

TELEVISIONS ECONOMY AND THE POWER OF THE GEOGRAPHICAL IMAGINATION pdf

1: SAGE Reference - Geographical Imagination

This article addresses the power of popular geographical 'imaginings' and 'knowledges' to foreclose public debate and, in the process, to reinforce often contentious policies or practices.

United States[edit] Alfred Thayer Mahan and sea power[edit] Alfred Thayer Mahan " , a frequent commentator on world naval strategic and diplomatic affairs, believed that national greatness was inextricably associated with the sea—and particularly with its commercial use in peace and its control in war. He proposed six conditions required for a nation to have sea power: Advantageous geographical position; Serviceable coastlines, abundant natural resources, and favorable climate; Extent of territory Population large enough to defend its territory; Society with an aptitude for the sea and commercial enterprise; and Government with the influence and inclination to dominate the sea. Mahan regarded those countries, located between Britain and Russia, as if between "Scylla and Charybdis". Of the two monsters " Britain and Russia " it was the latter that Mahan considered more threatening to the fate of Central Asia. Therefore, he found it necessary for the Anglo-Saxon "sea power" to resist Russia. The "fatal" relationship of Russia, Japan, and Germany "has now assumed through the urgency of natural forces a coalition directed against the survival of Saxon supremacy. He thought the Anglo-Saxons faced certain disaster from their militant opponents. He later revised it to mark Northern Eurasia as a pivot while keeping area marked above as Heartland. He saw navy as a basis of Colombian era empire roughly from to the 19th century , and predicted the 20th century to be domain of land power. Not only was the Periphery noticeably smaller than the World Island, it necessarily required much sea transport to function at the technological level of the World Island—which contained sufficient natural resources for a developed economy. Mackinder posited that the industrial centers of the Periphery were necessarily located in widely separated locations. The World Island could send its navy to destroy each one of them in turn, and could locate its own industries in a region further inland than the Periphery so they would have a longer struggle reaching them, and would face a well-stocked industrial bastion. Mackinder called this region the Heartland. It essentially comprised Central and Eastern Europe: Ukraine , Western Russia , and Mitteleuropa. Who rules Central and Eastern Europe commands the Heartland. Who rules the Heartland commands the World-Island. Who rules the World-Island commands the World. Spykman is both a follower and critic of geostrategists Alfred Mahan , and Halford Mackinder. He extends this to include the unity of the air. Spykman suggested this required that attempts by Heartland nations particularly Russia to conquer ports in the Rimland must be prevented. Who rules Eurasia controls the destinies of the world. Following Mackinder he suggested an alliance with the Soviet Union and, advancing a step beyond Mackinder, added Japan to his design of the Eurasian Bloc. Both continued their influence on geopolitics after the end of the Cold War, [28] writing books on the subject in the " Diplomacy Kissinger and The Grand Chessboard: American Primacy and Its Geostrategic Imperatives. Kissinger argued against the approach that with the dissolution of the USSR hostile intentions had disappeared and traditional foreign policy considerations no longer applied. During the Cold War, Kissinger argues, both sides of the Atlantic recognized that, "unless America is organically involved in Europe, it would be obliged to involve itself later under circumstances far less favorable to both sides of the Atlantic. That is even more true today. Germany has become so strong that existing European institutions cannot by themselves strike a balance between Germany and its European partners. Nor can Europe, even with Germany, manage by itself [] Russia. They would raise fears of condominium. Cold War or no Cold War. For such a grouping would have the capacity to outstrip America economically and, in the end, militarily. That danger would have to be resisted even were the dominant power apparently benevolent, for if the intentions ever changed, America would find itself with a grossly diminished capacity for effective resistance and a growing inability to shape events. Now, however, he stressed on the beginning of the Cold War: Living with China, Europe, and Russia. It follows that " American foreign policy must employ its influence in Eurasia in a manner that creates a stable continental

