Imaginations and Processes of Spatialization under the Global Condition

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ABSTRACTS

KEY NOTE

Derek Gregory:
Other Wars Imagined: Visuality, spatiality and corpography

When Samuel Hynes wrote his classic account of “A War Imagined”, he identified two ways in which the First World War transformed English (and by implication European) culture. First, the emergence of a new visual field disclosed military violence in selective but none the less shocking ways: the half-tone block allowed photographs to be printed in newspapers, and cinema provided an even more vivid rendering of industrialised violence. Second, the new dislocation of time and space was epitomized in what Hynes called “the death of landscape”—the “annihilation of Nature” and the monstrous appearance of “anti-landscape”—and the substitution of abstract, “de-rationalized and de-familiarized” spaces of pulverized geometries. This presentation explores the implications of Hynes’s views for the imaginative geographies of later modern war. Less concerned with representation—with images as mirrors of military violence—I focus on performative effects and, in the company of Judith Butler, consider the ways in which imaginative geographies enter into the very conduct of war. The visual technologies are different, so I pay close attention to the digital production of targets and to counter-geographies that fill these spaces with ordinary men, women, and children. The formation of this counter-public sphere is contested—propaganda has never been more aggressive in its deformations—and so I also examine the implications of a “post-truth regime” for critical thought and action. But the spaces of military and paramilitary violence are different too—no longer abstract and linear—and I suggest some of the ways in which an embodied corpography can subvert the cartographic imaginaries of previous modern wars. This critical manoeuvre also has vital implications for international humanitarian law and the constitution of war zones as what, not following Giorgio Agamben, I treat as spaces of exception. Throughout, I draw on examples from my research on Afghanistan, Gaza, Iraq, and Syria.
PANEL 1
IMAGINING THE WORLD: CARTOGRAPHY, THE ARTS AND CULTURAL PRACTICES

How spatial imaginations of “the world” have become powerful enough to shape political and cultural practices of actors in different world regions to participate in this global order, and how these imaginations have emerged as powerful instruments to enforce such projects are results of a tense and uneven encounter of scholars, artists, entrepreneurs, and politicians — each with unequal resources. Particularly in moments of crisis — of an imperial project, in the context of nation-building, or when world orders are shifting — an intensified multiplication of and experimentation with old and new imaginations becomes apparent, resulting in efforts by artistic and scholarly actors to make sense of and reduce this complexity again.

Based on expertise in cultural history, art history, and the history of cartography, the first panel addresses the question how the world as well as visions of an imperial or international order have been imagined and performed in the works of cartographers, artists, religious actors, and cultural entrepreneurs. Spanning a historical frame from the late 18th century to the present, the contributions trace how the world’s divisions, modes of interconnectedness, territoriality and empire as hegemonic spatial formats, narratives of belonging, and relations between centre and periphery as well as frontiers and borders have been articulated in modern mass culture, imperial politics, artistic networks, and academic projects. Zooming in on Weimar Germany, imperial and post-imperial France, 20th-century China, colonial India, as well as international networks of scholars and artists through the 19th and 20th century, the panel follows transnational and transregional circulation of imaginations, their local translations, as well as their unfolding in global networks. Looking at metropolitan as well as subaltern stakeholders, the papers combine different levels of analysis from the local to the national and global, and discuss how actors with unequal resources have continuously struggled to challenge dominant imaginations of global order.

Maren Möhring (Leipzig):
The “world under one roof”: Arranging and performing “the world” in the entertainment complex “Haus Vaterland” in Berlin

In 1928, a consortium headed by the internationally renowned wine merchant Kempinksi opened up a huge entertainment complex at the Potsdamer Platz in Berlin. The complex consisted not only of a cinema and ballroom, but also of several themed restaurants — among them a Spanish bodega, a Japanese tea room, a “Wild West bar” and a Viennese wine tavern. “Haus Vaterland” — despite its patriotic name — promised to assemble the “world under one roof” and in this sense borrowed from the World’s Fair imaginaries. In my paper, I will focus, first, on the spatial arrangement within the complex: How were the different restaurants and their geographical references organized? Which places were located in the centre, which on the margins, and
which places were completely left out? Second, investigating how “the world” was arranged and performed in one of the most prominent places of public entertainment in Weimar Germany helps us to better understand how knowledge and imaginations about “the world” were produced and circulated, not only within in Germany but also in a transnational manner. At the heart of the geographical imaginations offered to visitors at the “Haus Vaterland” were standardization processes that played an important role in the production of modern mass culture and were essential to make spatial imaginaries travel across borders.

Elize Mazadiego (Leuven):
Conceptual cartography: Charting conceptual art’s global imaginary

This paper will address the interface between Conceptual art’s spatial imagination in the late 1960s–1970s and the ways in which artists employed a cartographic language as a process and production of space-making. Conceptual art is broadly considered a movement that accelerated the processes of internationalism in the 1960s and 1970s. Early proponents of Conceptual art differed from preceding generations of artists in their aspiration to connect individuals and ideas beyond geographic expanses. Conceptual art’s reductive quality of the art object into dematerialized forms of ideas, information, communication, and circulation mobilized a vision to transcend spatial and geographic boundaries and configure a global network of artists and work. Artists differentiated existing forms of the international through the conceptualist artwork’s capacity to further expand and decentralize art’s traditional topography. In 1999, the exhibition Global Conceptualism affirmed this ambition, presenting a global panorama of Conceptual art with multiple centres and points of origin, thereby challenging the geographic hierarchy of centre-periphery.

