



ROYAL GEOGRAPHICAL SOCIETY
(with The Institute of British Geographers)



HISTORY AND PHILOSOPHY OF GEOGRAPHY RESEARCH
GROUP

NEWSLETTER NOVEMBER 1996

CONFERENCE REPORTS

Geography and Enlightenment, University of Edinburgh 3-6 July 1996

Few places could have been more appropriate for a conference on Geography and Enlightenment than the elegant city of Edinburgh, an elegance matched by the cordiality shown by the University of Edinburgh's Department of Geography and also by the City Council at a Reception in the City Chambers. As the organisers Professors Charles Withers (University of Edinburgh) and David Livingstone (Queen's University Belfast), noted, Geography has been implicated in the 'enlightenment project' in complex ways. For the 30-40 participants who had come from a wide range of countries (Australia, Canada, Germany, Ireland, Netherlands, United Kingdom and United States of America) and disciplines (geography, cartography, art history, history of science, anthropology) there was ample evidence of this claim. [The conference format with thirteen sessions with ample time devoted to discussion - allowed for much interaction and a welcome sharing of ideas]. Evidence abounded that "enlightenment" might be best regarded as a verb rather than a noun, a process of shedding light on hitherto taken-for-granted beliefs and practices, or illuminating new paths toward understanding. This process led to distinct and sometimes paradoxical outcomes; always, however, reflecting the time and space contexts where it unfolded. There have been many "enlightenments" even within Euro-American history; it will be difficult in future to maintain either the capital "E" or the "the" without a qualifying prefix.

David Livingstone's opening paper on "Geographical Enquiry, Rational Religion and Moral Philosophy" used examples from the mid seventeenth and later eighteenth centuries to illustrate how geography was implicated in versions of Enlightenment. As data from geographical explorations challenged traditional Christian beliefs about the nature and culture, faith and science, enquiry into the origins of the human race gained in appeal. In the work of Isaac de la Peyrère, the case was made for a polygenetic rather than monogenetic account of human origins - a sceptical voice about the standard biblical narrative. A century later in North America, one Samuel Stanhope Smith, convinced about the unity of human nature, advanced an environmentally-deterministic explanation for the varieties of human groups around the world. His concern for preserving a Christian morality in eighteenth-century Protestant America led him to espouse the *didactic Enlightenment* - based on Scottish Common Sense moral philosophy - rather than the *revolutionary Enlightenment* proclaimed

by Adam Smith and others. Jedediah Morse, author of late eighteenth century geography texts, represented the morally upright hard-working New Englander as the embodiment of the ideal American, in contrast to inhabitants of the South where climatic conditions rendered it difficult to cultivate such virtues. Geography in seventeenth- and eighteenth-century New England was thus implicated in several versions of Enlightenment; it was suited to very different enlightenment agenda.

When and where European Enlightenment began or ended remains a contested issue. Conference papers suggested that cultural (including theological) differences - between northern and southern parts of Europe and between sides of the Atlantic - may have been more significant than either [physical/objective] space or time. Virtually in the same [French] space and time when de la Peyrère was promulgating sceptical views among his anti-rationalist correspondents in the circle of the Prince of Condé, Vincenzo Coronelli was fashioning celestial globes to honour the Sun King Louis XIV: rhetorics of Catholic empire in which Paris was rivalling Rome as the centre from which the [Enlightenment] light of faith was projected across the globe. Denis Cosgrove's (Royal Holloway, University of London) brilliantly illustrated paper described the rituals of Versailles as "revolving around the Apollonian conceit whereby the spreading light of kingly authority illuminated political and intellectual darkness, while the sovereign vision unified and controlled global space". Light, and ways of seeing, assumed special importance during the transition between Renaissance and Enlightenment; therefore cosmography and "emblematic geography" performed a vital rhetorical and intellectual role. The Jesuit scholar Athanasius Kircher probed the frontiers of scientific enquiry and representative art. His *Ars Magna Sciendi* (1669) epitomised an intellectual quest in which both spiritual and material dimensions of enlightenment could be achieved.