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equilibrium, with the United States as the political arbiter. German geopolitics develops the concept of Lebensraum living space that is thought to be necessary to the development of a nation like a favorable natural environment would be for animals. Ratzel published several papers, among which was the essay "Lebensraum" concerning biogeography. Ratzel created a foundation for the German variant of geopolitics, geopolitik. Influenced by the American geostrategist Alfred Thayer Mahan, Ratzel wrote of aspirations for German naval reach, agreeing that sea power was self-sustaining, as the profit from trade would pay for the merchant marine, unlike land power. The geopolitical theory of Ratzel has been criticized as being too sweeping, and his interpretation of human history and geography being too simple and mechanistic. Critically, he also underestimated the importance of social organization in the development of power. States have, Haushofer argued, an undeniable right to seek natural borders which would guarantee autarky. Popular views of the role of geopolitics in the Nazi Third Reich suggest a fundamental significance on the part of the geo-politicians in the ideological orientation of the Nazi state. Bassin reveals that these popular views are in important ways misleading and incorrect. Despite the numerous similarities and affinities between the two doctrines, geopolitics was always held suspect by the National Socialist ideologists. This was understandable, for the underlying philosophical orientation of geopolitics did not comply with that of National Socialism. These differences led after to friction and ultimately to open denunciation of geopolitics by Nazi ideologists. The resultant negative association, particularly in U. This has been observed in particular by critics of contemporary academic geography, and proponents of a "neo"-classical geopolitics in particular. These include Haverluk et al. However, this negative association is not as strong in disciplines such as History or Political Science, which make use of geopolitical concepts. Classical Geopolitics forms an important element of analysis for Military History as well as for subdisciplines of Political Science such as International Relations and Security Studies. This difference in disciplinary perspectives is addressed by Bert Chapman in *Geopolitics: A Guide To the Issues*, in which Chapman makes note that academic and professional International Relations journals are more amenable to the study and analysis of Geopolitics, and in particular Classical Geopolitics, than contemporary academic journals in the field of Political Geography. This section needs additional citations for verification. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. May Learn how and when to remove this template message

French geopolitical doctrines broadly opposed to German Geopolitik and reject the idea of a fixed geography. It also relies on the consideration of long time periods through a refusal to take specific events into account. This method has been theorized by Professor Lacoste according to three principles: Representation; Diachronie; and Diatopie. In *The Spirit of the Laws*, Montesquieu outlined the view that man and societies are influenced by climate. He believed that hotter climates create hot-tempered people and colder climates aloof people, whereas the mild climate of France is ideal for political systems. Alike Ratzel, he considers geography through a global vision. His marginal political views resulted in his rejection by academia. This method was inspired by the French geographer Paul Vidal de la Blache who in turn was influenced by German thought, particularly that of Friedrich Ratzel whom he had met in Germany. Due to the influence of German Geopolitik on French geopolitics, the latter were for a long time banished from academic works. This book—which is very famous in France—symbolizes the birth of this new school of geopolitics if not so far the first French school of geopolitics as Ancel was very isolated in the 1940s. Initially linked with communist party evolved to a less liberal approach. While rejecting the generalizations and broad abstractions employed by the German and Anglo-American traditions and the new geographers, this school does focus on spatial dimension of geopolitics affairs on different levels of analysis. This approach emphasizes the importance of multi-level or multi-scales analysis and maps at the opposite of critical geopolitics which avoid such tools. Lacoste proposed that every conflict both local or global can be considered from a perspective grounded in three assumptions: Each group or individuals is the product of an education and is characterized by specific representations of the world or others groups or individuals. Thus, basic societal beliefs are grounded in their ethnicity or specific location. The study of representation is a common