This paper will examine Conceptual art’s projections of “international” and “decentering” through a number of practices and artworks as case studies. Cartography is a defining feature in many Conceptualist artworks, from Douglas Huebler’s maps that chart journeys with a felt pen on ordinary topographical road maps to Felipe Ehrenberg’s Tube-O-Nauts Travels, which document the artist’s continuous journey on London’s Underground over seventeen hours with diagrams on subway maps. Beyond mapping, spatial production also took the form of international networks and transnational interactions, which were incorporated into conceptual works themselves. Much of the literature on such works focus on their apparent aesthetic of abstract spatiality; this paper considers what were Conceptual art’s implications in the making of “decentred”, “networked”, and “transnational” spatialities? What were these artworks’ potential to critically rethink concrete geographic relations or encode new spatial regimes? What is the productive power their geographical inquiry carries? How did this work shift the historical narrative from modern to global contemporary?
Pierre Cherrier (Leipzig):
From the principle of terrestrial unity to the world system: Imagining the world in French atlases and textbooks

The map of the world is a complex object. It’s not just a representation of the physical reality of our planet. It is an object that is thought out, constructed, and imagined by the individuals and societies that produce it. Maps represent a portion of terrestrial space and can be used as a tool to analyze space. Since the birth of French geography at the end of the 19th century, geographers have tried to describe the world. From the principle of the terrestrial unity of Vidal de la Blache, which conceives the earth as a single and united whole, where all parts of the world come into contact and isolation is an anomaly, passing through the notion of the world system of Olivier Dollfus, who sees the world as a whole of spaces interconnected by flows born of relations between states, firms, and culture, up to the popularization of the term “mondialization” in the 1990s, worldviews have evolved since the last century. Taking the example of maps of the world produced in France in atlases and textbooks from the beginning of the 20th century to the present day, the purpose of this paper is to analyze how geographers and cartographers imagined the world as a connected one and how they visualize this on the map. To carry out the analysis, we will use the tools of the graphic semiology, in order to better understand the graphical answers brought by the changes of perspective on the world. We question the presence of the “connectors” (Engelhardt 2002) — which make the connection between the different geographical spaces represented on the map — in order to compare these maps with the discourse of an increasing interconnected world and an increasing interconnection of human societies. A focus is also placed on the emergence of the use of polar projection after the end of the 20th century and how it is used to highlight the interconnectedness of the world. Finally, we will discuss the role of the place in the mapping of globalization.

Laura Pflug (Leipzig):
Re-mapping the world: Chinese atlases from periods of historical transition

During the first half of the 20th century, China experienced major changes. First, it saw the end of imperial rule and was declared a republic in 1912, and then it became the People’s Republic of China (PRC) in 1949. In the years preceding and following these transformations, Chinese atlases were produced. These atlases reflect spatial imaginations of the world as well as aspects of cartographic continuity and change.

The territorial and political challenges in the first decades of the 20th century initiated processes of re-organization and re-spatialization, which prompted members of the Chinese elite to develop new global imaginaries. While the end of the 19th up to the mid-20th century were shaped by internal crises, revolutionary endeavour, as well as the establishment of diverse colonial arrangements on Chinese soil, the first half of the 1950s reflects the Soviet Union’s educational and cultural influences on the PRC. The first decades of the 20th century were also a period of educational reforms and cartographic development. Amongst the Chinese intellectuals of that time were geographers and cartographers who travelled
to other countries, studied abroad, and translated maps. Cartographic skills and techniques acquired in other countries as well as influences from foreign cartographic works were used for the production of new Chinese atlases, which played an important role in conveying certain worldviews. As actors in the production and visualization of space, Chinese geographers and cartographers from the first half of the 20th century created maps and atlases that reflected the rendering of social and political developments into a spatial dimension. These cartographic images illustrated the way they imagined and visualized global spatial constellations of their time.

Based on Chinese atlases from the late Qing, the Republican era in mainland China and the initial phase of the PRC, this presentation will examine cartographic visualizations from decades when Chinese geographers and cartographers re-imagined and re-mapped their world.

Nilanjana Mukherjee (New Delhi):
Deconstructing the frontier in the Himalayas: Reading spatial alterities

In my paper, I intend to include three dominant sections: the first talking about the colonial construction of the Himalayan frontier zone under the British in India, the second dealing with the British ideas of centre and periphery in its own national imagination, and the third focusing on local ideas of land, landscape, and cartographic imagination discernible in three instances of indigenous cultural traditions.

Under British colonization, the Himalayas located in the northern part of the South Asian peninsula, was imagined as the frontier to their colony in India. This was the outcome of three subsequent phases of colonial cartographic projects undertaken in the subcontinent. Interestingly, what was generally known as the North-West Frontier continually shifted further westwards and northwards over the two centuries of British rule in India. During James Rennell’s era of cartography in the late 18th century, frontiers were largely undelimited. The route survey served as a penetrative tool and as a facilitator to expansion beyond a frontier. The Great Trigonometrical Survey of the first half of the 19th century, extended the baseline through a frontier, and information regarding the interior locations was scientifically obtained and consolidated. In the latter half of the 19th century and the first two decades of the 20th century, the cartographers’ bureaucracy, the Survey of India, and the Boundary Commission were established, which discursively settled the notions of protective and natural boundaries surrounding India. I shall argue that the design of spatial production, including its pattern of border-making, was a carry-over of English geospatial imagination reflected in its own practices of nation-making.

Territorial growth, as I see it, was the imperial equivalent of commercial expansion and followed the linear progression of colonial space, visible in Britain’s own internal colonization. On the one hand, while the Scottish and Welsh Highlands were being constructed through an imperialist gaze in travel writings by people like Samuel Johnson, painters and antiquarians like Gilpin, Sandby, and JMW Turner, the gaze was embraced by the British and a similar spatial layout was duplicated in other places in the world they ruled. Most often the aesthetic paradigm too was
replicated. The centre in this layout was most often a wayfaring seaport, from which the expansionist gaze radiated, wherein mountains and highlands were deemed natural boundaries.

In the third section, I shall examine three different instances from diverse parts of the Himalayan region: a pilgrimage scroll map of the Badrinath, a famous Hindu pilgrimage site, an indigenous Tibetan Buddhist map delineating the geo-body of the plateau and passes, and an 18th-century map shawl from Kashmir, marking out the cosmopolitan geography of Srinagar. A study of these diverse cultural expressions can help us assess alternative imaginations of space by the inhabitants of the mountains for whom the regions are centres and not peripheries. We can thereby see the larger emplotments of geospatial structures, obfuscating the alternative imaginations of lived and inhabited spaces.

