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Chapter 1 : Items where Year is - Lancaster EPrints

Material and imagined geographies of England Alan R.H. Baker and Mark Billinge; 2. The contemporary debate over the North-South divide: poverty, polarisation and politics in England, Danny Dorling; 4.

What follows is a list of books on Chinese architecture, gardens, furniture and furnishings, with supporting materials on like topics from Japan, Korea, Southeast and Central Asia. Newly acquired resources arrive frequently and other relevant titles currently in the library are being catalogued, so this list should not be considered complete. This list is current as of April 15, An annotated listing of the bibliography below is in process and will include book descriptions, language notes and topic significance. A thorough listing of relevant journal articles will also be included. Oxford University Press, Herbert Offen Research Collection. Within the four seas: The Commercial Press, Journal of a residence in China and the neighbouring countries from Narrative of a journey in the interior of China: Ch an shiseki no kenky Herbert Offen Research Collection. Adachi Kiroku, and Yang Lian. T y Bunko, Sh wa 8 []. Shang wu yin shu guan, Adachi Museum of Art. The Gardens of the Adachi Museum of Art. Adachi Museum of Art, Nihon kenchikushi Herbert Offen Research Collection. Toba kenchiku no kenkyu. Chijin Shokan, Showa 15 []. Art treasures of Seoul, with walking tours. Seoul International Tourist Pub. Seoul International Tourist, Through gates of Seoul: Aga Khan Award for Architecture Organization. Architecture As Symbol and Self-Identity: Aga Khan Award for Architecture, Conservation of ancient sites on the Silk Road: Getty Conservation Institute, Kashmir and its monumental glory. Ba xun wan shou sheng dian Herbert Offen Research Collection. Xue yuan chu ban she, Timezone 8 Limited, New year celebrations in central China in late imperial times. Chinese University Press, c Notes from a frontier. Kelly and Walsh, Akai Gokuhi Rokkaku hinagata []. Miyako rinsen meish zue K to[Tokyo]: Suharaya Zengor , [? Suharaya Mohe , Kansei 7: Ogawa Tazaemon, Kansei []. Akisato Rit , and Sanshitsu Matsunomoto. Takahashi Heisuke, Kansei 3 []. Akiyama Aisaburo ga [illustrator]. Pagodas in sunrise land. Sights of Old Capital Kyu to meish ki. Y su sha, Cosmology and Architecture in Premodern Islam. State University of New York, The search for a vanishing Beijing: Hong Kong University Press, The Temples of Lhasa Tibetan Buddhist architecture from the 7th to the 21st centuries. Pearls of the Orient: Asian treasures from the Wellcome Library. The Aga Khan Award for Architecture: Aga Khan Awards, Allom, Thomas, and G. The Chinese Empire Illustrated: London and New York: London Printing and Publishing Co, n. Mensen voorbij de Grote Muur: A collection of 19th century Chinese hardwood furniture. Zhongqing chu ban she, Ningchang Herbert Offen Research Collection. Kyoto no chashitsu Herbert Offen Research Collection. Nihon kokenchiku teiy []. K zand shoten, Kawahara Shoten, Sh wa Ichijoshobo, Sh wa 19 []. Taigad , Showa 19 []. In the land of the lamas: Marshall Brothers, An Huaiqi. Zhongguo Yuan Lin Shi dian Shanghai fa xing suo, Tong ji da xue chu ban she: Xin hua shu An Hwi-jun. A narrative of the British embassy to China in the years , , and Swords for Rogers and Berry Felt tents and pavilions: Art, life, and nature in Japan. Marshall Jones company, Zhongguo ling bi shi. Anhui mei shu chu ban Anhui mei shu chu ban she she, Anhui sheng bo wu guan. Wen wu chu ban Anhui sheng bo wu guan. Anhui sheng bo wu guan cang hua Anhui Province Museum. Wen wu chu ban she, Anhui Sheng di tu. Henan di tu chu ban she, Anhui sheng wen wu ju. Anhui Sheng chu tu yu qi jing cui zhi mei shu chu ban she gu fen you xian gong si, Guizhou ren min chu ban she, Presbyterian mission press, Samakhom Sathapanik Sayam, []. Chugoku teien Herbert Offen Research Collection. Shinsen Tategu sukashi hinagata: Traditions in Japanese design. Tokyo, Palo Alto, Calif.

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Chapter 2 : Studying Cultural Landscapes (Arnold Publication) - PDF Free Download

Cambridge Core - British History: General Interest - Geographies of England - edited by Alan R. H. Baker Skip to main content We use cookies to distinguish you from other users and to provide you with a better experience on our websites.

Early religions and civilisations were profoundly influenced by the geographic particularities that sustained life, and our lifestyles continue to reflect the ways in which we have settled and, all too often, destroyed our environments. The land in which we live both shapes us and we shape it, physically by means of cultivation and building, and imaginatively by projecting on to it our aspirations and fantasies of wealth, refuge, well-being, awe, danger and consolation. In imaginative terms, the long European tradition of the pastoral, which stretches from the Greeks to the present day, is entirely devoted to idealising social relations in calm and beautiful landscapes. Land is transformed into landscape - strategies for organising civilisation and settlement. This period saw the cultivation of palace gardens, the initial development of landscape painting, and, under the influence of the renewed enthusiasm for and knowledge of classical literature, the growth of the pastoral as a literary mode. As gardens, painting and literature, the notion of landscape is inextricably bound into notions of power and status. Landscape, we would argue, in agreement with an entire way of thinking over the past 20 years, is never simply or purely aesthetic, but is also ideological. That is to say, the very ideas of beauty that we have inherited and, perhaps, tend to think of as politically neutral, in fact encode deep social needs, sometimes asserting and sometimes obscuring relations in power and wealth. We must, however, go further than this, as landscape is a highly complex term that carries many different meanings. Think of your favourite land- 2 Studying Cultural Landscapes scape. Almost certainly it will be a portion of rural, physical space. In addition, national landscape icons are also almost invariably physical and rural. Landscapes, then, can be physical, iconological and ideological. They can also be representations, and landscapes can themselves represent the processes out of which they have emerged. In addition, therefore, and in our view at least, perhaps the most important meaning attaching to landscape is the cultural. This suggests that landscapes are products of human values, meanings and symbols, and of the, usually, dominant culture within society; they are cultural products. It is, then, this last set of, cultural, meanings attaching to landscape on which this book focuses, that is the symbolic meaning of landscape. It is to an exploration and explication of this viewpoint that we now turn. Our view has instead been influenced principally by the English cultural geographers Denis Cosgrove and Stephen Daniels, whose approach we find more reflexive and sympathetic towards the nuances and tensions evident in the processes of cultural landscape creation. The former, which focuses almost exclusively on the study of landscape as a physical entity, is the longer-established approach and is represented today in the work of Everson and Williamson , Hooke and Muir Landscape history purports to take an objective approach, whilst the cultural viewpoint suggests that the world cannot be perceived in this way, we can only experience and understand it subjectively. The first important point to make about the symbolic approach is, therefore, that it understands landscape subjectively. In addition, because this approach sees all landscapes, whether on the ground or imagined, as representations, then it includes landscape representations. Included, therefore, are landscapes expressed in musical notation or in literary form; included are landscapes on celluloid, the television screen or in virtual reality, as well as landscapes on canvas. What unites this inclusive view, what extends the symbolic understanding to all landscape forms, is the view, initiated, Introduction 3 amongst others, by Raymond Williams, that all landscapes are cultural products. In his groundbreaking work, *The Country and the City* , Raymond Williams analysed four centuries of English writing on the rural and the urban in terms of the ways that they express a range of political attitudes and arrangements. The Rural Poor in English Painting, Anne Bermingham has discussed the art of a similar period to that studied by Barrell in her book *Landscape and Ideology: The English Rustic Tradition*, For both authors this is a key period for change in the economics of landowning, and the resultant change in the depictions of landscapes. Following and adapting these ideas, we can view later representations of landscape