As light was triumphant over darkness, so should reason triumph over unreason. Following the lines of Foucault's *Madness and Civilisation*, Chris Philo (University of Glasgow) sketched the geographies of reason in eighteenth-century Edinburgh. "Reason" could define common denominators among the sick, the idle, and the "lower classes"; it could also define particular spaces to which they should be appropriately assigned. The drawing of imaginary boundaries between reasoned and unreasoned concepts, Philo claimed, was intimately bound up with the placing of real walls, gates and distances between reasonable and unreasonable people. The conceptual splitting apart of Reason from Unreason was mirrored in the making of distinctive ground-level geographies of Reason (emanating from universities, law courts, administrative offices and police stations), and Unreason (confined in the sites of workhouses, hospitals, asylums and prisons).

The seventeenth century witnessed widespread concern about Paradise and the [lost] Garden of Eden. Charles Withers' paper on "Situating Paradise: Enlightenment Debates on Language, Natural History and Geography" distinguished between those who presumed the site of terrestrial Paradise to still exist on the Earth, and, more commonly in the sacred geographies of the later seventeenth-century, those who sought to locate the past site, the historical geography, of Paradise. The idea of Paradise in the eighteenth century was construed as not only the originating site for language and for the diversity of natural plenitude, but also reflected connections with the New World, especially Pacific islands, as sites of paradisaic geographies. The search for terrestrial Paradise, Withers concluded, may, in Enlightenment times, be a European idea used to make sense of the global diversity of people

and places. But the (geographical) search for it both led and reflected crucial tensions between faith and empirical enquiry.

The idea of Paradise, either a terrestrial place or a state of celestial grace toward which humans should aspire still evokes images of a "pre-Enlightenment" theocentric world view. By mid-eighteenth century, however, the conviction grew that progress in arts, manufactures, trade and civilisation was more important than eternal salvation. Michael Heffernan (University of Loughborough) deftly summarised salient features of the idea of progress pre- and post 1750: a moment identified as the essential turning point in Europe from an earlier self-image as *Respublica Christiana* to a concept of Europe as the unique realm where justice, order and secular humanism could flourish. Conceptions of space were also transformed. The cellular, diversified and non-hierarchical space of Medieval Europe became the hierarchically-differentiated space of secular humanism. The ways in which historians told the story of Europe's progress to the pinnacle of *civilisation* through a series of stages - cyclical or linear - also changed. After 1750 linear accounts began to dominate over cyclical ones, progress - defined mostly in material terms - was regarded as inevitable, predetermined and potentially unlimited. All external constraints could be overcome by human ingenuity. Underlying this interpretation, Heffernan argued, were Lockean theories that exempted humanity from the laws of nature. An alternative, posited by Montesquieu in *Lettres persanes* and *L'esprit des lois* (1747), where human societies were classified in terms of the relationships between modes of subsistence and the environment, was roundly criticised by historians and philosophers of history. The legacy of the Enlightenment for geography, Heffernan concluded, was thus ambiguous. While stadial schemata of human progress initially used geography in presenting its optimistic views, they also viewed progress in terms of overcoming geographical circumstances - thus rendering geography potentially redundant.