PANEL 2
TRANSFORMING THE EMPIRE: SPATIAL IMAGINATIONS THROUGH THE LENS OF THE URBAN AND THE FRONTIER

One of the key moments of crisis in which the multiplication of spatial imagination has time and again greatly increased and in which spatial imaginations have seemed to acquire an important role in the way how these crises are dealt with is the transformation of empires — not only when they dissolve but also in the context of projects of modernization within existing empires.

The second panel approaches this larger question by concentrating on urban and frontier spaces and empirically focuses on a geography that is often less prominent in the comparative study of empire, namely Eastern and East Central Europe. Based on studies on the long 20th century to the present day from the perspectives of anthropology, the study of gender and empire, urban studies, as well as the history of ideas, the contributions seek to grasp the dynamics in spaces at the margins of empires as unique sites for the contestation of the imperial and moral order, for the renegotiation of centre and periphery, and for the rivalry between different empires competing to enforce their spatial imagination as instruments to legitimate and enforce their imperial project. Highlighting city authorities and city dwellers, scholars, as well as colonial administrators as key actors in these dynamics, the panel furthermore demonstrates different strategies to engage with the global condition through spatial imaginations, including the post-colonial struggles for nation-building, efforts to escape social marginalization, as well as projects to redefine global ethnic and religious spaces.
Tracie Wilson (Halle / Leipzig):
Intimate labor in the city: Lviv as center and periphery in late Habsburg Galicia

From the perspective of many officials and elites of the late Habsburg era, the eastern border region of Galicia was decidedly backward (see, e.g., Franzos 1901: xv–xxvi; see also discussion in Wolff 2012) and in need of guidance. Within Galicia, the capital city of Lviv was seen as both a site of opportunity and transformation as well as a venue for potential moral ruination. Many cities in the outlying regions of the empire were imagined as dissolve, with one Polish feminist publication asserting that, “after Budapest, Lviv is the most immoral city in the world” ("Z kon-gresów" [From the congresses], Świat Płciowy [Sexual world], no. 3 (October 1905): 41).

In this paper, I examine narratives that reveal the ways that Lviv was imagined at the turn of the 20th century. I apply the concept of the politicized body / place relationship (Nast and Pile 2005) to configurations of intimate labor (Boris and Parreñas 2010) and consider the ways that cities exert agency (Frichot et al. 2016) on this dynamic. Key questions include how does Lviv’s status as a peripheral imperial center impact this relationship? How are female servants from rural areas transformed and imagined in the city? With regard to Galician prostitutes, how does movement across international borders impact the ways they are imagined? I take an interdisciplinary approach grounded in historical ethnography and gender and urban studies.

My research is informed by feminist scholarship that theorizes how women’s bodies become sites of political struggle (Rich 1984) and by research on gender and empire that stresses that representations of gender are closely linked to images of nation (Knežević 2011: 312–335; Mosse 1985; YuvalDavis 1997) or, in this context, imperial authority. Within the empire, Galician prostitutes, many of whom were Jewish, held a marginalized place. Yet, when they migrated abroad their status as Austrian citizens was emphasized, often accompanied by depictions of innocent girls preyed upon by sex traffickers. Their movement across borders changed the way they were imagined, especially when their destination was inhabited by populations depicted as other.

Drawing from my study of sex trafficking narratives in Galicia (Wilson 2017: 71–96), I consider Habsburg official correspondence, women’s activist literature, and literary depictions. Historians have examined the connection between poverty and immorality in the popular imagination and stigmatization of lower class women in partitioned Poland (Stauter-Halsted 2015), as well as class, ethnic, and gender biases in the policing of prostitution in the Habsburg Empire (Wingfield 2017). Here I examine more specifically the ways that the city is perceived as a source of moral degradation (This perception was not unique to East Central Europe, but could be found in many contexts. See, e.g., Walkowitz 1992) and consider whether Lviv’s peripheral status as a site of interaction and exchange between multiple ethnic groups and social classes contributed to these processes.

On one hand, cities create borders within and at their edges; imposing boundary lines, they transform the world into centers or peripheries (Deleuze and Guattari 1987: 212). Cities also become “powerful machines” for creating new categories of people (Farias and Höhne 2016: 17). However, discussions of centers and peripheries are also a matter of perspective (For example, Richard Morse describes nineteenth-century Vienna as a peripheral city (in relation to Paris and London), Morse 1984: 423–452). Research on peripheralization reveals processes contributing
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A. Kristina Jonutytė (Halle):
Imaginaries, identity and belonging in a Siberian urban renewal: Partial worlds in the indigenisation of post-Soviet Ulan-Ude

Over the last three decades, the city of Ulan-Ude (Republic of Buryatia, Russian Federation) in Siberia has undergone substantial changes in terms of not only its cityscape but also the ways in which it has been experienced and its past and futures have been interpreted, imagined, and anticipated. In this multiethnic region, up until the late Soviet period the rural/urban divide also went across ethnic lines: Buryats mostly led a rural life while Russians inhabited the city. As Buryat urban migration rapidly increased in the later Soviet period and thereafter, many experienced Ulan-Ude as a hostile and acutely Russian environment. In the post-Soviet period, however, Ulan-Ude has largely become a multiethnic “contested city” (Low 1999) with its burgeoning Buddhist temples, Buryat-style monuments and architecture, public rituals and celebrations, and “ethnic” businesses. As the Buryats are looking ahead to the potential futures in the fast-changing city, they are also revisiting its past by offering competing interpretations of the region’s colonial history.

In some ways, this re-imagining and renewal of the urban space has been enabled by the socioeconomic and political changes in the post-Soviet period—many of them coupled with the global condition, such as opening up of the market, commercialisation of ethnicity, and the heightened self-awareness facilitated by the translocal platforms of media and the Internet. At the same time, this post-Soviet revival and indigenisation of the city also point to the partial and selective translocal ties, thus critiquing the relevance of “globalisation” or “the global condition” for understanding it. Seeing the urban renewal as a social field allows a better understanding of the particular actors involved in the process, as well as their stakes in it and the kinds of ecumenes that they find themselves in or hope to be part of. This involves imagining and shaping the city and its inhabitants, for instance, into being part of the pan-Mongol world, into relating it to the Tibetan-Buddhist milieu, and into shaping it as a docile Russian subject.