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point with the more contemporary critical geopolitics. Conducting an historical analysis confronting "long periods" and short periods as the prominent French historian Fernand Braudel suggested. Conducting a cartographic survey through a multiscale mapping. He coined various neologism among them: Neologism that describes the concept of studying the birth of borders, Dyade: Michel Foucher is an expert of the African Union for borders affairs. Thual was a French expert in geopolitics, and a former official of the Ministry of Civil Defence. Thual taught geopolitics of the religions at the French War College, and has written thirty books devoted mainly to geopolitical method and its application to various parts of the world. He is particularly interested in the Orthodox, Shiite, and Buddhist religions, and in troubled regions like the Caucasus. Thual, Aymeric Chauprade, former professor of geopolitics at the French War College and now member of the extreme-right party "Front national", subscribes to a supposed "new" French school of geopolitics which advocates above all a return to realpolitik and "clash of civilization" Huntington. The thought of this school is expressed through the French Review of Geopolitics headed by Chauprade and the International Academy of Geopolitics. Chauprade is a supporter of a Europe of nations, he advocates a European Union excluding Turkey, and a policy of compromise with Russia in the frame of a Eurasian alliance which is en vogue among European extreme-right politists and supports the idea of a multipolar worldâ€”including a balanced relationship between China and the U. , which analyzes the international and domestic situations and develops geopolitical doctrine. The Geopolitical Future of Russia " in , which has had a large influence within the Russian military, police, and foreign policy elites. Meta-geopolitics defines seven key dimensions of state power that include social and health issues, domestic politics, economics, environment, science and human potential, military and security issues, and international diplomacy. Furthermore, while this analytical grid is relevant for states, it also applies to private and transnational entities, which are playing an increasingly important role in contemporary geopolitics.

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2: Underpopulation, television economies, and the power of the geographical imagination

Underpopulation, television economies, and the power of the geographical imagination Christophers, Brett Uppsala University, Disciplinary Domain of Humanities and Social Sciences, Faculty of Social Sciences, Department of Social and Economic Geography.

Although at first glance, while difficult to prove, the true origin of geopolitical theory may revolve around Darwinism and the rules of nature. I will not delineate the rules of nature according to Darwin but rather I will keep my argument in line with that of geopolitics and discourse. For instance, Friedrich Ratzel a notable geographer, ethnographer and biologist, the creator of *Lebensraum* the need of living space, theorized and compared the state to that of a living organism, in search of augmenting its space to support the carrying capacity of its species under its physical environment. Friedrich Ratzel and Rudolf Kjellen, who were the creators of the German geopolitical school of thought, had something in common: Eventually, the story is widely known: A theory that, to this day, has been explained and argued in modern-day world affairs books, such as Robert D. Without further expanding into academic theoretical grounds, we can conclude as so: Geopolitics had a common European heritage, pioneered by Mackinder, Ratzel and Kjellen, through their biological, geographical, and civilization interpretations of European power-relations of their time. In that sense, how was geopolitical thought diffused and brought into the Western hemisphere, specifically into the United States, the world latest superpower? It advocated why it was imperative for the American navy to reach total hegemony and control over the seas and oceans of the world. Another important American geographer and advisor to Woodrow Wilson was Isaiah Bowman, whose push for free trade policies vis-a-vis the creation of international institutions, would also become influential in the American neoliberalism and exceptionalism ethos. His influence in shaping the American foreign policy attitude continues to maintain a foothold in the political and military establishments to this day. But under which geographical and political parameters and assumptions did Spykman, Mahan, Bowman, and Kennan view geopolitics? The answer is simple: All from the continent which, by a vivid expression of the MD Board Chairman prof. Alexis de Tocqueville and Adam Smith political and economic thinking; Spykman, whose origin was Dutch, based his Rimland theory out of Sir. Henceforth, something is clear: Nevertheless, the American geopolitical rationale would evolve rather drastically as opposed to their European counterparts because of their location and place in the world. It was the year 2001, a year after one of the most devastating terrorist attacks on US soil. But also, it was the year when then-president George W. Was this speech a true act of geopolitical spatialization and the creation of a more rigid and tougher, binary world, resembling to the US vs Soviet Union days? Bush said as he addressed the entire world. Indeed, we have noticed that during the last decade and the beginning of this decade the war against terror has been substantially expanded from Pakistan to the Sahel and from the Sahel to Somalia. How often does the media spatialize an ongoing conflict, more precisely by further polarizing and transforming the world into an are-you-with-us-or-against-us type of discourse? How often are we indirectly influenced by popular culture, regardless of our nationalities? Moreover, what are the foundational geographical and political assumptions behind our elites? Furthermore, what about the movies and television series we often see for entertainment purposes? And, who ends up fighting some sort of rich Arab Sheikh an enemy from the East, moreover, the Islamic world. As a last observation, what type of antagonist does Bryan Mills battle in his latest movie, *Taken 3*? Again, an enemy from the Eastern hemisphere: The Russians, though this time, battling a domestic enemy as well for those that have not seen the movie, I shall stop here. Whatever our personal interpretations might be, we all can conclude with the following statement: How much influence does popular culture e. *Black Hawk Down*, *We Were Soldiers*, *American Sniper*, *Lone Survivor*, to what extent can these movies and series further geopoliticize a group of people, moreover, an entire nation? For instance, in the case of Somalia, when we see movies like *Captain Phillips*, how much do we associate a whole country or diaspora as a group of either pirates or Al-Shaabab supporters? No matter