Did geographers ever read *The Dialectic of Enlightenment*? Paul Carter (University of Melbourne) asked in his "Gaps in Knowledge: The Geography of Human Reason". Did they reflect on the consequences of their reasoning - particularly in the service of colonialism? While seventeenth-century geographers hovering between theology and science could ignore "gaps" in their narrative or ascribe them to divine design, eighteenth-century scholars faced a major paradox. Disciplined reasoning followed a step-by-step topography of knowledge - a "land-bound reason", while Enlightenment science proclaimed more dynamic models - "rivers of reason". Carter's paper bristled with provocative metaphorical insight. Using the example of James Hutton's geology and Sydney Parkinson's surveys, Carter suggested that both styles of knowledge involved "gaps": deductive models of process allowed geologists to generalise about rock strata - gaps and discontinuities all "explainable" in terms of metamorphosis. Geography's "step-by-step" historical surveys also ignored (or treated as irrational) those features of the "lie of the land" that resisted linearisation and topological closure. Even when adopting a genealogical interpretation, the guiding metaphor was not the "river" but the "tree" - and furthermore, a maple rather than a (potentially more appropriate) Banyan tree. In either case, the "ground" ignored or repressed by explorers would "come back to haunt them". As for Paradise (Withers) and human progress (Heffernan), this paper illustrated the ambivalence of geography's implication in Enlightenment science: to ignore it would have meant staying in the stagnant pool of descriptive inventory or map-making in the service of conquest; to adopt it would lead to a dismembering array of specialised disciplines.

Did the mapping of coastlines and islands - also highlighted in Carter's paper - always demonstrate such blindness to the 'lie of the land'? Michael Bravo (Manchester University)

questioned such a conclusion. His paper on "Legends of Ethno-Cartography and the Enlightenment Search for Commensurability" shed a somewhat different light on the question of "insider" and "outsider", as well as on the negotiated and "ethno" nature of all scientific knowledges. Using the example of La Pérouse's exploration of Sakhalin Island (1787), he suggested that one might interpret ethno-cartography as a catalyst for dialogue between native and visitor. It makes little sense to evaluate such maps in terms of the accuracy of symbolic language vis-à-vis ground reality from the vantage point of European expertise. In this case there were four map-making episodes, during each of which there were opportunities to negotiate the map legend, and, in the process, build trust between surveyor and native. Might this have been an atypical case? Matthew Edney (University of Southern Maine) claimed that mapmaking and reconnaissance were not only inseparable activities during Enlightenment times but also "bound together by a web of representational practices". Using the example of Jean-Jacques Barthélemy's *Voyage du jeune Anacharsis en Grèce vers le milieu du quatrième siècle avant l'ère vulgaire* (1788), he showed that there was little ideological difference between the geographical construction by European cities of their own territories and their overseas empires: both reflected Enlightenment themes of antiquarianism, Hellenism and orientalism.

Exploratory travel accounts were recurrent topics of discussion during this conference and the towering figure of Alexander von Humboldt was frequently evoked. Two papers focused exclusively on his work. Anne Godlewska (Queens University, Ontario) identified key elements in Humboldt's approach to "natural geography" which position him as a true innovator in late eighteenth-century science: insistence upon the unity of nature, comparative method, openness to multi-disciplinarity, and emphasis on map making. Central to such innovations, she claimed, was the invitation to 'visual thinking'. Graphic and cartographic modes of representation enabled a fresh approach to analysis as well as description, a focus on the dynamic and changing aspects of landscape, emphasis on distribution - thematic mapping - rather than simply on location. There are no doubt scientific grounds for the enormous reputation earned by Humboldt; each of his major works generated particular commentary and admiration. Nicolaas Rupke (University of Gottingen) claimed that Humboldt's fame was not, as is generally believed, due to his multi-volume *Cosmos* (1845-58) but rather to the publications based on his exploration of the equatorial Americas (1799-1804), in particular the *Essai politique sur le royaume de la Nouvelle Espagne* (1811), that stirred imaginations. Maps depicting flows of gold from New World to Old, and the suggestion that Mexico could become not only a hub of world trade but also a suitable location for European settlement were welcome contributions to imperialistically-minded audiences on both sides of the Atlantic.