This paper, based on a one-year-long ethnographic fieldwork in Ulan-Ude from 2015 to 2016, will explore various practices and discourses of place-making in a multiethnic post-Soviet urban environment. It will particularly focus on the ongoing indigenisation and desecularisation of the urban environment, looking at the construction of space as forming certain kinds of collectivities in a multiethnic region and beyond. This paper will engage with the global condition as inevitably partial in two distinct forms, both of which constitute imaginaries and social action in different and interrelated ways. Firstly, it will look at it as an emic category: as the world consisting of distinct ethnic groups with equal standing and rights (a view much influenced by the
Soviet nationalities policies, see Hirsch 2005). Secondly, it will explore the partiality of the global condition by exploring the imaginaries of belonging to different — and partial — collectivities.

Chechesh Kudachinova (Ongudai)
“About this part of the world that is so important to us”: The “Great Imaginary Game” and Russian spatial perceptions of Central Asia

This paper attempts to reframe our understanding of the geopolitical confrontation between Britain and Russia across 19th-century Central Asia in terms of space and imagination. The idea of the invisible confrontation beyond the imperial borders implied a strong figurative power, as both sides instrumentalized imagination as one of the key vehicles in shaping of their spatial understandings. The paper argues that Russia’s involvement in the “Great Game” brought about intellectual rivalry between its civil and military networks. By highlighting the centrality of the imagination to their knowledge-making projects, it explores various cultural mechanisms involved in the production of spatial imaginations.

The discussion is organized into three sections. First, I explore the conceptual capacities of imagination for historical scholarship. Despite being widely used across human geography (Allen 1976; Agnew 1989; Gregory 1994; Massey 1995), it does not form a clearly defined research concept from the interdisciplinary point of view. What can we gain by looking at the Great Game through this lens? I suggest that this notion enables us to historize the Great Game as a global spatial phenomenon, providing a more dynamic understanding of the flows and exchanges that evolved across its transnational spaces. Second, I explore the translation project of Carl Ritter’s *Geography of Asia* by the Russian civil networks for the purposes of the ongoing imperial expansion. This undertaking formed a transitional stage between armchair imaginary geographies and on-site exploration. The final part highlights the Russian military’s input into spatial imaginings of Central Asia. Apart from three notorious tools, “money, a rifle, and a whip” (Przevalsky 1884), Russian officers widely engaged the imaginary means, creating the symbolical relationships with Asia’s physical and mental spaces. After discussing the military knowledge–making outlets, the paper illustrates how explorers ventured to expand the imperial borders, naming the distant mountain peaks after the Russian rulers and historical places.

PANEL 3
COMPETING IMAGINATIONS OF TERRITORIALITY

A long dominant narrative suggests that the natural consequence of the dissolution of empires is the global enforcement of (nation state) territoriality as the prevailing way in which modern societies are spatially organized. While this argument has been increasingly problematized, the study of spatial imaginations in this context provides a profound empirical substantiation of the protractedness of this process. Even more so, when investigated in non-European world
regions, which are still positioned in a spatio-temporal order as being late and at the margins of this alleged Europe-born process of modernization.

Against this background, anthropologists and historians address in the third panel India, Tanzania, and the African Great Lakes Region and zoom in on the end of the 19th and the turn of the 20th to the 21st centuries as distinct moments, in which imaginations of what territoriality is, and how it relates to other spatial formats, has been particularly hotly debated between diverse types of stakeholders in different world regions. Political, academic, and business elites are investigated here as significant drivers for the production of new spatial imaginations to enforce ambitious projects to redefine territoriality in colonial and post-colonial settings, or as stakeholders who turn out to be particularly capable of managing the increasing diversity of the imaginations on offer, exploiting gaps and incoherencies. Imaginations of territoriality, it turns out, have to be pluralized and have been products of transnational and transregional circulations and conflicts.

Ursula Rao (Leipzig):
Virtual gaps and spatial imaginations in India’s urban banking infrastructure

This paper provides a critical analysis of the spatial imaginations that drive India’s investment in digital banking as one means to overcome the typical cleavages of (urban) society. Gentrification literature testifies to the multiple fractures that shape increasingly segregated urban environments. Gated communities, satellite towns, and restored inner cities provide members of the affluent classes with comfortable living spaces, while pushing poor people to the margins. The division of horizontal space is complemented by segregation inscribed in vertical space. There are no underground sewages in labour-class neighbourhoods, electricity cables and water pipelines are of poor quality, and telecommunication signals are unreliable. Together these differences create three-dimensional spaces of discrimination that are described in India as the difference between living in India (global India) and Bharat (local India).

New digital technologies — in fields such as welfare or banking — are imagined as bridging this gap and creating integrated virtual spaces in which all citizens will be equal. However, these new services get entangled with the durable spatializing effects of uneven infrastructures. Service providers must bridge multiple gaps to provide reliable access to services for all. This paper compares the radically different investment strategies used by a state and a private bank to reach out to unbanked citizens. While the state opens satellite bank counters for area-wide coverage, the private sector invests in high quality digital equipment to overcome territorial constraints. Both strategies leave gaps that are bridged by crafty mediators who make a margin by finding unorthodox ways of bridging the gaps left by these different services.
Geert Castryck (Leipzig):
Conflicting imaginations of territory in Berlin’s Africa: Colonial border disputes in the Great Lakes Region (1890–1925)

There exist conflicting narratives of the drawing of boundaries and the imposition of territorial rule in colonial Africa. One flawed yet widespread version holds that imperial powers carved up the African continent by drawing arbitrary borders on an imperfect map at a conference in Berlin in 1884/85. A slightly better substantiated story goes that long negotiations and bilateral agreements in years following the Berlin conference led to the territorial borders, which determine the political map of Africa until today. A third narrative, still from a European perspective, looks at the implementation of the principle of effective occupation, combining inter-imperial competition, knowledge of the terrain, a contest between geographical coordinates and natural borders, as well as acts of submission by African leaders as the decisive factors of border-drawing. Yet another approach takes the interests and conflicts of African leaders, the European colonizers’ dependence on local support, and the influence of African territorialities on colonial border-making into consideration. None of these narratives are completely false, yet they do reflect differing imaginations, which all had a partial impact on the effective territorialization process on the ground.