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what ideological principles a pro-Western or anti-Western government holds, each elite will abide by the same process: Consequently, we can firmly state that Western identity and geopolitical discourse have a European legacy.

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3: Geopolitics - Wikipedia

The geographical imagination is a way of thinking about the world and considering the relative importance of places and the relationships between "our" places and "other" places.

Restaurant Menus and The Geographical Imagination: These establishments are more than places to eat, they are tangible expressions of the society in which they exist. They also represent distant places and realities, the places patrons dream to visit. Embedded within society, restaurants have gained deeply rooted cultural and social meanings, and they serve as reflections of cultural values and norms. Moreover, restaurants produce and sell the public a pre-packaged version of reality to facilitate commercial exchange. Geographical imagination is the ability to be transported to distant and exotic destinations without traveling vast distances. It relies on cultural textual, visual, and social assumptions about foreign lands, at the same time it restricts the experience of foreignness to these representations. Focusing on mid-twentieth century menus, I explore the creation and production of place in the context of economic expansion and prosperity. Seen as cultural artifacts and ephemera, the menus function as windows, revealing exotic destinations recreated on American soil, as well as issues of gender, class, historical relevance, and the importance of restaurants as anchors and landmarks in local economies. Greenlee menu collection accounts for nearly menus. The menus in the Greenlee collection primarily date from the 1880s and 1890s and include restaurant, hotel, railroad, airline, and steamship menus from the U.S. The Donald Ross menu collection, acquired in 1980, also has a wide variety of menus; these include country club dinners, charity balls, and business-sponsored gathering menus. Donald Ross began collecting menus in 1900. He collected menus during his frequent travels over a thirty-five-year period. Ross indexed each menu by hand in spiral notebooks and included the restaurant, location, month and year of his visit, and the type of menu in his detailed catalog. This depository contains nearly fine dining and quick service menus, and the collection spans almost 80 years from 1880 to 1960. These collections demonstrate that KRMHC houses a wide array of menus ranging from mode of transportation menus to quick service menus to menus of restaurants that specialized in recreating exotic places and experiences. The idea of glamour and exoticism permeates the collections. Selling an "idea of place," an experience, and the idea that the "journey is half the fun" are the common threads that weave through the restaurant and modes of transportation menus in the collections under examination. The Shadows on Telegraph Hill menu fig. The Shadows was a San Francisco restaurant located in a historic house and the menu invited patrons who dined there to become the protagonists of their own exciting adventure by allowing them to feel as if they were residents living in the glamorous Telegraph Hill neighborhood. As we shall see, the menu invites the reader to engage it as an experience and performance. Shadows of Telegraph Hill Menu [ca. 1900]. During the Gold Rush in 1849, a semaphore signaled the arrival of clipper ships, that "telegraph" gave the hill its name. The Shadows restaurant was a historic and colorful old house, transformed into a restaurant that served cosmopolitan cuisine to match the cultural influences of San Francisco. The menu also doubled as a collectible postcard for patrons, it was intended as a souvenir, it could be folded and mailed. The menu measurements are approximately 8" x 5" and the folded dimensions are about 5" x 3". Bremen, as well as railroad and airlines companies which emphasized the unique experiences or amenities aboard their fleets. These transportation menus are important because they create a sense of place by tapping into the geographic imagination using vivid imagery, selling the journey as the true experience between destinations. The Denver and Rio Grande Western Railroad train company menu employed a compelling illustration to showcase the beautiful scenery and majesty of California Zephyr passenger train. The illustration depicts the rolling landscape of Glenwood canyon and the sleek California Zephyr traveling alongside the Colorado River. As a key element of the experience is the "Vista-Dome," an observatory where travelers onboard the California Zephyr could view the sky or the mountains as the train traveled across the West. Similarly, airline menus utilized attractive graphics and the luxurious amenities available to their customers to promote their destinations. A menu from United Airlines advertising Honolulu, Hawaii was colorful and adorned with exotic