"I was made for the Tropics", Alexander von Humboldt wrote to his brother Wilhelm. The sensory ecstasy of the tropics was apparently quite as striking as was the lure of scientifically-based tropical medicine. Knowledge of distant places - so central to the Enlightenment project - posed a wide range of intractable questions. What kinds of knowledge could be derived from exploring such spaces and how could one trust the account? Dorinda Outram (Max-Planck Institute, Berlin) used the legend of Perseus and the eye of Medusa to approach the question of the explorer's body and exploration knowledge. With the illustrative cases of Cuvier (1768) in Siberia and Humboldt in the tropics, she revealed the extent to which the sensory experience of exotic places actually influenced the process of observation precisely at a time when Enlightenment science sought objectivity and instrumental experimentation. 'The explorer's body', she noted, 'is exposed to the ground, to the thin ice of frozen rivers and

the mosquito-infested swamps of the tropics'. Both Humboldt and Cuvier experienced much physical harm in their journeys, but once back home they could scarcely sit still. For both, Enlightenment ideology posed the virtually intractable challenge to 'freeze exploration knowledge into communicable truth'. Cuvier virtually gave up on field exploration - he was also roundly critical of Humboldt's approach - while Humboldt was less unequivocal, genuinely concerned about the appropriateness of scientific language for describing the complex environments of the tropics. Outram's account touched on a double doubt: self-doubt on the part of the observer, and also doubt on the part of the audience when the explorer returned home. It also pointed to controversies stirring in botany and horticultural fields in late eighteenth-century Europe. Epistemological issues surrounding explorers' knowledge during the Enlightenment thus served to highlight the crucial significance of trust in the making of science.

The creation of parks and gardens, and field observations of botanical species, were favourite practices of 'enlightened men of all kinds' in eighteenth-century England, as Stephen Daniels and Suzanne Seymour (University of Nottingham) reported in their paper on "The Geographies of Horticultural Science in Later Georgian Britain". Late eighteenth-century English botanists regarded the Linnaean scheme too abstract; some argued that plants should be studied philosophically as well as systematically. With two examples from the late eighteenth (Humphry Repton, landscape architect at Woburn Abbey) and early nineteenth century (Thomas Andrew Knight in Bedfordshire), Daniels and Seymour described horticultural practices which could be described neither as 'sedentary' nor 'exploratory' science. Rather, they suggested, this explicitly 'patrician geography of horticultural science' was an integral part of reformed ideas of picturesque landscapes. Conservative worries about the potentially revolutionary consequences of agricultural experimentation notwithstanding, aristocratic landed estates assumed an *avant garde* role in framing horticultural science, modern husbandry and landscape improvement. Humphry Repton's sketch designs of spatial order for both garden and household were regarded as appropriate for aristocratic families, for example, a theme resonating with Chris Philo's paper.

The final paper by Peter Gould (Penn State University) "Lisbon 1755: Enlightenment, catastrophe and communication" sketched progress on an ambitious project to document the impact of the Lisbon earthquake on Enlightenment Europe. As noted in Voltaire's *Candide*, this event posed a radical challenge to eighteenth-century optimism. Nature surprised scientists who were proclaiming the indomitable power of reason and technology over all conceivable challenges. Some greeted the news as a sign of Divine anger and call to repentance; others rushed to the aid of victims. Gould is not only investigating the diverse responses to the event but he is also planning to map the diffusion of the news. This, he believes, could provide a tracer of the 'backcloth structure of communications in eighteenth-century Europe'.

The conference itself was an enlightening event for all who participated. As Peter Gould remarked, it 'enlarged the conditions of possibility for thinking'. While each paper made a distinctly valuable contribution, there was resonance among them on a number of themes. In style and method there were also similarities: each combined conceptual courage with careful empirical documentation. Happily, too, there was little posturing about "-isms", or denunciations of previous interpretative styles: no death warrants on philosophy, history, or the human subject: far from it, biographical detail was rallied to illustrate central points in

most of the papers. Both organisers and speakers are to be congratulated for an inspiring event.