In this paper, the conflicting imaginations of territory become empirically tangible through a reconstruction of border disputes in the African Great Lakes Region. The focus is on the bordering process between the Congo Free State (from 1908 onwards Belgian Congo) and German East Africa (after the First World War Ruanda-Urundi and Tanganyika Territory) in the area between Lake Tanganyika and the Uganda Protectorate. We reconstruct how the different dimensions or narratives mentioned above interrelate in the actual encounter and border-making practices on the ground. A knowledge order led by geography, geopolitical agendas of imperial powers, a practical colonization experience relying on African allies and incipient ethnographic knowledge, and a military logic of strategic control, armed conflict and power relations came together in the agency of a handful of agents, both European and African. In the end, the broad strokes on the map do vaguely reflect imperial imaginations of European negotiators, yet the detail reveals an altogether different process of territorialization based on local spatial constellations, confrontations, and compromises.

Kai Roder (Leipzig):
Tearing down fences, building walls: The state, territoriality and the nation in Tanzania’s neo-extractive turn

Tanzania has recently experienced a dramatic return of the state. While earlier the country was considered as stable but laissez-faire, since 2015, under Magufuli’s presidency, things have changed. Quick decisions, even overnight, have become the usual, as well as stricter regulations and sanctions against those who do not obey or implement them immediately. During 2017 and early 2018, several mining companies have experienced the increased state efforts to regain control over its extractive sector. The government during that time repeatedly emphasized that
Tanzania has hardly benefitted from the enclave-based extraction of minerals by multinational companies since liberalization in the 1990s. Following Ferguson (2005), this circumstance is unsurprising since revenues from mineral enclaves tend to bypass their host countries. In order to change that, the government in June 2017 waged “economic war” against all major foreign mining companies in the country in order to increase not only revenues but also state control over minerals and their production.

This paper will take a look at the narratives and strategies used by the Tanzanian government in what I perceive as a neo-extractive turn. While populism, nationalism, and narratives of exploitation have played a rhetorically significant role, more importantly notions of state sovereignty and territory, as well as concrete actions of territoriality, were used by the Tanzanian state to support the attempt to consolidate state control over its territory and to capture the extractive sector. By relating this endeavour to the concept of neo-extractivism, I will furthermore argue that the Tanzanian state does not only resort to a (re)consolidation of the nation state, but also tries to—at least partially—escape from neoliberal capitalism.

PANEL 4
IMAGINING EMANCIPATION TRANSREGIONALLY: DECOLONIZATION AND ANTI-SLAVERY MOVEMENTS

The world-shaking emancipation of societies from colonialism and racial suppression is often presented as a global tempest, originating in the 18th-century revolutions in the Americas, in anti-slavery and anti-colonial movements in the US and Europe in the 19th century, and gaining force with the anti-colonial movements in the Global South after the First World War. Nuancing this globalizing process, the panel reveals the uneven geographies and temporalities of emancipatory imaginations, which, in fact, selectively articulated who had where and when the right to emancipation. This uneven geography does not only refer to the way different world regions became involved, but includes the complex relations between urban centres and rural peripheries, between international organizations and movements and local projects and imaginaries.

The spatial imaginations of emancipation discussed in the fourth panel include efforts to escape—and make up for—slavery and its long-term legacies, exploitation under colonialism, and oppression as a consequence of racism, as well as of unequal economic positions. Rooted in literature and visual studies as well as anthropology and history, the contributions focus on South Africa, North America, and the Caribbean in the mid- to late 19th century as well as under the present condition as unique moments and arenas of crisis, in which both victims of oppression and their advocates start to produce new spatial imaginations both as instruments to legitimate their claims as well as to join forces with like-minded actors. The panel demonstrates how emancipatory spatial imaginations are both rooted in specific localities or regions and require time and other resources to become dominant. The transregionalization or globalization of local claims appears as an important instrument in such struggles. Yet, this does not simply mean
an expansion across time and space; it is bound to selective decisions of actors, producing and choosing imaginations while rejecting others to enforce their projects.

Martha Schoolman (Miami):
The country and the city in the hemispheric 1850s

This paper aims to adapt Raymond Williams’s classic cultural dialectic between the country and the city as a heuristic for examining a particular, and particularly temporary, imaginative cultural intersection of the middle of the 19th century in North America. This intersection includes the following: the Anglophone anti-slavery movement; North Atlantic land reform discourse, including Chartist in Britain and the Free Soil movement in the northern US; and the surge of African-American emigrationist organizing in the period between the Compromise of 1850 and the Civil War. More particularly, my archive includes the exchanges between US-based anti-slavery reformers principally originating from New York state, including Samuel Ringgold Ward, John Bigelow, and Henry Highland Garnet; and British-Jamaican activists, including John Candler and William Wemyss Anderson, who combined an activist engagement with US-based land redistribution schemes with a sustained interest in the economic fate of post-emancipation Jamaica. For this ensemble of writer-activists, I want to argue, “the country” came to signify at once the politically volatile rural politics of western New York state and the much fretted-over abandoned estates of post-emancipation Jamaica. “The city” variously signified London, New York, Buffalo, Toronto, and Kingston. The effect of this temporary configuration was ironically to construct a transatlantic, and hemispheric, abolitionism without the US south, but with Jamaica as its geographically and temporally displaced surrogate. This evasion would seem to constitute an odd suspension of the real in favour of the imaginary, a Jamaican possible instead of a US actual. However, the reverse would also seem to be the case. By thinking carefully about questions of land use and land redistribution in a broader north-south context, these thinkers managed to look closely at the relations between land and labour under 19th-century capitalism where other abolitionists chose rather to look away.