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in political terms. It is, to say the least, ironic that this celebration of a long-gone if it ever existed rural England has recently been filmed in New Zealand. We can, however, trace relations in power and the conditions of labour not only in works of art but in the very land around us. Hoskins showed how much of England is a created landscape that can be understood in terms of the various social and economic arrangements existing in particular places and times. Indeed, landscapes can often be viewed as a palimpsest in which we note first in the village green, pond and stocks the economic and social needs and disciplines of medieval England. We can then 4 Studying Cultural Landscapes trace in the now disused railway station the nineteenth-century incursion of town into country, and in the carefully restored and pristine cottages the second-homeowners of the twentieth and twenty-first centuries. Stocks, railway station and cottage are all, therefore, highly symbolic landscapes and are themselves constituent parts of an equally symbolic and national landscape icon. Essentially much of the basis of the symbolic landscapes approach, as outlined in the s,1 comes from the view that landscape is not nature but nature transformed by humanity. In this view, all landscapes carry symbolic meaning because all are products of the human appropriation and transformation of the environment, whether physically, as in the draining of marshes or in the extraction of oil and gas, or in the meaning we give to landscapes such as the Grand Canyon or the World Trade Center. As nature is transformed, it is the dominant element in society who will seek to write their own landscapes in their own image, in accordance with their own view of the way in which the world should be organised. Landscape projects and communicates that view to the remainder of society who accept that view as natural. One of the principal ways in which this is done is through the symbols written into the landscape. These can be both obvious, such as a country church, and more obscure, such as a new type of gate depicted in a piece of landscape art. Whichever it is, the effect is the same: Landscapes, then, reveal, represent and symbolise the relationships of power and control out of which they have emerged and the human processes that have transformed and continue to transform them. Landscapes are, therefore, cultural images that often hide the processes that have made them - social, political, economic, spiritual - behind a placid and familiar surface. From the layout of a city through to the design of individual houses, from a rural region through to its individual field boundaries, those with power impose their view on the majority through the landscapes they create. It is, however, important to recognise that in the same way that the meanings and values of the dominant group are visible in the landscape, then the meanings and values of resistance and of alternative cultures can also be so written. The identities of landscapes are, in short, multiple and complex. In London, for instance, it is possible to find representations of power and control in a medieval context; we can also identify icons of national government, of empire and of the global city, but also landscapes of difference. Each of these registers, and there are many more, has left an imprint on the city. Introduction 5 There is, therefore, a dynamic and interactive system at work within any landscape and it is important to realise that the cultural processes that shape the landscape are also themselves in turn shaped by landscapes. Let us consider, for instance, the drystone walls that adorn much of upland Britain. These have many different and dynamic meanings. The majority of these walls, particularly those built in seemingly endless straight lines without regard for topography, are products of eighteenth- and nineteenth-century agricultural enclosure. As much as the eighteenth-century landscaped parks written about so eloquently by Williams and Pugh , enclosure walls symbolise the processes surrounding the introduction of capitalism into the countryside, a fact only enhanced by their disregard for topography. At the same time, however, they symbolise resistance to that process and are in turn directly affected by it. Enclosure walls were frequently destroyed as protestors sought to overturn enclosure and loss of common rights. In some areas, moreover, the continual destruction of walls meant the ultimate amelioration of the policy of enclosure. Recognition of the politics of landscape representation and of the fact that landscapes on the whole manifest the worldview of the dominant group is the beginning of the process of reading and decoding the landscape in order to reveal the deeper processes that have made it and upon which the symbolic method rests. The principal analytical device underlying this decoding is one borrowed, as discussed by Iain Black in Chapter 1 of this volume, from art history, that of iconography.

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Critically, this symbolic methodology does not deny the visibility of landscape but seeks to reveal the values and meanings written into these visual images by a culture group. Building on, paralleling, but at the same time diverging from, the iconographical method, has led some commentators Duncan, , for instance to view the landscape as a text, as a social and cultural document to be read in order to reveal the layers of meaning and processes written into it. This brings us to the point at which the culturally informed analysis of landscape was in the early s. More recently, two new trends have emerged. The notion of text has been expanded to include that of intertextuality Duncan and Duncan, This is the incorporation into the landscape reading of the acceptance that an already existing body of material and other readings has inevitably influenced the current reading. In this context, it is important to be clear that whilst writers have always made their influences and prior knowledge obvious, intertextuality does this in a more proactive way. Today, therefore, the culture of the interpreter - the readers of this Introduction as much as the writers of this Introduction - is seen to be of significant influence in the interpretation. The second more recent trend has been a critical one. For some feminist commentators in particular, the fact that virtually all the initial work on 6 Studying Cultural Landscapes landscape iconography focused on class relationships was much too onedimensional. One of the most important contributions to this developing kaleidoscopic approach to landscape interpretation has come from Gillian Rose. She argues that not only does the painting itself represent a gendered landscape but subsequent interpretations also perpetuate the gendering process. Critiques such as these - and we should also mention here the work of Alison Blunt and, as already suggested, Bermingham - have done much to add new layers of sensitivity to the analysis. There is, however, one critical theme that is somewhat less sympathetic to the cultural standpoint. This is the view, expressed most directly in the work of Richard Muir , that the cultural approach leads to an unhelpful separation between mental and material landscapes. Indeed, Muir goes as far as to identify a mutual incompatibility between the two. This is, perhaps, a rather too extreme view and since we would wish to stress the material basis of cultural products physical and mental , we prefer the idea of a constant dyadic shuttle between ideas and materials thereby allowing the more dualistic and interactive aspects of landscape to emerge. More persuasive, however, are the views that rework landscape not as cultural product but as cultural process. In this view, then, the physicality of landscape is seen as critical and as the setting in which humanly created locales occur. This leads commentators such as Ingold to reject the notion of landscape as a cultural or symbolic construct as it falsely separates mental and material worlds. For Tilly, as for Ingold, the landscape is never complete. It is always already fashioned by human agency and is constantly being added to. Life activities are the medium through which landscape is experienced and that occur in relationship with the visual and physical forms of the landscape. Currently one of our most important commentators on landscape is Eric Hirsch in his Introduction to The Anthropology of Landscape Here, like Tilly, Hirsch does not wholly reject the representational reading of landscape but argues instead that this makes accessible just one side of the relationship that landscape encompasses. What appears to have happened to the understanding of landscape in the s, then, is a move away from what some commentators perceive as the static nature of the symbolic reading to an emphasis on the dynamic and constitutive nature of landscape. There you can see what, in many respects, is the archetypal landscape of the Scottish Highlands: It is the landscape celebrated in a multitude of sentimental Scottish songs, in celluloid and in literature. It has a timeless quality that enhances, and is enhanced and suggested by our romantic vision of a Highland wilderness. If a wilderness is wild, untamed and untouched by human hand then there is no such thing as the Highland wilderness. This short illustration, however, is not wholly concerned with the Highland wilderness myth. Rather it is concerned with a landscape that emerged alongside the Highland wilderness, is a product of the same forces that produced the wilderness landscape, and exists in a symbiotic, interdependent and intertwined relationship with it. At one level this landscape can be seen to symbolise the processes of transformation the landscape underwent as a consequence of the introduction of the capitalist mode of production into the Highlands with the wilderness landscape being created, at first, to facilitate sheep farming and, later, deer forest for sport. Capitalistic change in the Highlands was both physical and social. When combined with demographic pressures within the

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land-working population, this ultimately impelled the transformation of land-holding, and land-working practices, and led to the dualistic - small crofting and large estate - landscape here outlined. Over the course of the second half of the eighteenth century, landlords reorganised their estates in order to introduce large-scale sheep farming and to maximise their income from the land. This was a reorganisation that had profound consequences for the land-working tenantry. Where previously the traditional society and economy had been based upon the retention of a large population, sheep production was not.

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Chapter 3 : Enclosure - blog.quintoapp.com

1 Material and imagined geographies of England ALAN R. H. BAKER AND MARK BILLINGE Two themes Scholarly accounts of the historical geography of England since the Norman Conquest have tended to focus upon systematic changes in its population, economy, society and landscape.

Optimisation of nutrient cycling and soil quality for sustainable grasslands:. Academic Publishers, Wageningen, pp. Biological diversity and function in soils:. Cambridge University Press, Cambridge, pp. Barrett, Emma Psychological research and police investigations: Willan Publishing, Cullompton, pp. Local Computer Networks, Beyond communities of practice: Cambridge University Press, Cambridge. Insights from research and practice: Lecture Notes in Computer Science. Springer Verlag, Berlin, pp. World Scientific, Singapore, pp. Advanced biomedical and clinical diagnostic systems III:. Water science and technology library A passion for politics: Pearson Education, Melbourne, pp. Addison Wesley Longman, Harlow, pp. IOS Press, Amsterdam, pp. Accountability, Enterprise and International Comparisons:. Palgrave Macmillan, Basingstoke, pp. British fiction of the s:. A Companion to Science Fiction:. Blackwell companions to literature and culture Willan Publishing, Devon, pp. Handbook of Environmental Chemistry:. Handbook of Environmental Chemistry, 2. Encyclopedia of nonlinear science:. Routledge, New York, pp. Derrida and Stiegler on faith and technics. Litteraria Pragensia, Prague, pp. Gavin Perception and knowledge of objects in infancy. Cambridge encyclopaedia of Child Development:. Gavin and Lewis, Charlie Introducing perceptual and cognitive development. Sage benchmarks in psychology, 1. Routledge, London and New York, pp. Routledge, London and New York. Mobile Commerce and Services, Advanced Microsystems for Automotive Applications Bushell, Sally Teaching via genres and contexts. Living writers in the curriculum: Expertise in second language teaching:. Planning and task performance in a second language:. Language learning and language teaching John Benjamins, Amsterdam, pp. Euro-Par Parallel Processing, Proceedings:. Springer Verlag, Berlin, p. British Academy of Management Conference Oxford - Carline, Dylan and Angelov, Plamen and Clifford, Richard Agile collaborative agents for classification of underwater targets. Proceedings of the Undersea Defense Technology Conference River, coastal and estuarine morphodynamics:. Supply Chains and Total Product Systems: American Chemical Society, Washington, D. Computing, genetics, and policy: James and Bartlett, USA, pp. Chadwick, Ruth La filosofia del derecho a conocer y el derecho a no conocer. Los desafios eticos de la genetica humana:. Instituto de Investigaciones Filosoficas, Mexico, pp. Chadwick, Ruth Nutrigenomics, individualism and sports. Genetic Technology and Sport:. Genetic technology and sport: Chandler, Angie and Finney, Joseph Rendezvous: ACM, New York, pp. Encyclopaedia of international development:. International watercourses law for the 21st century: Louise and Adamson, J. Dynamics and biogeochemistry of river corridors and wetlands:. Human Rights and the Cyber-Sex Trade. Human Rights in the Digital Age:. Microgenetic Evidence for a Metacognitive Processing Account. Sheridan Printing, Alpha, New Jersey. Convergence and divergence in European languages:. Proceedings of the 7th international conference on Human computer interaction with mobile devices services:. Modules, blends and the critical instinct. John Benjamins Publishing Co. Annual Review of Cognitive Linguistics Clark, Gordon Rivers as an economic resource. Rivers in the British Landscape:. Carnegie Press, Lancaster, pp. Methods in human geography: Czech Hydrometeorological Institute, Prague. Democracy and conflict management: The Oxford Handbook of Work and Organization:. Oxford University Press, Oxford, pp. The Sage Handbook of Men and Masculinities:. Berkshire Encyclopedia of World History:. Multilingual Matters, Great Barrington, pp. Designing Ubiquitous Information Environments: Socio-technical Issues and Challenges. Captus University Publications, Ontario. Cooke, B The managing of the Third World. Oxford University Press, Oxford. The Fundamentals of Action Research, Volume 4: The Fundamentals of Action Research, Volume 1: Stress e Qualidade de Vida no Trabalho:. Cooper, C L The changing nature of work: Proceedings of the national working families conference. Proceedings of the promotion of occupational and public health

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conference. Stockholm, UK and Swedish Perspectives.