Anne Buttimer (University College Dublin)

[Editor's Note: This review also appears in *Journal of Historical Geography* 22 (4), 1996, 474-479: I am grateful to the editor of *JHG* and to Anne Buttimer for allowing us to reproduce it here].

'Crossing Boundaries', 3rd British-North American History of Science Meeting (Joint meeting of the British Society for the History of Science/History of Science Society [USA]/Canadian Society for the History and Philosophy of Science, University of Edinburgh, 23-27 July 1996.

With 130 papers presented in 40 thematic sessions encompassing an impressively wide spectrum of topics (to the boundaries of the history of science and arguably beyond), this meeting presented its delegates with an embarrassment of treasures. As a result, choosing which of several competing parallel sessions to attend vexed even the most focused of delegates. Although the theme of crossing boundaries - whether geographical, theoretical, disciplinary, or chronological - had been chosen, in practice this was an open meeting with all its inherent advantages (inclusiveness) and disadvantages (lack of focus). The papers presented varied considerably in their theoretical, conceptual, and methodological approaches, and more than one seemed to be completely devoid of any such approach. However, there was certainly much to interest the historian of geography: sessions on 'Science on the Margins of Empire'; 'Techniques of Travel: Indigenous and Scientific'; 'Comparative Perspectives on Nordic Science and Landscapes of Honour'; and 'Patronage, Geography, Science', being perhaps the more prominent. Only the briefest outline of the diversity and intellectual richness of the meeting can be given here.

Biographical studies made a strong showing at this meeting. For example, Robert J Malone's 'Scots, nabobs and votaries of science' retold the story of William Dunbar, the Scottish surveyor in early nineteenth century North America, whose interests betrayed his roots in Aberdeen's Scottish Enlightenment. Keith Benson focused on Thomas Condon, the first state geologist of Oregon and a man whose work Benson characterised as typical 'frontier' science. And Lisbet Koerner's paper, based on her forthcoming biography of Linnaeus, related how his ideas were underpinned by his understandings of 'economics'.

There were several papers on Scandinavia and the Arctic. One of the more successful of these was perhaps Pär Eliasson's on the agenda of the travelling natural historian. Here Eliasson traced the substitution of the typical Linnean naturalist of the eighteenth century by the Humboldtian type of traveller employing a newly constructed 'scientific' gaze in the early nineteenth century. Michael Bravo presented an interesting paper on Hans Peder Steensby's anthropogeographical study of the Eskimo, and Michael Harbsmeier continued this concern with anthropology by further examining the importance of native techniques and indigenous knowledge in the context of his paper 'Indigenous Explorations: Techniques of Travel in Arctic Anthropology'. Historians of cartography were well served by Urban Wråkberg's 'Constructing King Charles Land: The shaping of new geographical knowledge of the European Arctic, 1860-1900'. I also liked Suzanne Zeller's discussion of the attitudes -

particularly those betraying a Graeco-Roman heritage - that influenced the Victorian assessment of colonial lands, in the case of her study, Rupert's Land.

The session 'Patronage, Geography, Science' included two interrelated papers, the first being Charles Withers' on seventeenth-century attempts to employ geography, through the agency of royal patronage, as a symbol of authority in an attempt to create Britain as a united, imperial space. This was then usefully complemented by Lesley Cormack's paper on the patronage of geography at the early Stuart courts. These were followed by Mary Terrall's description of the complex nexus of astronomy, mathematics, navigation and travel promoted by the fascinating French mathematician Maupertius during the French Enlightenment.

Finally, the session 'Scientific publishing and the readership of science in the nineteenth century' was as relevant to historians of geography as it was to historians of science. Here we were reminded by the work of Jon Topham, Jim Secord, and Leslie Howsom how important it is to understand the nature of the book, not only as a repository of knowledge, but also as a physical artefact with its own economy. Such an understanding is essential if we are ever to map the transmission of knowledge, geographical or otherwise, whether it be in the context of Secord's 'circuit of communication' or Topham's 'struggle for cultural authority'.