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flowers, Hawaiian natives, and beautiful beaches. The menu also emphasized the education, training, and experience of Frank Hurliman the chef who prepared the onboard meal, a fusion of French and American cuisines. This model sought to inspire feelings of luxurious comfort and well-being, while the lower deck "Hawaiian Lounge" was intended to extend relaxation and it was an introduction to the enjoyment found on the islands. Among the diverse transportation companies that also created a sense of place, an experience, and emphasized the importance of the journey was the Great White Fleet, a luxury steamship company. Their menu series fig. The Great White Fleet menus promote the destinations as adventures and the bountiful products as available for consumption. Great White Fleet Ship Menus [ca. It is important to note the use of color in the images. The photographs were rendered in a variety of muted tones, while the main subjects have been highlighted in white. The use of white establishes a direct correlation between the trademark color of the company and subjects in the image. By choosing to document locals engaged manual labor, traditional activities, and architectural landmarks, these menus seek to educate the travelers on local customs, economic activities, and buildings with historical significance. In the post-war period, the United States witnessed economic growth, an expansion of the middle class, and improved prosperity for many people. These menus, in some sense, reflect the social position of the collector, clearly a person of some means to travel around the country and dine at such fine establishments. They are also a reflection of an expanding economy. Moreover, in the United States there was also a highly mobile population, increased government expenditures on infrastructure such as roads, telephone, and water systems, increased urban development, spending on education, and an expanding manufacturing sector Farber This, of course, was a promising development for roadside diners, movie theaters, and all forms of entertainment Davies It is in this context, that I seek to examine these collections of menus and explore how restaurants became such an important part of the cultural landscape. Concurrent to and as a result of the economic expansion and increased prosperity of the post-war period was the cultural production of the period. Karal Ann Marling argues in her work on the visual culture of the s that post-war prosperity, competition with the Communists, and increased buying power made the s a period of mass production, social reinvention, and optimism. She argues that the s television and advertising industries reduced the distance between social manners and personal intimacy. Television brought the public culture into the private home in a visual way Marling For our purposes, her arguments support the idea that dining out, while less common than it is today and therefore more special and elaborate, would have fit into this mold of seeing, being seen, blurring the lines between private and public, and reducing social distances. By examining the menus through this cultural prism of economic prosperity and the rise of consumer culture, in which everyday items became symbols of status and self-worth, helps make the menus much more than reflections of visual culture. They are also reflections of social class. Paradoxically, this association was only possible because mass production made sophisticated consumer culture a reality. Levitt virtually invented the post-war suburb, built a new social construct there along with 17, cape cod-style, colonials, and ranch houses. His design became the norm. Since the houses all looked the same, the difference and "democratic" choice was to be found in the items with which people filled the house. These efforts and representations were used to contrast life in the free world and life in Soviet Russia. The houses also changed the way that consumers purchased durable goods. The new norm became integrated and matching items, with colorful and unique items, being "second-tier" appliances. Thus, consumption became inextricably linked with democracy and choice and paved the way for the development of contemporary consumer culture. Restaurants and their menus reflect the development of this consumer culture and illustrate how dining was not simply consumption, but designed as a total experience that encompassed the food and the built environment. As Dean MacCannell argues souvenirs are a type of marker collected by individuals and the souvenir helps shape the experience of site MacCannell A cursory examination of US newspaper political cartoons relating to US involvement in Latin America, Asia, and the Africa during the twentieth century reveals caricaturing of the "natives" along racial and patriarchal lines. For example, newspapers often depicted the natives in traditional garb, as people of color, and as youthful and disobedient. While the United States was often depicted as Uncle