Chapter 4 : Abstracts “ Digital Humanities

Alan R. H. Baker, Mark Billinge and Imagined. Author: Alan R. H. Baker, Mark feature of England's geography during the last millennium and to what extent has it.

Landscapes, Memory, Monuments, and Commemoration: Technological, constitutional, institutional, and cultural mechanisms have been directed to the mission of establishing a monolithic identity and integrating peripheral loyalties. Others have attempted to nurture an identification with place and community through a variety of mediums: Canadian nation-building has been an ongoing encounter with colonial, regional, fractional, and continental challenges to national unity. It has turned to several iconic metanarratives: Conversely, as evidenced recently, symbolic places are often targeted deliberately in an attempt at destroying identities. Consider news coverage in recent months of Taliban destruction of a Buddhist stupa in Afghanistan, attacks on mosques in Kosovo and churches in Macedonia. And all are exemplars of the power of symbolic landscapes. Throughout, I use the term nationalizing states or state-nationalisms to emphasize state activities in nurturing emotive identities with the complexity and plurality of the modern state. Whereas ethnic nationalisms assume some mythic origin of a primordial identity, nation-states are often the product of an hegemonic intervention in the social construction of a collective identity, social memory, and social cohesion. They have all emphasized the paramount importance of transport and communications in the development of regional structures, national polity, and international linkages. It follows from this that we need to understand the ways in which nationalizing-states are continually re-imagining themselves as homogeneous units--and ask ourselves if this is appropriate for a contemporary society in its local and global contexts. In particular, I want to look at the geography of identity. Carefully selected because of their emotive power, they become iconic and are empowered by the careful cultivation of associated mythologies. In this way, the familiar material world becomes studded with symbolically-loaded sites and events--as well as silences--that provide social continuity, contribute to the collective memory, and establish spatial and temporal reference points for society Harootunian ; Fogelson ; Osborne My concern here is to make connections between identity and the construction of these meaning-full places. Such places include landscapes, monuments, and sites where commemorations are performed, collective memory is reinforced, and national identity is constructed, both formally and informally. However much we intellectualize identity in terms of Quality of Life indicators and abstractions about social cohesion Jensen ; Vertovec , people live in places and identify with them--or are alienated by them. This paper, therefore, will focus on the social construction of place to nurture identities. It will effect a critical survey of the role of bronze and granite, and bands and fireworks, in the choreography of state-building through nurturing a symbolic space of national identity and the imagined nation-state. In other words, this paper will more specifically 4. Just think about the place-focussed lyrics of most national anthems. That is, world-building, place-making, and constructing places constitute basic tools of historical imagination through multiple acts of remembering, conjecture, and speculation. Basso argues that self-knowledge cannot be reconstructed without place-worlds: If place-making is a way of constructing the past, a venerable means of doing human history, it is also a way of constructing social traditions and, in the process, personal and social identities. We are, in a sense, the place-worlds we imagine Basso Not merely neutral containers, geography, locale, setting, place--whatever you wish to call them--are complicit in strategies of cultural survival. Places are defined by tangible material realities that can be seen, touched, mapped, and located. For Angela Martin, Identity is formed and continually reinforced via individual practice within culturally defined spaces Sense of place, as a component of identity and psychic interiority, is a lived embodied felt quality of place that informs practice and is productive of particular expressions of place Martin Gillian Rose expresses the same point: However, there is no inherent identity to places: Quotidian practices of living and formalized rituals, commemorations, and preservation impart meaning to place and develop identities with places. Monuments, streets, neighbourhoods, buildings,

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churches, and parks are all material things, but they also evoke specific kinds of meanings and serve as spatial coordinates of identity Lynch They are associated with specific kinds of activities. They are linked to society through repetitive prosaic practices, ritualized performance, and institutionalized commemoration. That is, there is an ongoing reciprocal relationship between people and the places they inhabit. People produce places, and yet they derive identities from them: It follows, therefore, that as society evolves and changes, places themselves change as they become dynamic and reflexive sites of innovation Massey The term long used by geographers for culturally loaded geographies is landscape. As assemblages of humanly produced material forms, they constitute cultural records arranged palimpsest-like through time and space that may be interrogated as artefacts and symbolically loaded signifiers of meanings Sauer [] ; Meinig ; Cosgrove, [] From the initial, anthropology-driven, Sauerian perspective of landscape as an assemblage of material culture-traits and complexes, the focus has shifted to a more nuanced decoding of the symbolic meaning. But clearly, places are constituted by more than materiality. That is, through daily living--and dying--in particular places, the abstraction of space is transformed into a social and psychic geography. Tilley makes much the same point: Places, like persons, have biographies in as much as they are formed, used, and transformed in relation to practice That is, abstract space is transformed into particular place by the processes by which people create material and social realms through living somewhere. Again, the destruction of the WTC in Manhattan impacted on people in ways other than fear and profound grief at the immensity of the human losses. A constantly repeated refrain was the disorientation and bewilderment of the sudden elision of visible landmarks and the disruption of routine. Sack also argues that this inter-threading of place and self can be very intense: This is encouraged by the use of landscape as part of memory in an oral society that must remember everything about itself and its practices. Hence place, of necessity must be more intimately a part of its culture. It is enhanced by the tendency in these cultures to blur distinctions between the natural and the cultural, and the living and the dead. Place is often inhabited by the spirits of the ancestors, or the place may have been given to the people by the gods Sack In this way, specific ethnohistories are integrated into specific ethnogeographies. Dislocation from such places erodes the material and spiritual connectedness of peoples. However strong a sense of place has been in pre-modern societies, it may be argued that modernity has challenged shared identities and attendant social cohesion. When these long-standing localisms are replaced by the centralizing, homogenizing, and alienating processes of statepolitics and modern communications, a more instrumentalist Gesellschaft requires that people become part of a bureaucratic abstraction, the state, with all of its integrative mechanisms. We also encourage a view of ourselves in the world that is more abstract and detached. When this is coupled with a dynamic and mobile social system, places become thinned out and merge with space Sack He goes on to offer some strategies for surviving in a placeless and spaced-out world: There are others, of course, but this is the theme being pursued here. The diagnostic components of nation-state formation are political independence, the growth of state power, the development of military might, and the consolidation of territory Giddens ; Mann In particular, attention is directed to the nurturing of a sense of a common history and heritage that is shared by people who have never seen or heard of one another. National cohesion, in other words, requires a sense of collective awareness and identity that is promoted through a shared sense of historical experience. What we are talking about, therefore, is the choreographing of the power of imagination by locating it in an invented history, and grounding it in an imagined geography. The orchestration of such collective remembering and, if necessary, collective amnesia, constitutes the crucial underpinning of national-state identities. Civil, plural, and liberal nationalisms are often thought to be rationale and inclusive, whereas ethnic nationalism privileges a more emotional and exclusionary celebration of group identity. They have attempted to subdue complex realities of plurality and diversity by constructing iconic landscapes and mythic narratives intended to nurture a cohesive collective memory. That is, the cultivation of a collective memory grounded in a mythic past, reified in the present, and projected into the future. To this end, national mythologies and symbols are cultivated to encourage identification with the state and reinforce its continuity and ubiquity. Through various devices, otherwise