In addition to the main proceedings, several enticing evening social events were on offer. A reception held in the University's sumptuous Playfair Library reminded us all of Edinburgh's strong tradition in science and the history of science. Visits to view the Royal College of Surgeon's excellent, though little known, museum, together with a lecture on the Burke and Hare affair, and to the James Clerk Maxwell Foundation in the famous physicist's birthplace, were both interesting, though whether they were appreciated as much as the whisky tasting evening I hesitate to say.

Andrew Grout
University of Edinburgh

FORTHCOMING CONFERENCES AND MEETINGS

HPGRG Session at the RGS-IBG Annual Conference, University of Exeter, Wednesday 8 January 1997

THE FUTURE OF CRITICAL GEOGRAPHY

The last few years have been one of considerable activity for a 'critical geographer'. There has been a proliferation of new critical philosophies entering geography; a range of new approaches to doing critical geography; an explosion of critical geographies on new and old forms of alienation, domination, exploitation, oppression, and resistance; a heightened recognition of the links between power and knowledge, and a greater sensitivity to the innumerable ways in which the practices of geographers themselves need to be brought under critical scrutiny; and burgeoning linkages between critical geographers and the critical theories and practices of other disciplines. In Britain there have also been practical challenges such as the RGS/IBG merger, corporate sponsorship and the establishment of a 'Critical

Geography Forum'. Rarely have so many geographers been engaged in so much critical work. And yet never before has critique itself been so much brought into question - not just in terms of its form and its practice - but also in terms of its purpose, its legitimacy, and even its possibility. This day-length session seeks to facilitate reflection on the various existing and potential relationships between critique and geography and will proceed through a series of panel discussions and open debate.

Convenors:

Marcus Doel, University of Loughborough

Steve Pile, The Open University

Martin Phillips, University of Leicester

Module 1. Critical Theories: Forms, Purposes, Legitimacies and Possibilities

Chair: **Marcus Doel**, University of Loughborough

Panel Discussants:

Liz Bondi, University of Edinburgh

Gary Bridge, University of Bristol

Tim Cresswell, St. David's University College, Lampeter

Richard Smith, University of Bristol

Tracy Skelton, Nottingham Trent University

Ulf Strohmayer, St. David's University College, Lampeter

Module 2. Explorations in Critical Geographies (1)

Chair:

Steve Pile, Open University

Panel Discussants:

Ed Brown, University of Loughborough

David Slater, University of Loughborough

Simon Naylor, University of Keele

Pam Shurmer-Smith, University of Portsmouth

Tim Unwin, Royal Holloway College, University of London

Module 3. Explorations in Critical Geographies (2)

Chair:

Martin Phillips, University of Leicester

Panel Discussants:

Rosie Cox, University of Coventry

Joe Painter, University of Durham

Andy Pratt, London School of Economics

Michael Woods, University of Bristol

Module 4. What Futures for Critical Geography?

Open Discussion

New Perspectives on Alexander von Humboldt, Göttingen May 1997

At Goettingen University (Institute for the History of Science in cooperation with the Institute for the History of Medicine), a meeting will be held 29-31 May 1997, bringing together an interdisciplinary group of scholars to discuss 'New Perspectives on Alexander von Humboldt'. Those wishing to participate and receive a copy of the programme should contact: Nicolaas Rupke, Institute for the History of Science, Humboldtallee 11, D-37073 Goettingen, Germany. E-mail: nrupke@gwgd.de; fax: -49 (551) 39-9748.

Imperial Cities: Space, Landscape and Performance, Royal Holloway, London May 1997

The conference will consider the role of imperialism in the design, use and representation of urban space in the European metropolis. It will embrace a variety of themes, including the ways in which urban landscapes articulated competing visions of the imperial project; the place of urban spectacle within metropolitan imperial culture; and the imaginative geographies of the imperial capital.