Claudia Rauhut (Leipzig / Berlin):
Framing global reparatory justice: The Caribbean case for slavery reparations

The paper deals with Caribbean advocacy for slavery reparations focusing on transregional entanglements of Jamaican activists and their discourses. Claims for reparation for the long-term damages caused by the enslavement of Africans within the transatlantic trade and by centuries of plantation slavery in the Americas have a long traceable history. They became globally more visible and strong after the United Nation’s Declaration of Durban in 2001, which condemned slavery as a crime against humanity, as well as the current agenda of the Caribbean Community (CARICOM) Reparations Commission, which urges European governments to take responsibility for historical injustices and to engage in measures of reparations. The paper analyzes the pivotal role of Jamaican activism within the Caribbean and even global struggles. Based on empirical
research and interviews with the members of the Jamaican National Council on Reparation, it traces their trajectories, networks, campaigns, and arguments in favour of reparations.

It focuses on interconnected temporal and spatial narratives that link the long-term legacies of slavery to the present social condition in the Caribbean and thereby address Europe’s responsibility for colonial injustices. It analyzes how the framework of global reparatory justice is produced by narratives that envision a shared future based on a shared past between the former colonies and metropoles. The paper finally emphasizes how the reparations agenda urges local and global audiences and stakeholders to initiate public debates about the renegotiation of the history and memory of slavery in relation to present global (in)justice — not only as a regional prospect for the Caribbean, but also as an entangled history and political responsibility between the Caribbean and Europe.

Ernst van der Wal (Stellenbosch):
“All that Red — that’s my dream”: Rhodes and the spatial realization of race, gender and sexuality

The call for the decolonization of South African space that started to resound throughout South Africa in 2015 have, for a large part, centred on the institutional and historical legacy of Cecil John Rhodes. The Rhodes Must Fall movement, for example, has demonstrated the degree to which Rhodes is still entangled with the South African landscape. While this movement has largely exposed the race-based prejudices of Rhodes’ imperialist endeavours for South(ern) Africa, his legacy also carries overt biases towards gender and sexuality. As this paper demonstrates, the spectre of Rhodes’ alleged homosexuality has haunted him not only during his lifetime, but have persisted to the present day. The concept of Rhodes as homosexual man stands in a complex relationship to the public image of imperialist, statesman, and entrepreneur that he, and key agents in the British Empire, have tried to foster.

However, in the wake of a crumbling British Empire, Rhodes has been left exposed to critics who have strategically used him as an example of how decolonization can be exacted upon a memorialized legacy. As this paper demonstrates, Rhodes’ entanglement with the ideas surrounding race, gender and sexuality that was prevalent during his life had a direct impact on his conduct within South Africa. When it comes to the active decolonization of South African spaces and institutional discourses, Rhodes’ whiteness, masculinity, and homosexuality present a complex picture of the history of empire-building — of British dreams to paint Africa red.
PANEL 5
ROUNDTABLE: SPATIAL IMAGINATIONS

(Maren Möhring / Gabriele Pisarz-Ramirez / tba, all Leipzig)

The spatial turn has advanced the understanding of space as being socially constructed through the activities of different individuals and groups as well as by the institutions they have created. At this annual conference, the imaginative dimension of practices and processes of respatialization are specifically taken into account, as they are basic dimensions and relevant drivers of spatial constructions. Through imaginations, spaces can be created, referred to, communicated, and experimented with. This is part of a broader concept of space-producing activities that also includes the perception, reflection, and imagination of different spaces and leads to the emergence of comparatively stable spatial formats and spatial orders.

This roundtable addresses the ensuing conceptual and methodological questions by bringing in disciplinary perspectives from literature and cultural studies as well as geography. The common starting point is to conceive imaginations not just as mental images of the world, or as an opposition to reality. Rather, imagination, more generally, is understood as a creative relation to real or potential worlds/spaces. This relation is not confined to reason and intellect, but also includes sensual and emotional components. The term “imagination” is ambiguous in that it can refer to this human capacity, to the creative process it enables, and to the product of such abilities and processes. The roundtable provides a forum to more systematically discuss how such an understanding can be made productive for the analysis of spatial imaginations as part of processes of respatialization under the global condition.

PANEL 6
IMAGINATIONS FROM A PERSPECTIVE OF RE-FIGURATION OF SPACE

Since the late 1960s, as the global circulation of people and goods increased, the global political geography has radically changed, transnational forms of economy intensified, and digital technologies notably altered communication. Since January 2018, the new Collaborative Research Centre (SFB) 1265: “Re-Figuration of Spaces” investigates the comprehensive spatial reorganization processes kicked off by the above. In a joint effort, about 70 researchers from a multitude of disciplines, such as sociology, geography, media and communication studies, and urban planning and architecture, will address the consequences of these transformations. The new spatial orders are to be analyzed by the SFB’s 15 interdisciplinary projects. The findings will be used to develop an empirically founded theory of social order as a “spatial re-figuration”. It takes different levels of approach into account of which a few are presented in the panel: Janina Dobrushkin, Ylva Kürten, and Nina Baur focus on the subjective practices in imagining...
and knowing space and spatial orders. In contrast to that, Arne Janz and Joshua Schröder take the structural and institutional perspective of control centres as places of imaginations into account. Martin Schinagl will investigate how digital tools and communication technologies change the way planners and urban designers imagine space and thus shape the future of our cities.

Janina Dobrusskin / Ylva Kürten (Berlin):

**Photo elicitation method as an approach towards geographical imaginations**

In our presentation, we will approach “imaginations” from a geographical and subjective perspective. We focus on the use of photo elicitation as a possible method to elicit the spatial knowledge and imaginations from people of different age groups, social, and cultural contexts. Drawing on Charles Wright Mills’ “sociological imagination”, David Harvey in *Social Justice and the City* introduces the concept of the “geographical imagination” in order to show how people relate the role of space and place to their own biography.