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detached individuals are implored to recognize one another as being members of a larger group sharing a common historical metanarrative. Nation-state building, has always been ardently historical with an emphasis on reconstructing and preserving the past, to encourage the present, to build and secure the future--and this has often required the use and misuse of history and heritage Lowenthal Indeed, the idea that national identities and memories are constructed and reconstructed is not new: Of course, people are not mere passive agents in this process. What is important point in all of this, however, is that people are seldom merely passive recipients, and that their reaction to the whole range of mnemonic devices for national cohesion often reveals more about the present than it does of the past. It is through the interconnections among these shared images that the social frameworks cadres sociaux of our collective memory are formed, and it is within such settings that individual memories must be sustained if they are to survive Hutton From this perspective, the past is not preserved but is socially constructed through archives, museums, school curricula, monuments, and public displays Anderson ; Ben-Amos and Weissberg ; Bodnar ; Gillis ; Hobsbawm and Ranger ; Hutchinson ; Kammen ; McClintock ; Samuel ; Spillman ; Zelinsky National holidays, political extravaganzas, sporting events, and the rites-of-passage of the great, are all opportunities for the expression of a state-scripted national solidarity. But rather than the past being preserved as some objective record, it is always being reconstructed in the context of the present, and never disassociated from considerations of power Halbwachs In the production of these collective memories, national history is rendered as a mythic narrative acted out on, bounded by, and bonded with, particular places. Ideally, the national metanarrative should reconcile social fragments with representations of order and harmony in the imagined community of the nationalizingstate. People know who they are through the stories they tell about themselves and others. As ever-changing phenomena, identities are themselves narratives of formation, sequences moving through space and time as they undergo development, evolution, and revolution Always spatially grounded, they are associated with specific locales that become imbued with historically produced cultural meanings--the genius loci, spirit of place. Several writers have recognized the power of myth as paradigm. Most history, when it has been digested by people, becomes myth. Myths create and reinforce archetypes so taken for granted, so seemingly axiomatic, that they go unchallenged. Myths are so fraught with meaning that we live and die by them. They are the maps by which cultures navigate through time Wright Accordingly, Canada produced several state agencies concerned with 8. It should be noted that, in this context, narrative is not merely a literary form. Rather, the sense here is that narrative challenges the modernist belief in foundational knowledge, asserts that the world is known to us through stories and that these are always socially situated. At the elite-populist level, a host of academic and professional organizations sought nativist expressions of national identity: Mass dissemination of centralizing ideas by newspapers, magazines, books, school curricula, and popular culture contributed to the popular visualization of selected historical events, places, and people Osborne a In these various ways, the cultivation of a national consciousness has attempted to integrate fractions, sections, and edges of the state. Its features are often used as mnemonic devices For all of us the landscape is replete with markers of the past--graves and cemeteries, monuments, archaeological sites, place names, religious and holy centers--that help us remember and give meaning to our lives Sack That is, the link between place and self is profound, but applies also to groups of selves and their collective identities.

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Chapter 5 : Enclosure Palestinian Landscapes in a Historical Mirror | Gary Fields - blog.quintoapp.com

Lucic, Ana; Shanahan, John: Real and Imagined Geography at City-Scale: Sentiment Analysis of Chicago's "One Book" Program (sentiment analysis, named entity recognition, text analysis, natural language processing).

Its activities are supported by the UC Press Foundation and by philanthropic contributions from individuals and institutions. For more information, visit [www. Fields, Gary,](http://www.Fields, Gary,) author. University of California Press: Oakland, California, [] Includes bibliographical references and index. The Discourse of Improvement and Enclosing the Common Fields 45 part two a l a n d s c a p e o f l i n e s: Map of the Parish of Tottington, by Henry Keymer 90 9. The grid landscape, near Garden City, Kansas 94 Map of Virginia, by John Smith Map of New England, by John Smith Plat of the Seven Ranges of Townships Map of the United States, by John Melish 1. Morgan Map of Eretz Israel and the Blue Box c. Map of the Siyag Map of Forests surrounding al-Araqib Photo of Beitar Illit My book would be a comparative cultural geography of such walled territorial landscapes. As I began fieldwork on the Palestinian case and listened to Palestinian farmers and the mayors of several Palestinian towns describing the Wall and its impacts, my thinking about the project shifted. Although the Wall in Palestine was, and remains, a symbol of power, fear, and control, these voices were revealing a far more salient story about the landscape, focusing on dispossession and the transfer of land from one group of people to another. Within this paradigm is a compelling body of work that engages the issue of Palestinian dispossession from the perspective of territorial landscapes and geographical space Abu El-Haj ; Yiftachel ; Weizman ; Hanafi , In this fundamentally spatial approach to dispossession, land is a contested resource, the focus of conflict between two main groups, as settlers from outside confront landholders in the place of arrival and seek to take possession of land already possessed and used. Broadly speaking, this model of settler colonialism describes what has transpired in Palestine while placing Palestinian dispossession in a more historically enduring narrative of similar cases. One obvious precedent for the pattern of Zionist settlement in Palestine is the Anglo-American colonization of North America. Far from critiquing the phenomenon, however, Jabotinsky proffered a sobering and cautionary tale to his fellow Zionists, warning that just as Zionist settlers shared a common cause with their Anglo-American colonial counterparts, so too would Palestinians follow in the spirit of Native Americans and resist Zionists taking their land. In other words, the figure considered the inspiration of the modern Israeli Right provided an affirmation of the parallels between settler colonialism in America and Zionist settlement of Palestineâ€”in much the same way that anti-Zionist critics of Israel might argue. If settler colonialism provides a trenchant explanation for the dispossession of Palestinians, in a sense this perspective is also incomplete. In his celebrated study of colonial ambitions, Culture and Imperialism, Edward Said observed that colonization in the first instance is a material phenomenon involving the takeover and possession of land Said , At the same time, Said insisted that colonization was more than a narrow material reflex; rather, it derived from the mental universe of colonizers who reimagined the land they were about to possess as their rightful patrimony. For English colonists, the idea of land in the New World being empty played a critically important role in the imagined geography of North America. If land in the New World was in fact already possessed by the indigenous Americans whom the English encountered, then the idea of repossessing that land posed something of a moral dilemma for the colonizers coveting such property. Empty land, however, did not pose the same dilemma for the colonizer. For the English colonial mission in North America, it was essential to imagine the New World as a wasteland, empty and absent of owners. What this discourse suggested was that the right to own land as property accrued to persons using their labor to make improvements on what would otherwise be land lying empty in waste. At the same time, this discourse provided a way of verifying empirically and visually whether a particular area of the landscape was legitimately improved and therefore possessed by an owner. Land improved and thus owned had two attributes. In the first place, it was plowed and cultivated; and second, the plowed and cultivated land was enclosed by the improver with a fence or other aboveground barrier to separate it from

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plots owned by other improvers, and from unimproved land surrounding it without owners that was held in common. This discourse helped to promote the practice of enclosing unimproved plots of land in England—mostly land used as a collective resource—in order to make the land more productive. In this way, enclosure and individual rights to land as property became fused together as a strategy for improving the unimproved land lying in waste in the English countryside. In this way, cultivation and improvement were imbued with decidedly English attributes that essentially disqualified Amerindians as landowners and enabled colonizers to register claims on the land—as Winthrop had advocated. No person articulated this fusion of enclosure, improvement, and colonization more systematically than John Locke. Although Locke is often credited with devising a theory of landed property rights grounded in the improvement doctrine, this idea, as laid out in the Improvement Discourse of Common Law, pre-dated him by at least years. What Locke did that was original was to merge ideas about entitlement of land through improvement and enclosure, and notions of colonization, into a universal system of landed property rights. By the time Locke was writing, promoters of land improvement conceived of territorial landscapes in two broad categories: In this way, the impulses reshaping the English countryside with enclosed and fenced plots of privately owned land were also reconfiguring English colonial settlement in North America with a landscape of enclosed and fenced settler homesteads. Such spaces were owned, and what comes with ownership is the right to exclude. Fencing prevents encroachment onto landed property by virtue of its physical power as a material impediment to circulation and free movement across space. Both enclosure and colonial settlement drew lines—boundaries—on the landscape, and within the enclosed spaces promoters of enclosure and promoters of colonization pursued practices of exclusion enforceable through the power of the state and the law and through the power of physical barriers. In both cases, whether by means of enclosure or colonial settlement, the outcome on the landscape was the same. Enclosure and colonial settlement turned areas of the landscape into exclusionary space. In one case, the enclosed space was private individual property; in the other, the exclusionary space became white settler property. Enclosure argues that the establishment of a Jewish landscape in Palestine is part of this same lineage of creating exclusionary spaces, a lineage inclusive of colonial settler space and traceable to the early modern enclosures in England. Surprisingly, I am not aware of anyone who has likened Palestinian dispossession to the enclosures in England in this way. When Zionists from Theodor Herzl to David Ben-Gurion invoked images of a barren landscape in Palestine and described how Jewish settler-pioneers could and did redeem the land from those Palestinians who had so long neglected it, they were speaking the same language as Winthrop and other English colonists of his day. These English colonists, in turn, drew inspiration from the English common law discourse about improvement, enclosure, and rights to landed property in justifying the taking of Amerindian land. In the end, Enclosure reveals how the making of private space, the making of white space, and the making of Jewish space on territorial landscapes all spring from the same exclusionary impulses deriving from the enclosures and the appropriation of land in England. Such impulses have enabled groups of people across time and territory to proclaim: When I asked my friend and colleague Jim Rauch whether Palestinian dispossession and the English Enclosures might make a good comparison, he unhesitatingly responded that indeed they would, and one much better than my original notion. My first presentation of the concept was at the American Association of Geographers annual conference. Ghazi-Walid Falah was in the audience and commented that he had never encountered English Enclosure as an approach to Palestinian dispossession; he later invited me to revise and submit my paper to the journal he edited, *The Arab World Geographer*, where it appeared the following year *Fields*, the first official milestone in the long process that has led to this book. Forays into a *Vanishing Landscape*, if he would meet with me in Ramallah to discuss it. I was accustomed to having to explain the English Enclosures, but before I could do so, Raja was telling me about one of the most famous poets of the Enclosure period, John Clare, and admitted that he had often thought about the English Enclosures when considering the situation in Occupied Palestine. These three individuals convinced me that I had a viable, if unorthodox, project. With three intensive case studies consisting of very different literatures, Enclosure has consumed

