many of these concepts to interpreting how states govern, are represented on, and transform the Internet.

The final set of readings consists of a number of chapters by Massey wherein she attempts to develop a perspective for examining the real and imaginary aspects of place by viewing place as an event, or as a process of becoming. This line of thinking takes us back to the relationship between space and time that was considered directly during the first week of readings, and included in these re-readings is a re-reading of chapter two from Massey’s book (which hopefully will make more sense to you now!).