The conference is organised by the Imperial Cities Research Project at Royal Holloway, funded by the Leverhulme Trust. The conference convenors are Denis Cosgrove, Felix Driver, David Gilbert, Anna Notaro and Deborah Ryan. Those requiring further details should write to Imperial Cities Conference Administrator, Department of Geography, Royal Holloway, University of London, Egham, Surrey, TW20 0EX.

International Union of the History and Philosophy of Science

XXth International Congress of the History of Science, University of Liege, 25-30 July 1997

The second circular for this is now available and can be obtained from Centre d'Histoire des Sciences et des Techniques, Université de Liege, Avenue des Tilleuls 15, B-4000 Liege, Belgium.

This is a major international meeting. There are over 40 major symposia organised by the several administrative groups of the Congress. The second circular has full details, but amongst those of interest to members of this group are

- history of marine sciences: science and technology at sea
- Pacific Circle symposium
- gender issues in scientific, technical and medical communities
- Technology and geographic thought
(Organised by U Wardenga and V Berdoulay on behalf of the History of Geographical Thought Commission of the IGU)

- development and cultural influences of geological sciences in an age of technological and industrial expansion
- ethnohistory and ethnomathematics
- the spread of the scientific revolution to the European periphery
- history of scientific models

For the most part, symposia are made up of invited papers. Non-invited participants who would like to present a paper in a symposium session should send their abstracts to the Congress Office by 30 April 1997.

Royal Society of Edinburgh/Geological Society of London - Hutton and Lyell

International Geological Conference, London and Edinburgh, 30 July - 9 August 1997

This conference, which is jointly organised with the Geological Society, will mark the bicentenaries of the death of James Hutton and the birth of Charles Lyell. The first part of the conference, in London, will concentrate on Lyell, while the second part, in Edinburgh, will deal with Hutton. A full programme for this split international meeting, including details of field excursions, is available from the Conference Office, The Geological Society, Burlington House, Piccadilly, London, W1V 0JU. E-mail: Cons@Geolsoc.Cityscape.Co.UK.

'Paper Landscapes': Maps, texts, and the construction of space, 1500-1700

An interdisciplinary conference to be held at Queen Mary and Westfield College, 19 July 1997. This is to notify member of the CALL FOR PAPERS.

'Mapping' has become a key term in current research on the early modern period, reflecting a growing awareness of the importance of spatial concepts in cultural analysis. The aim of this conference is to examine the function of maps and mapping within the broader contexts of contemporary constructions of space.

Papers are invited on any aspect relating to the textual and cultural mapping of space in the 16th and 17th centuries. Topics might include land surveying and cartography, space and gender, the varieties of geographical writing, representations of the land, the history and theory of space, ideologies of place, surveillance and visibility, the 'mapping' of people, private and public space, literary landscapes, mathematical and geometrical thought, etc.

Proposals are welcome from anyone interested in the topic, from established academics to research students. Please send abstracts of no more than 300 words, by 15 January 1997, to either:

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HPGRG COMMITTEE MATTERS

Two vacancies will arise on the HPGRG Committee as from January 1997. The position of Secretary will become vacant. Dr Doel's position will also be vacant. Nominations for either or both of these two positions (in writing with a proposer and seconder) should reach Dr Driver, the out-going Secretary, by 1 January 1997 to allow debate and, if needed, a vote at the Group AGM (8 January 1997, University of Exeter).

RENAISSANCE LITERATURE AND GEOGRAPHY: CALL FOR PAPERS FOR AN ISSUE OF *EARLY MODERN LITERARY STUDIES*

Submissions are invited for a collection of essays on Renaissance Literature and Geography to be edited by Richard Helgerson and Joanne Woolway.

Papers of approximately 5000-9000 words should deal with any aspect of the interrelation of literature and geography in the period 1500-1700, including cartography, landscape depiction, ideas of culture and place, perspective, book illustration, or the formation of the disciplines. The deadline for submissions is 1 June 1997.