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almost all of my time and energy during the past ten years and has gone through innumerable iterations while being read and critiqued along the way by many individuals. Some of the most insightful critiques of the various drafts came from my colleagues in the Communication Department at UCSD. Never wavering in their support of the project, they contributed mightily to this book. This book required a great deal of fieldwork, which was not possible without financial help. At a relatively early stage in this project, PARC extended to me one of the most coveted fellowships in the field of Palestine studies. I cannot be more grateful for the support PARC gave me. A fellowship from the Hellman Foundation was also instrumental in helping me launch this project in the early phases. Finally, I received critical help at a late stage in the book from the UCSD Humanities Center, which supported me as a faculty fellow in 2014 and was instrumental in organizing reviews of my book-in-progress by other fellows at the Center. Above all, I want to thank Dr. Jad Issac, who put several of his staff from the Applied Research Institute of Jerusalem at my disposal, from setting up interviews to creating maps for this book. Early on in the project, Jamal Juma oriented me to the walled landscape in Palestine and took me in his car for an afternoon and evening all around the Jerusalem, Ramallah, and Bethlehem area, pointing out and explaining to me how the landscape had changed owing to Israeli occupation. Abdul-Latif Khaled from Jayyous hosted me numerous times, and his expertise as an agricultural hydrologist provided me with enormous insights about Palestinian agriculture and the challenges facing the Palestinian rural landowner. In addition to the tangible contributions to this project made by individuals already named, many people contributed to Enclosure in ways that are less specific but no less important. Christiane Passevant and Larry Portis are two such individuals who have inspired me enormously with their travels to and interest in Palestine since the early 1980s. Once I had completed roughly two-thirds of the book, I started to look for a publisher and eventually contacted Niels Hooper at UC Press. He was intrigued from the first moment we spoke, and at his insistence I kept sending him updates of the manuscript. I am extremely grateful to Niels for his support of this project and for his tireless work in bringing it to life. Often at the end of a long book project, there is one person whose level of help and generosity rises above all the rest. For Enclosure, that person is Ellen Seiter. During the last two years, as the push to finish this project grew more intense, Ellen read draft after draft, chapter after chapter over and over again. At each step she provided invaluable suggestions for improving the text while at the same time reassuring me that the material was strong and the book important. Enclosure is appearing at an auspicious moment in time. The year marks fifty years since the state of Israel conquered the Palestinian West Bank and Gaza, territories that it controls to this day. Whether this situation will change soon is an open question. A celebrated inscription at the National Archives in Washington reminds us that in the study of human affairs, the past is prologue. There is indeed much to learn from the historical lineage that produced the dispossession still occurring today, including perhaps some insights for correcting past injustices and building a future with justice for all. As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. He by his labour does, as it were, enclose it from the common. Only the fields tended by the Native women are their property, the rest of the country lay open to any that could and would improve it. So if we leave them sufficient [land], we may lawfully take the rest. This land was empty. Show me the document that said it belonged to them [Palestinians]. Early in the trip, organizers took the group to a hilltop vista in the Palestinian East Jerusalem neighborhood of Ar-Ram, at the Jerusalem city limit, where we were able to look north into the Palestinian town of Qalandia, 1 Fields-Enclosure. The vantage point on that hilltop provided an almost perfect metaphor of the conflict, communicated through a view out onto a truly arresting geographical landscape. I was familiar with the barrier because it had become something of a news story, though few images of it even to this day appeared in the mainstream media. While I had been to the Berlin Wall when it was still standing, I had never encountered such unmitigated power conveyed so forcefully in the built environment.

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Chapter 6 : Read Microsoft Word - Herbert Offen Bibliography WEBdoc

Progress in Human Geography, XXVIII (), ; Alan R. H. Baker, History and Geography: Bridging the Divide (New York,) : xii. 2. By and large, the view about the coincidence about rural railway expansion and out-migration is based more on assertion than on systematic analysis of local communities and spatial variations over time.

These are the central questions addressed in *Geographies of England*, a pioneering exploration of the history of a fundamentally geographical concept. Six essays treating different historical periods are integrated by their common concern with two geographical questions: *Geographies of England* provides a learned and sustained examination of a theme of perennial interest. It will appeal to geographers, historians, sociologists, political scientists and all those seeking to understand the cultural composition of England today. *Bridging the Divide* Cambridge, Cambridge Studies in Historical Geography 37 Series editors: It endeavours to secure the marriage of traditional scholarship with innovative approaches to problems and to sources, aiming in this way to provide a focus for the discipline and to contribute towards its development. The series is an international forum for publication in historical geography which also promotes contact with workers in cognate disciplines. For a full list of titles in the series, please see end of book. Subject to statutory exception and to the provisions of relevant collective licensing agreements, no reproduction of any part may take place without the written permission of Cambridge University Press. Martin 3 Distressed times and areas: The geography of Internet access and e-shopping, 40 3. North-South stereotypes in Georgian England 6. Developments in between, including the Industrial Revolution, appeared puzzlingly not to have upset that fundamental pattern. More generally, the concept of a North-South divide has featured hugely in the political and popular imagination but hardly at all in studies of the historical geography of England. This book seeks to address that puzzle and to correct that neglect. We are grateful to the individual authors for participating in a workshop to discuss the issues and for engaging in this collective project. The final stages of this book have benefited immensely from the meticulous copy-editing of Jacqueline French, whose help we have warmly appreciated. By contrast, popular accounts of the changing geography of England in modern times have tended to emphasise a basic divide between North and South. To some extent, this difference in emphasis might be because the former have tended to focus upon material geographies and the latter upon imagined geographies of England. There is, therefore, a case for combining these two perspectives in an examination of both the material and the imagined geographies of England since the Norman Conquest. The central questions to be addressed in this book are: The concept of a North-South divide has surfaced in recent political debates about regional contrasts in wealth and welfare in England but aspects of the concept can be traced in literature for almost two centuries. For example, a historical account of the idea of Englishness written by an Australian, Donald Horne, identified 1 2 Alan R. In the Northern Metaphor Britain is pragmatic, empirical, calculating, Puritan, bourgeois, enterprising, adventurous, scientific, serious, and believes in struggle. Its sinful excess is a ruthless avarice, rationalised in the belief that the prime impulse in all human beings is a rational, calculating, economic self-interest. In the Southern Metaphor Britain is romantic, illogical, muddled, divinely lucky, Anglican, aristocratic, traditional, frivolous, and believes in order and tradition. Its sinful excess is a ruthless pride, rationalised in the belief that men are born to serve. Distrusting of historical scholarship, and doubting the reliability of fragmentary historical evidence, Bainbridge preferred to call partially upon literature but principally upon the memories of six families – three from the North and three from the South – to testify to the character of the concept. Two more academic accounts of the North-South divide were published in by professional geographers: David Smith explored in his book *North and South* what he saw as a growing economic, social and political divide in Britain since the end of the Second World War; and Jim Lewis and Alan Townsend edited a collection of eight essays on regional change in Britain during the s, under the general title *The North-South Divide*. More recently, Helen M. Jewell has provided a scholarly, historical examination of one aspect of this duality in her

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book *The North-South Divide: The Origins of Northern Consciousness in England*. But it is a history neglected by geographers. Richard Lawton and Colin Pooley rightly emphasised the persistence of regional cultures in their historical geography of Britain between and but they said nothing about any North-South divide. Material and imagined geographies of England 3 The concept of a North-South divide in England will be approached in this present book in two ways. This involves describing and explaining the geography of England in terms of the broad, regional differences in, for example, its population, economy, society, culture or landscape. Such studies are reconstructions undertaken by observers with historical hindsight using evidence of a variety of kinds from different historical periods. Emphasis will be placed on the economic contrasts between North and South, because they have constituted such an important component of the concept, but appropriate attention will also be paid to demographic, social, political and cultural characteristics such as language and religion. The second approach is that of historical geoscopy, of reconstructing the geographical ideas, the geographical imaginations, of peoples in the past. Here the book draws upon a wide range of economic, social, political and cultural sources, which differ from period to period. Geographical conceptions in both popular and elitist culture are derived from literary sources, such as topographies, newspapers and novels; from graphical sources, such as maps and paintings; and from statistical sources, such as censuses and surveys. Our book focuses on the North-South divide in England, because it is to England that the concept has been most specifically applied. But, where appropriate, reference will be made to that division within the broader context of Great Britain or the United Kingdom. The six substantive essays, while treating different historical periods, are integrated by their common concern with two fundamentally geographical questions: Of course, there is a certain arbitrariness about the time periods selected for study – the periodisation of history, like the regionalisation of geography, is as much art as science and often more so. The periods chosen provide a framework, a historical grid, through which to examine the material character and the imagined content of the North-South divide. Unusually, a modified retrogressive approach has been adopted. This approach has been adopted in part because the concept of a North-South divide in England is undoubtedly of popular and political significance today and it has enabled our contributors to ask in turn how significant the divide was both in material terms and in imagination 4 Alan R. Baker and Mark Billinge in a series of increasingly remote historical periods. A retrogressive approach has been adopted additionally because it has permitted contributors to proceed from the better known to the less-well known, from the better understood to the less-well understood, aspects of the North-South divide. Discussion within each chapter, however, is not necessarily chronological: Few geographical concepts have become deeply embedded in popular and political culture. While the idea of a North-South divide in England undoubtedly has deep historical roots, the existence or non-existence of such a divide in reality has become a significant geographical component of popular culture and of political discourse especially in post-war Britain. As debates about devolution, about the possibility of regional assemblies in England and about geographical inequalities in work and welfare become more pressing, claims to the legitimacy of more localised autonomy will surely seek to draw upon the histories and cultural identities of localities and regions within England. The concept of a North-South divide thus has both contemporary importance and historical significance. The essays presented here endeavour collectively to reveal that dual role but they do so in individually distinctive ways. Discussion of their common threads is best deferred until the essays have been read, but their singular contributions may usefully be highlighted at this stage. Six essays During the last quarter of the twentieth century and through to the present day, the North-South divide in British social and economic life became a prominent topic of political, academic and popular discourse. Not only has debate raged about the existence and significance of the divide, but this has also provoked discussion of its history, origins and evolution. He does use some empirical evidence to argue the case for a divide marshalling information on regional GDP growth, employment, class, incomes, health and social welfare, but he accepts that the basic facts and figures relating to the issue have already been assembled elsewhere. Why did a distinctive North-South divide – both material and imagined, both economic-political and sociocultural – re emerge so prominently from the