As a subproject of the Collaborative Research Centre (SFB) 1265: “Re-Figuration of Space”, our starting point is the changes that have occurred since the late 1960s, broadly speaking about the plural ways in which “globalization” becomes manifest: e.g. increased global circulation of people and goods, new digital technologies and forms of communication, new forms of economy, mediatization, etc. We assume that these radical changes not only alter spatial formations on a structural level but also change the geographical imaginations of people or, put differently, make new geographical imaginations necessary. Perhaps most intriguingly, the changes also lead to feelings of insecurity and challenge notions of belonging and identity, as current developments such as the Brexit referendum or new right-wing populist movements show. Therefore, in our study we focus on geographical imaginations that are relevant for the individual, either in terms of its own “being in the world” (safety aspect) or to deal with (imagined) threats (security aspect).

With our approach on the subjective practices in imagining and knowing space and spatial orders, we situate our study in the field of emotional geographies, geographies of affect, and feminist geopolitics.

But how can we elicit geographical imaginations? We decided to conduct qualitative interviews and use an open and associative method: photo elicitation. Showing the participants pictures with very different spaces and places on various scales allows them to take a “journey” in the interview in which the participants are affected by the pictures. Amongst other things, we believe that pictures lead to a more emotional involvement in the interview situation, elicit feelings and memories, and are a valuable method to understand the participant’s concepts and categories of the “taken for granted”. Drawing on our experiences during the first interviews with participants in Berlin, we will discuss the strengths and weaknesses of the method for our research purpose and present first examples of relevant geographical imaginations.
Nina Baur (Berlin):
Spatial knowledge in consumer-producer-interactions

The paper presents a theoretical framework for analyzing spatial imaginations and spatial knowledge in consumer-producer interactions. Using the example of fresh vegetables, we investigate (1) which specific spatial knowledge consumers (from various social milieus) and producers (actors in the supply chain) have, (2) how they act upon this knowledge when buying and selling fresh vegetables, (3) how actors refer to different spatial arrangements when interacting (i.e. act polycontextually), (4) what role the traded goods as objectifications of communicative action play in this interaction, and (5) how this spatial knowledge currently changes due to the re-figuration of spaces. We assume that consumers’ and producers’ knowledge (including spatial knowledge) plays a key role in coordinating value chains. During coordination, goods (as objectifications of communicative action) are symbolically charged and therefore become carriers of social meaning. This knowledge necessarily is polycontextual because the value chain links contexts of production, selling/buying, and consumption and because each of these contexts has different spatial extensions and references. In addition, consumers increasingly reflect polycontextuarity of value chains as a result of mediatization. It is possible that consumers do not have any (spatial) knowledge of food (“Nicht-Wissen”). Spatial knowledge of the value chain can be explicit, implicit, or non-existing – and therefore also relevant or irrelevant for interaction. Because knowledge also varies between social milieus, we systematically focus on how different social milieus interact with producers, showing how spatial knowledge might differ between social milieus and how this in turn might influence the global value chain.

Arne Janz / Joshua Schröder (Berlin):
Control centres as places of imagination of a polycontextural spatiality

Martin Schinagl (Berlin):
Machines of spatial imagination: Digital agency in urban planning

This input seeks to highlight the impact of digitalization on the spatial imagination of urban planners. Nowadays, digital tools such as geographic information systems (GIS), simulations, computer assisted design (CAD) and 3D-modeling are being widely deployed by urban designers and city planners and have thus largely superseded the analog means: pen, transparent paper and light table. The digital infrastructures shape processes and planning practices and even lead to new paradigms in planning. Real time planning, the use of parametric approaches, and 3D-modeling software do both, they create and restrain ways of designing and planning. Furthermore – and that is the speaker’s hypothesis – through georeferenced data and new forms of presentation the design software allow specific ways to access space and spatiality. Within the human-machine interactions new forms of spatial imagination and imagining spatiality arise. Drawing to Science and Technology Studies (STS) technology and digital infrastructure are understood as embedded into techniques, routines and meaningful practices, which are
communicative, material and embodied. Studying the socio-material assemblages of actors and actants Martin Schinagl seeks to empirically investigate the degree of agency of “the digital” on planning practices within work places and concrete situations. The research project on digital urban planning includes a cross-cultural comparison in planning studios across three different continents using a mixed ethnographic methodology in order to extract the impact of digital tools. A relational understanding of humans and non-humans in imagining spatiality, conceiving space and understanding of the city will help to grasp the impact within specific mediatized professional designing practices.

**PANEL 7**

**RE-IMAGINING THE GLOBAL ECONOMY**

The seventh panel focuses probably on the elephant in the room for grasping the emergence of the global condition: the global economy more generally, and capitalism more specifically. It thereby returns to the opening of the conference, when spatial imaginations of the world had been investigated from the perspectives of the histories of art, culture, and cartography, and mobilizes the expertise of economic historians as well as historians of science and political ideas to shed light on the emergence of the global economic order through spatial imaginations.

As it turns out, a transregional perspective is particularly productive to comprehend the uneven and contested emergence of a global economic order, and this in three ways. Firstly, the panel — by zooming in on the mid-19th century, the early 20th century, and first decades of the 21st century — engages with the transregional circulation of imaginations in the US-dominated Pacific, in Euro-African imperial encounters, and in German transatlantic networks and hence investigates the connections between world regions. Secondly, transregionality as a process of the production of world regions is addressed as a driver for new spatial imaginations when the panel discusses how economic imaginations construct regions as an effect of inter-imperial competition, as frontiers for the expansion of the global economy, and as arenas for transnational expert networks. Finally, the transregional dimension of the imaginations of the global economy is demonstrated when the scales of interactions are multiplied as relations between national hegemons and larger world regions, between rising subnational economic regions and transregional trade networks and between empires and intraregional actors. Not only geopolitical and geoeconomic discourses but also the struggle over commodities appear as exceptionally productive moments of the re-imaginations of the global economy.
Alexander van Wickeren (Cologne):
Imperial markets and agricultural science: Global imaginations, tobacco cultivation and expert cultures in the Upper Rhine region around mid-19th Century

Mid-19th century spatialization of agricultural science can hardly be understood without considering contemporary imaginations of imperial economic possibilities. In the Upper Rhine Valley, imaginations of expanding export markets for cigar products went hand in hand with the formation of a border-regional expert culture, which applied general issues of agricultural science to the specific necessities of the tobacco crop. Upper Rhine scientists were strongly convinced that cigars fabricated in the Grand Duchy of Baden could compete on European and imperial markets, in particular the United States of America.