As this collection will be initially published electronically, illustrations, hypertextual links to other resources, or moving images are especially welcomed. Papers should be sent on disk, with accompanying material, if appropriate, to Joanne Woolway, Oriel College, Oxford, OX1 4EW, England. emls@english.ox.ac.uk. We hope that the collection will also be published in conventional paper format afterwards.

NEW JOURNAL - *WORLDVIEWS: ENVIRONMENT, CULTURE, RELIGION*

WORLDVIEWS: ENVIRONMENT, CULTURE, RELIGION is a new international academic journal which seeks to explore the environmental understandings, perceptions and practices of a wide range of different cultures and religious traditions. *WORLDVIEWS: ENVIRONMENT, CULTURE, RELIGION* will adopt an interdisciplinary approach, drawing on contributions from a range of discipline areas including anthropology, environmental studies, geography, philosophy, religious studies, sociology and theology. Articles will be

considered which explore the interaction of humans and the natural environment from perspectives that may be either within or outside particular religious and cultural traditions.

An international editorial team is being appointed, and the journal will be fully refereed and indexed by leading abstracting services.

Authors are invited to submit four copies of papers for **WORLDVIEWS: ENVIRONMENT, CULTURE, RELIGION** to the Editor, Dr C A Palmer, School of Environmental Sciences, University of Greenwich, Creek Road, Deptford, London SE8 3BW. Submissions should be in English, typed with double spacing, and not more than 6000 words in length. The author's name and address should be on a separate sheet to allow for blind refereeing. A style sheet is available on request from the publishers:

The White Horse Press, 10 High Street, Knapwell, Cambridge CB3 8NR, UK
(Fax 0(+44)1954 267527; e-mail aj@erica.demon.co.uk).

MANCHESTER PAPERS IN SOCIAL ANTHROPOLOGY

A new series of research papers has been published by the Department of Social Anthropology at the University of Manchester. Amongst the five currently available is No 2:

M Bravo *The Accuracy of Ethnoscience: a study of Inuit cartography and cross-cultural commensurability.*

This is available, as are all other issues in the series, at £4.00 (incl p & p) from Dr Peter Wade, Department of Social Anthropology, University of Manchester, Manchester M13 9PL, UK.

REGISTER OF MEMBERS' INTERESTS

The first Register of Members' Interests is enclosed here as a supplement to this *Newsletter*. To judge from the membership lists, the Register includes about 40 *per cent* of the current membership. The Committee will be debating the views presented here - on whether or not to carry book reviews in the *Newsletter*, for example, or how best to share teaching experiences and interests - and debating, too, how we may more fully reflect and present the work and interests of the membership as a whole.

PUBLICATION OF HPGRG ONE-DAY CONFERENCE PAPERS ON 'GEOGRAPHICAL EDUCATION AND CITIZENSHIP'

Several of the papers from the one-day meeting held in Oxford in the autumn of 1995 have been brought together in the October 1996 issue of *Journal of Historical Geography* 22 (4). The papers are:

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|----------------|---|
| A M C Maddrell | Empire, emigration and school geography: changing discourses of Imperial citizenship, 1880-1925, pp. 373-387. |
| T Ploszajska | Constructing the subject: geographical models in English schools, 1870-1944, pp. 388-398. |
| C Nash | Geo-centric education and anti-imperialism: theosophy, geography and citizenship in the writings of J H Cousins, pp. 399-411. |
| P Gruffudd | The countryside as educator: schools, rurality and citizenship in inter-war Wales, pp. 412-423. |
| D. Matless | Visual culture and geographical citizenship: England in the 1940s, pp. 424-439. |

There is an introduction by the conference organisers, Dr Felix Driver and Dr Avril Maddrell, and an afterword by Rex Walford (University of Cambridge).