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mids onwards? Why has it proved to be such a contentious issue? Why does the divide matter? While the process of post-industrialisation can arguably be traced back to the 1950s, it was not until the late 1970s that it began to be evident in terms of its geographical consequences. Martin argues that, like earlier phases of British capitalism, the upheavals and transformations of the past quarter-century have been inherently uneven geographically, in both form and impact. The main brunt of de-industrialisation since the 1970s has been borne by the old industrial urban regions of the north of England, Wales and Scotland but also the Birmingham and London conurbations, where it has undermined not just the economic bases of those areas – with serious consequential effects on employment and incomes – but also their associated industrial cultures, social networks and traditions. In contrast, the growth of the post-industrial economy, with its different social structures and cultural politics, has developed disproportionately in south-east England including London. Thus, while on the one hand the Thatcher governments persistently denied that a North–South divide existed, on the other the South was repeatedly used ideologically as the model of a modern, post-industrial society for Britain as a whole. This portrayal, Martin contends, whilst rooted to a large degree in stark socio-economic realities – a prosperous south-east and a lagging rest of England, Wales and Scotland – was also founded on, and has served to reproduce, two key structural aspects of the divide. This London-based nexus has been playing an instrumental role in shaping the geography of capital accumulation in post-industrial Britain. For the Tories, this was less of a problem, since the south of England has long been their main socio-spatial heartland. Baker and Mark Billinge Labour government, however, it meant abandoning the old industrial values of its socio-spatial heartlands in northern Britain in order to appeal to those of the service-dominated south. In this sense, Martin suggests, since the late 1970s, and unlike earlier decades, the north–south geography of sociopolitical legitimation has correlated closely with the north–south geography of economic accumulation. Notwithstanding their importance, however, these other dimensions of economic, social and political disparity do not undermine the existence or significance of the basic North–South divide. In the final part of his essay, Martin turns to an examination of some of the tensions generated by these uneven geographies of post-industrial Britain at the end of the twentieth century. He argues that the continued concentration of economic growth, wealth, power and population in the south and east of England relative to the north and west, has not only generated negative effects there for example, congestion, rising house costs and environmental pressures, but poses problems for the running of the national economy. Meanwhile the Labour government denied the existence of a divide. The policy response has not been so much one of seeking to promote growth in the north, or deliberately redistributing wealth and prosperity northwards from the south, in order to close the divide, but rather a strategy of political devolution in the case of Scotland and Wales, and regional policy devolution to new Regional Development Agencies in the case of the English regions. At the same time, the government is pushing through plans to allow the building of an additional one million homes in the south of England by 2016 in order to accommodate and maintain economic growth there. Martin opines that, in the early years of the twenty-first century, there are few signs that the North–South divide, whether material or imagined, will disappear. Dorling is convinced that a line from the Severn to the Wash delineates a metaphorical cliff between North and South, a cliff which he claims was at its steepest in the 1950s and 1960s. This conviction is based not on the views of writers and commentators from that period but on tabular and geographical analysis of its statistics and their interpretation with the benefit of historical hindsight. In order to identify the North–South divide c. 1950. Massaging the earlier data in that manner and comparing the c. 1950. Given that contemporary observations of the North–South divide were either made or interpreted by an intellectual elite, Dorling essays a more systematic discussion of how the divide might have been experienced and then expressed by the public at large in voting behaviour. His examination of voting patterns in ten general elections between 1951 and 1997 leads him to conclude that, from the point of view of political expression, there were no stark regional divides, and that during this period support for the Conservatives strengthened in the North while that for Labour weakened. He claims that voting behaviour depicted local rather than regional patterns. The pattern of voting behaviour did not, Dorling argues, show evidence of a

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North-South divide and, he implies, it must therefore have been of little consequence to, or in the consciousness of, voters. In his concluding remarks, Dorling acknowledges that local and regional planning came to be much debated during the 1970s and 1980s but he claims that the North-South divide of the 1970s and 1980s was itself narrowing during those decades and only came to be fully recognised later. Unable to find convincing verbal testimony to a contemporary recognition of a North-South divide in that earlier period, Dorling is nonetheless sure from his handling of numerical data from the period that a highly significant divide did indeed then exist. As Dorling puts it, we find what we are looking for. A central assumption in discussions of a North-South divide in the modern period has been the rise and fall of the North as an industrial region: Philip Howell Chapter 4 examines the myths and realities of a North-South divide in what he claims has to be considered a crucial 18th-19th century period after the achievements of the first industrial revolution but before the acknowledged era of British industrial failure. He accepts that caution is necessary about such easy periodisations, not least because although industrialisation must be viewed as being central to any assessment of the North-South divide, regional divisions are a complex admixture of material and discursive realities. Howell begins by discussing the various attempts by revisionist historians to downgrade the impact of industrialisation in the nineteenth and early-twentieth centuries, to trace the persistence of a London and south-east dominated service and commercial economy throughout this period, and also thus to identify the symptoms of economic decline as early as the 1830s. Howell notes that the conclusions of the new economic history for the idea of a North-South divide are at best ambiguous:

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Chapter 7 : Dominic Winter Auctioneers by Jamm Design Ltd - Issuu

Progress in Human Geography, XXVIII (), ; Alan R. H. Baker, History and Geography: Bridging the Divide (New York,) : xii. 56 | S C H W A R T Z, G R E G O R Y, A N D T H A M S O N I N role of railways in restructuring rural economies, and shifts in re- gional economic inequalities.

He is the au- thor of, with Paul S. Cobb, *The Railways of Great Britain: An Historical Atlas* Shepperton, ; orig. Skinner for allowing use of his gis data on French population within cantonal boundaries; and the family of Denitsa Tilkidjiev, who was tragically killed in an automobile accident, in memory of her indispens- able work as a research assistant while a student at Mount Holyoke College. Such enthusiasmâ€”quaint perhaps to modern earsâ€”takes us back to the heroic phase of steam locomotion and iron roads, to the marvel of steam and speed. The better to appreciate that era, histo- rians need to revisit not only the archives but also the territory of historical geography. For French historians, this directive means returning to the methods of Bloch and Braudel, which combined history and geography in comparative perspective. Yet some of us would stubbornly concur. In contrast to studies of railway policy and economic change that focus on the nation as a whole, we examine national patterns in relation to re- gional and local differences, the better to describe uneven eco- nomic, demographic, and cultural change across time and geo- graphical space. For the spatial turn in social science, see Michael Goodchild et al. With three or four notable exceptions, articles published since show a remarkable lack of geographical analysis or even geographical interest. Baker, *History and Geography: Bridging the Divide* New York, Finally, whereas previous studies tend to concentrate on one or another aspect of the storyâ€”be it railways, demography, agricul- ture, or economic developmentâ€”the aim in this article is to bring these aspects together and illuminate the interconnections among them. At the regional and local scale, we question the commonly held view that the coincidence of railway expansion into the coun- tryside and increasing rural out-migration is evidence that railways accelerated rural depopulation and hastened the decline of rural communities. This article offers a different interpretation, one that a few scholars have mentioned, but none have pursued. Rather than hollowing out the village economy, the transformative effects of railway transportation arguably gave rural communities a sec- ond chance at stability or limited growth and opened new cultural horizons. Consequently, rural communities with ready access to rail service might have enjoyed an economic revi- talization, at least temporarily, that slowed the pace of rural depop- ulation. In this respect, it mimics the perspective of economic historians who focus on the national aggregateâ€”the effects of railways on economic growth, modernization, and agriculture overallâ€”with little or no attention to the temporal geography of regional and local variations. In addition, the increased cir- culation of newspapers and mail made rural inhabitants aware of events and jobs beyond the sound of the village bell. Scholars have tested his claim in different European countries with varying re- sults. Jeremy Atack et al. In her classic study of Britain in the late twentieth century, *Spatial Divi- sions of Labour: Formed by layers of past investment and the spatial divi- sion of labor that such investment produced, placesâ€”whether industrial, agrarian, or administrative in historical characterâ€” continue to shape and constrain their own diverse paths of devel- opment. These structural determinants, however, need not be decisive. Political actions can intervene to modify historically con- ditioned spatial relations. Space and place have contingent trajec- tories, always undergoing material reconstruction and cultural rep- resentation. Railways altered economic relations and cultural environments, often determining the livelihoods of urban and rural inhabitants. Railway scheduling even changed the perception of time, break- ing it down to minutes and seconds; a minute late was enough to miss a train. Cities and Regions in Transition: So far as speed was concerned, in the early nineteenth cen- tury, horse-drawn coaches were thought remarkable to reach Ed- inburgh from London in sixty-nine hours. By the s, the same trip took only ten hours by train. In Britain, the early, explo- sive growth of the rail system during the s and early s was followed by a second round of brisk expansion during the s and a more gradual pace of growth afterward. In France, steady advance in railway*