Taking up the scarcely debated history of European tobacco cultivation, I aim to connect separately treated attempts from the history of science as well as regional and global history. Historians of science have replaced the older notion of a universal science by paying closer attention to the concrete spatial localities and geographical frames of knowledge, such as regional culture (Livingstone). My talk combines such approaches with perspectives of global historians, which have recently emphasized the centrality of “regional world-relations” (Paulmann) and phenomena of “colonialism without colonies” (Lüthi, Falk and Purtschert).

Following these strands of research, my argument unfolds in two parts: The first deals with the formation of a regional expert culture by analyzing particularities, such as the impact of the revolution of 1848 / 49, the Upper Rhine migration to North America and the creation of regional bodies of knowledge. The second part analyzes the simultaneous development of export imaginations among scientists by highlighting the nationalized idea of a German emigrant consumption in the USA, the trust in statistical numbers, and the imaginations’ dependence on economic interest of the experts in the Upper Rhine region. Apart from these specific constellations, my talk calls for a deeper investigation of the interplay between 19th-century regionalization of science and its global entanglement with different imperial formations.

Crister S. Garrett (Leipzig):
The Trump presidency, critical geopolitical agency and the contested politics of transpacific geoeconomics

The transpacific space is undergoing significant disruptions in the patterns of geopolitical order that have shaped the region for decades. A critical juncture or rupture in transpacific regional order involves the competition, conflicts, and contestation centred on constructing rules and regimes for international trade. The resulting politics of transpacific geoeconomics is powered by the efforts of participating actors to shape outcomes perceived as most beneficial for their particular interests. For the purposes of this paper, the concept of critical geopolitical agency will be developed to capture and explore this dynamic involving importantly imaginations and processes for the construction of space and place.

The Trump presidency has added fresh dynamics to this ongoing process, further intensifying the politics of reimagining cartographies of order plausible if not possible in the transpacific
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geoeconomic arena. The Trump administration’s unsettling of transpacific politics reflects the global condition articulated by Dani Rodrik (2012) of an ongoing “trilemma” involving debate and competition in political priorities between globalization, democracy, and nationalism. The unfolding of these societal deliberations among diverse Pacific actors (e.g. Australia, Vietnam, Japan, Canada, and the United States) will inform the empirical content of the paper. The diverse strategies pursued by regional actors will help illustrate the critical junctures between particular hegemonic agendas and efforts at critical geopolitical agency that currently inform the evolution of space, place, and concepts of transpacific political and economic order.

Robrecht Declercq (Ghent):
Competing Copperbelts: Spatial imaginations of Katanga (Belgian Congo) as a modern mining space (1900–1930)

At the beginning of the 20th century, an Anglo-Belgian expedition discovered the rich copper veins in the soil of Katanga in the Belgian Congo. This discovery led to the establishment of a large new mining company in 1906, the Union Minière du Haut Katanga (UMHK), with capital and management shared between Belgian and British investors. This company was designed to lead the exploitation of the copper mines of Katanga and successfully transformed the region into one of the largest copper-producing areas by the end of the 1920s. The “mise-en-valeur” of this region, which was not only sparsely populated but also poorly connected in terms of transportation, was however an arduous task, and it was subject to rivalling ideas and spatial imaginations. Amongst many others, two main rivalling visions competed for the copperbelt in the Belgian Congo, principally (but not solely) caused by the binational structure of the company. In a nutshell, British and South African miners that had a large influence in the new company principally saw Katanga as a new “Rand”, or as an extension of the Rhodesian settler colonies. Katanga was thereby in the most ambitious minds considered as an integral part of the powerful South African mining economy. On the other hand, Belgian colonial authorities and management of the UMHK were afraid that such visions of the New Rand, in spite of its promises of economic valorization, would imply the loss of political control over Katanga. Belgian actors therefore sought and found alternative visions to develop and spatially organize Katanga. The paper will show how the Belgian management was increasingly inspired by contacts and examples of the technologically advanced American copper mining business, considered a challenge to British–South African notions of Katanga as a new Rand. American models of vertical integration “from mine to consumer” within the national economic space, coupled with advanced mining technologies, appealed strongly to the Belgian business management and officials and the interest to create a copper chain firmly integrated in Belgium’s colonial space. Importantly, the paper asserts that such competing spatial visions had real implications in terms of developing Katanga as a modern mining hub. The paper connects literature on commodity frontiers, as the spatial zones of expansion of the world market, and the concept of techno-politics. The concept of commodity frontiers presupposes that capitalist intrusion in frontiers rearranges space in order to make them functioning entities of the world market. The key argument of this paper is that rivalling spatial imaginations in terms of commodifying Katanga as a new mining frontier were situated in
the arena of techno-politics and that spatial imaginations were as such constitutive of colonial technocracy and business organization in the Belgian Congo. The paper will investigate how and in what ways such competing visions had technocratic implications in terms of the use of technology, labour management, and in designing infrastructural projects. It looks at how technocrats translated competing visions into technological and organizational solutions in regard to shaping their underlying spatial notions and visions of the copperbelt.
Universität Leipzig
SFB 1199

Strohsackpassage
Nikolaistraße 6–10 / 5th Floor
04109 Leipzig

Tel: (+49) 341 / 973 77 57
E-mail: sfb1199@uni-leipzig.de
Web: research.uni-leipzig.de / sfb1199

Conference Venue
InterCity Hotel Leipzig
Tröndlinring 2
04105 Leipzig