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construction was the rule. Turning upward in the mids, the pace of expansion picked up and sustained itself from the s to the early s, with a noticeable break during the Franco-Prussian War. Thereafter, growth subsided during the industrial and agrarian contractions of the s and early s. By the end of the century, the two rail systems were converging both in terms of the length of their main lines in operation and the density of railways per population see Figure 1. By then, the French tortoise appeared to be closing on the British hare. Parliament also rejected schemes that met with determined resistance, such as the plan to extend a line in the scenic Lake District that preservationists opposed in . A pioneering work on the cultural changes associated with the railway age is Wolfgang Schivelbusch, *The Railway Journey: Nevertheless, all of the British railways were constructed and owned by privately owned joint-stock companies. For good accounts of the roles of Parliament and the British state with regard to railways, see Frederick S. Williams, Our Iron Roads: Their History, Construction and Administration* London, ; orig. *The System and Its Working* Leicester, , 61. By , England and Wales had approximately 4, rail stations in operation, and relatively few of the registration districts lacked a rail connection of some sort see Figure 2. In parishes, the cells making up the districts, those endowed with rail stations early in the process of expansion, typically saw their populations increase. Cobb, *Railways of Great Britain: A Historical Atlas* Shepperton, ; orig. Prominent in this respect were the upland regions in the northwest, comprising the Lake District and mining areas near the border with Scotland. In the southwest, new lines negotiated steeper terrain in Devon and Cornwall. Even more striking developments were underway in Wales. To a lesser degree, the agrarian regions of Central Wales were drawn into the expanding rail network as well, beginning in the s. From onward, however, the French state largely shaped the national system. At the outset, all of the rail lines conceded to private companies led to Paris, forming a radial network connecting the capital with major ports and economically important regions. Only in the s did lateral lines with east-west linkages begin to appear see Figure 4. In , the French state started to encourage investment in private rail companies by guaranteeing an attractive rate of return, virtually eliminating risk for investors holding stock in lines authorized by the government. At the end of the s, after its defeat by Prussia in and the bloody repression of the Paris Commune in the same year, the liberal Third Republic committed itself to an enormous expansion of railways as a vital step toward modernizing its large but stagnating rural economy. Meanwhile, the secondary network gradually came into operation. After a slow start during the s and s, it grew rapidly from to World War I, after which it peaked at 20, km in . Indeed, the political calculus behind this expansion is worth emphasizing. The government, prompted by pressure from regional and local interests where rail service was scant or nonexistent, likely recognized that the main network then in service had aggravated disparities among various regions of France, favoring the north and northeast especially over the Midi south. In the democratizing Third Republic, no region was to be left behind. The disparities remaining during the s stand out when a geostatistical technique is used to identify clusters of two kinds cantons that enjoyed little or no proximate access to rail service, as indicated by rail-line density, and those with uncommonly high levels of service. Bordeaux, Toulouse, Montpellier, Marseille, and Lyon in the Midi were exceptionally well served by rail as hubs for the transport of mass-market wines and perishable fruits and vegetables to large urban markets in Paris and the north. Aside from the Paris region, the largest geographical cluster of rail service, not surprisingly, was located in the agglomeration of industry and highly productive agriculture centered on the cities of Lille and Calais. Before the s, when such technological improvements as steel rails, more powerful locomotives, and effective coupling systems took hold, the hilly and mountainous regions of the Massif Central, Pyrenees, and Alps were deemed all but inaccessible to steam-powered locomotion. In the southern Alps, things began to change in with the opening of a line from Marseille to Gap. Mapping the spatial statistic called Local Index of Spatial Autocorrelation highlights regional disparities between contiguous areas where rail service was uncommonly dense shaded gray and those where it was virtually nonexistent areas in black. The geography of disadvantage corresponds somewhat with the geography of sharecropping that was prevalent in parts of the west and southwest. Hence, in , clusters of upland cantons in the south and in the Alps still lagged well behind the developing northeast,

west, and southwest in the transport revolution. These disparities in railway development were what the Freycinet program was intended to reduce see Figure 7. Despite the opening of lines in Brittany during the 1850s and 1860s, Caron, *Histoire des chemins de fer*, 1987, suggests that reliable service in many parts of the peninsula was well established only in the south. Price, *Modernization*, 1986, concludes that railways, even after the Freycinet plan came into being, diminished rural isolation but aggravated pre-existing economic inequalities among rural regions. Caron, *Histoire des chemins de fer*, 1987, argues that the old disparities between the rich northeast and the poor south were attenuated and that some of the poorest regions caught up. In well-served areas, rail transport tended to stimulate commerce, extractive industries, and agriculture, depending upon their mix of endowments. There, de-industrialization, in conjunction with the rise of viticulture and the attendant risks of monoculture—and the phylloxera epidemic in particular—comprised but one of many variants in the shifting spatial political economy associated with railway expansion. In agriculture, the transport revolution increased competition at the international level, especially in wheat. Beginning in the 1840s, the arrival in European markets of vast quantities of cheaper wheat from the United States saw prices tumble in Britain, France, and Germany. With farm costs remaining stable or rising, and with a series of poor harvests striking British and French cereal farmers, agriculture fell into a long depression from c. 1845. In this sense, what railways—and steamships—gave with one hand they often took away years later with the other, forcing even favored communities to adapt to changing market conditions. Prothero Lord Ernle in *English Farming Past and Present* (London, 1908) no longer seems as generalized and stark in the light of later research, beginning with T. Rail transport that reached into remote areas opened a variety of new economic opportunities. Coal and other natural resources in previously inaccessible areas—the stone quarries of Leicestershire, the slate quarries of northern Wales, and the lead mines of Shropshire and Central Wales, for example—were now brought into production. In the eastern Midlands, railways revitalized the mining of iron ore and led to the establishment of smaller centers of iron production in rural Northampton as the larger and older sites in Staffordshire and Derbyshire faced the exhaustion of local ores. By the 1870s, thanks to the speed and lowered cost of rail transport, the trade in perishable food was rapidly expanding into more distant regions to meet the rising demand in growing cities. Fresh vegetables, such as peas from Essex and strawberries from Hampshire, found their way to London tables, as did meat from as far away as Scotland. After the depression worsened in the 1850s, a modest recovery took hold in the 1860s. In wheat farming—the sector most and most differentiated declining crop production from stable or rising stock raising. Meanwhile, some farmers successfully adapted to the new market conditions through stock raising and the fresh-meat trade, both of which continued to grow; others shifted to dairy farming in response to the rising urban demand for butter and especially fresh milk see Figure 9. By the late 1850s, more than a decade before modern refrigeration came into general use, fresh milk from as far as Dorset, Wiltshire, and Somerset helped to supply the booming London market, a trade further augmented in the 1860s and 1870s by the increasing number of dairy farms in the West Country Dorset, Devon, and Gloucestershire and in western Wales. Similarly, in the north, railways enabled Yorkshire farmers to sell their milk in Leeds, Newcastle, and Liverpool. The production of cereals favored an increase in large farming units that, unlike family farms, utilized hired labor and entailed substantial capital. In the second half of the century, however, family or peasant farming expanded, and large farming declined as the growth of stock raising outpaced the growth of cereals in response to a rising demand for meat and dairy products and declining prices for wheat. More intense in some regions than in others, this general transformation entailed a major change in land use: By 1870, 66 percent of agricultural land was devoted to pasture and animal husbandry and 34 percent to wheat and other crops—the reverse of the proportions in 1800 and much more extensive than the shift from arable to grassland in England and Wales. Indeed, by 1870, the growing productivity of southern agriculture surpassed the northern rate, bringing about a convergence in yields and total agrarian output per worker. The vegetable and fruit gardens established in Marseilles and Perpignan before the 1850s greatly expanded after the arrival of railways. In 1858, for example, the Paris—Lyon—Mediterranean Rail Company opened a successful high-speed express service to transport

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Chapter 8 : blog.quintoapp.com: Sitemap

Geographies of architecture and landscape The origin of modern geography's scholarly concern with architectural form and the cultural landscape is generally traced to the work of North American cultural geographers in the inter-war years.

She has published a number of chapters and articles on issues relating to the transportation of Indian convicts overseas, and the monograph *Convicts in the Indian Ocean: Transportation from South Asia to Mauritius*, 1953 Macmillan. She is currently writing about colonial interventions on Indian convict bodies, and will publish *Legible Bodies*. She is the author of *Purity and Pollution: Historical and Cultural Studies* Routledge. Ethan Blue is a doctoral candidate in history at the University of Texas at Austin. He is writing a dissertation on the cultures of punishment in Texas and California in the 1800s and 1900s. She is currently completing a monograph on public health in nineteenth-century Japan. Harriet Deacon has worked extensively on the history of exclusionary institutions like prisons and leprosy or mental hospitals since 1980. Her other interests include the history of nursing, private practice and midwifery at the Cape in the early nineteenth century, technology and history, and heritage in post-apartheid South Africa. She has published on the relationship between memory and identity in Palestinian refugee camps. Her current research, initiated and supervised by the RSC, is on the impact of prolonged conflict and displacement on Sahrawi refugee children. His principal research interests are in criminal justice history and his books include *Punishment in Australian Society* Oxford University Press, and *When Police Unionise*. Paloma Gay y Blasco is a British-trained Spanish anthropologist. Her first book, a feminist analysis of Gypsy life in Madrid, came out in 2000. She is currently preparing her second book on Gypsies and a co-authored monograph on 19th-century anthropology. Research for this work was supported by the National Endowment for the Humanities and the National Science Foundation. She has authored several books and numerous articles in criminal justice history and is the editor of *Qualities of Mercy*. She has published several articles on the management, marketing and practice of prison history tourism at Alcatraz, Port Arthur and Robben Island. Acknowledgements The editors wish to thank the contributors for their insights, expertise and commitment to the project. This support allowed us to bring the contributors together for a public symposium and a workshop at the University of Toronto in June 2008. Our thanks also go to Bryan Hogeveen and Mickey Cirak, who were valuable assistants prior to and during the symposium, and to Allyson Lunny, who provided her copy-editing skills. In its earliest guise the introduction was delivered to the History Department at the University of Sydney. We extend our thanks to the seminar participants whose questions helped to sharpen our focus. We are especially grateful for the detailed critical comments we received from our friends and colleagues: The contributors, and Ethan Blue in particular, provided constructive feedback on the introduction after the workshop. Finally we wish to thank Joe Whiting, Vanessa Winch and Yeliz Ali at Routledge for their assistance in bringing this collection to fruition. Over this period state agencies and expert authorities refined their efforts to classify and coercively segregate people deemed to be undesirable or dangerous. Isolation and exclusion are issues that have inspired a rich tradition of scholarship particularly in sociological and anthropological literature, which examines rituals of inclusion and exclusion, as well as the drawing, maintenance and policing of boundaries between the desirable and undesirable. First the chapters concentrate on coercive and legally sanctioned exclusionary strategies as well as the official and unofficial tactics of segregation within places of mandated isolation. Second, the essays focus on the ways in which a range of modern states have implemented and justified multiple means of isolation over the last two centuries. The political and cultural history of this period raises a number of questions about coercive exclusion. Why has spatial isolation been such a persistent strategy for the management of problem populations in liberal and non-liberal nations, in colonial and post-colonial states? What do places of coerced confinement mean for the authorities that build them and fund them, and for the communities in whose name they are maintained? Finally, how have the isolated themselves reconstituted places of exclusion through contestation and resistance? Practices of exclusion emerged well before the modern period, and are far from limited to Western

cultures, as historians and anthropologists have documented. Nevertheless, the postEnlightenment era was a watershed. Over the nineteenth and twentieth centuries definitively modern institutions of confinement emerged: Furthermore it requires analysing practices meant to punish and segregate, as well as techniques designed to cure and reintegrate in places of isolation. This is what the articles in this collection do: This introductory chapter works at two levels. First, it sets out the political and philosophical context in which practices of exclusions operated in modern polities, and liberal democracies in particular. Second, it shows how the essays in this collection instantiate and elaborate this connection. Isolation, modernity and liberalism What separates moderns from their earlier counterparts or postmodern inheritors is not the impulse to classify and order, but the expectation, will and concerted attempt to order everything. Alongside the codification and expansion of rights and freedoms in the modern period, liberal democratic states funded more and different ways to isolate people considered a danger to themselves or to others. Historians of punishment have established that innovations in exclusionary practices and the proliferation of places of isolation occurred in the nation-states where political philosophies of democratic rights and freedoms first emerged. As government agencies assumed responsibility over sectors of life such as education and health, previously the responsibility of families, charities or parishes, isolation was not an aberration from liberal governance but central to its internal logic. While medical and penal historiography rarely intersect, historical practices of correctionalism within prisons and the punitiveness of medical isolation in modern democracies are often difficult to distinguish. Coerced exclusion is intricately connected with modernity, with citizenship, with territory, with biopolitical governance of national, colonial and postcolonial populations. In liberal polities this socio-political ordering impulse was tied to the differential distribution of rights: How were these governing objectives balanced and implemented, not only in the West but in those parts of the globe that fell under its expansionist desires in the nineteenth and twentieth centuries? Political theorists note that from its origins, liberalism allowed for despotic rule over individuals and sub-populations deemed to be inadequate or irresponsible, thus either wilfully or not, forfeiting the rights of the liberal subject. Hybrid practices of exclusion evolved in places with their own cultures of punishment and cure and their own histories of isolation techniques. To connect isolation strategies under liberal and totalitarian regimes is not to deny significant distinctions between authoritarian and democratic rule, between different modes of isolation, and between distinct rationales and objects of exclusion. Retaining its revolutionary heritage, liberalism provides a language of protest, understood and accessible to the excluded and their champions. Historical evidence of formal legal appeals, not to mention humble petitions, confirms the capacity of classical liberal language to contest the legitimacy of forced confinement, if not to liberate those confined against their will. Protection, punishment, prevention, cure, correction, restoration and purification were rationales that underwrote the invention and elaboration of exclusionary practices in the nineteenth and twentieth centuries. The slippage between seemingly contradictory rationales and their practical inseparabilityâ€”conceptually, architecturally, administratively, historicallyâ€”largely accounts for the repeated use and re-invention of coerced exclusion and isolation. Many different kinds of populations. It is precisely this clustering and often conflation of vulnerability and danger which drew such intense intervention from the paternal state. While protective rationales were expounded with vigour in the nineteenth and early twentieth centuries, an older rationaleâ€”punishmentâ€”was refigured according to utilitarian theories and humanitarian principles. While there is no inherent or automatic relation between punishment and incarceration, as penal historians have clearly shown,³⁰ the prison as a site of punishment was a penal innovation that developed haltingly over the late eighteenth and early nineteenth centuries. Beginning in European metropolises, then expanding to colonial centres, the penitentiary became the iconic image of state-imposed exclusion. Over many cultures and eras, on both religious and medical grounds, people suffering from leprosy were the objects of elaborate rituals of exclusion. In this collection Burns contrasts early modern Japanese segregation of the leper with the more total modern systems imported from Western medicine and public health. Partly as a result there was a trend by the later twentieth century away from confinement strategies towards population-level risk-based strategies of

prevention. A parallel transition occurred in regard to the confinement of the mentally ill. The mid nineteenth-century movement in favour of insane asylums turned on a change from a custodial to a therapeutic rationale. As Finnane shows in his chapter, leading nineteenth- and early twentieth-century psychiatrists hoped to rehabilitate the insane to a state of normalcy compatible with their release: Beyond madness and poverty one can see a process of normalization. Even the populations banished to the most impermeable and separate places of isolation are still imagined as belonging in one way or another to the community that isolated them. This is true of most of the modern places of isolation discussed in this book: Attempts at re-education, correction and reform, of course, frequently fail, in part because of conflicting exclusionary rationales. The paradox of segregation and isolation on the ground of difference, with the intention of making-the-same is dealt with from several fresh angles in this volume. Gay y Blasco discusses the forced relocation and concentration of Roma on the ground of ethnic difference, and then their assimilative education in Spanish urban centres. Although distinct in many ways, the practices undertaken in disparate places of isolation shared significant features. One that stands out is the ubiquity of disease metaphors in liberal languages of isolation. What lingers into the early twenty-first century, in places such as refugee camps, is a reified language of purity and integrity, contamination, contact and contagion. Although historians are drawn to trace shifts over time, what often characterises places of isolation is the co-existence and awkward fit of multiple carceral objectives. Analysing this tendency requires charting rationales synchronically as well as chronologically. For example, isolation in a quarantine station in the late nineteenth century was simultaneously preventive, protective and therapeutic. Or, from the point of view of policy-makers, a reserve for indigenous people in the early twentieth century was both a racially purifying strategy and a strategy that ostensibly protected the indigenous community. And, of course, the same institution or practice has entirely contradictory significance for the communities who isolate and the communities who are isolated. The refugee camp or the indigenous reserve, for example, might be protective from the perspective of the government agency, but illegitimately custodial and punitive from the perspective of those confined. For indigenous people or refugees, it might also be simultaneously a desirable space-of-belonging and an undesirable, entirely unchosen space-of-punishment and restriction. Examination of the crossover between the penal and the medical, between punishment, protection and prevention, between means, ends and effects, is what drives this book. In such cases, punishment was a means to keep order within the isolating institution, rather than being the governing rationale for exclusion. The capacity of exclusionary practices to hold several meanings at once has made isolation a flexible and effective technique for the management of populations over the modern period. While the aim to protect or improve officially justified coercive exclusion, unspeakable rationales, which cut right across liberal principles of freedom, also governed institutions and places of isolation. Thus while the placement of indigenous peoples on reserves protected them from unscrupulous colonials, for instance, the seizure of commercially valuable ancestral land could not justify their confinement. Similarly, forms of isolation and forced modes of treatment within liberal political cultures might render incarceration plausible and tolerable for one sub-population, but entirely intolerable for other sub-populations for example, distinctions in the placement and treatment of Aboriginal and white lepers. So far-reaching was this ambition that modern nations reinvented old forms of isolation and sought out new sites and institutions in order to fulfil it. Places of exclusion Institutional and non-institutional practices of isolation derive their meanings from the geography and social use of sites. They involve place-making—the rendering of certain spaces into undesirable zones of exclusion, or into enclosed sites of confinement and incarceration. The spatiality of isolation is a critical theme in this collection. Drawing on work in cultural geography and adding historical specificity to it,³⁹ this collection examines how sites of isolation derive their meanings from their physical features such as islands or wastelands, while exclusionary practices impose new meanings on spaces by design. The erection of buildings, compounds and barriers provides visible evidence of exclusion, but within those sites elaborate internal systems of partitioning produce interior forms of segregation. Natural geographies have always inspired the planning of exclusionary sites. In the modern period isolation experts combined new architectural styles with geographical features in

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order to reinforce rationales of exclusion. The integration of natural and culturally produced geographies rendered places as isolated. Where the rationale of isolation was punitive—convict colonies, for example—state authorities worked to make places harsh and undesirable in order to deter. While this effect was achieved primarily through the deprivation of liberty itself, as the main form of punishment in the modern period, it was compounded by physical and geographical isolation, frequently involving displacement to a world almost unimaginably far away.