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Sam, a tall, thin, older, and a white gentleman forced to deal with the misbehaving child in a forceful manner Jacobson These representations created, then, an easy way to characterize the "other. The means by which restaurants create a sense of place are varied; the most obvious is its physical, built environment. Paraphrasing Kevin Lynch in his book *Image of the City*, nodes are points or places a person can enter and are often the focus of travel. Landmarks, by contrast, can be understood as external reference points, these can be neon signs, sculptures, or buildings, Lynch Within this framework, restaurants can become both nodes and landmarks. The archival research and evidence thus far suggests many restaurant menus emphasized the importance of the establishment within a larger geographic context, and the restaurants sought to portray themselves as important points of attraction in diverse cities and towns across the United States. As a geographical marker, then, a restaurant can become a beacon in a geographic area, it may seek to accomplish this either by the quality of the food, the atmosphere, reputation, or customer service. Restaurants and restaurant menus also portray historical and cultural trends as well as the embedded social practices of the day. For example, some of the menus reveal the clearly gendered and racially charged portrayals of "the other. Therefore, the key to reading the exotic women and the remote destination is in the frame of otherness. For example, many exotic menus represent local men as men of color, and in some cases, there is a suggestion of similarity of looks between these men and primates *Mono Bar*, ca. So too is the high premium placed on the "exotic", the authentic, and the unfamiliar: Much like the vast literature on conquest, we can view these menus as extension of the exploration and colonization paradigm. Many of the menus examined in *KRMC* that depict an exotic destination, use the figure of a hero-protagonist at the center of action *Don The Beachcomber*, ca. A middle-aged white male represents this hero in clear pursuit of leisure and pleasure; aboriginal women cater to and seduce the men, plenty of liquor is available, and beautiful, exotic landscapes complete the scene. Interestingly, but perhaps not surprisingly, the majority of the menus analyzed, highlight exotic places and tropical paradises. These remote destinations are placed in the context of the United States, a world power and a future consumer of these lands, suggesting that these were the next places to be conquered. The menus reflect the US patriarchal society, where the white male is at the center of power and women just like exotic lands are there to be discovered, as "virgin lands waiting to be penetrated, ploughed, and husbanded by male explorers," Bassnett Women and the land understood in the realm of the patriarchal concept were " The menus introduce patrons to an artificial world based on fantasy. The menu illustrations take places, people, and cultures out of their historical and geographic context and present these locations as consumer goods to be purchased. As Guy Debord discusses in his seminal work *The Society of the Spectacle*, the menus introduce a version of history that erases certain aspects and presents instead a neatly packaged ideal, where the artificial becomes more important than the real thing, and representation becomes the authentic experience, Debord, In the menu *Don The Beachcomber*, the Caribbean islands are illustrated in a stereotyped fashion, men and women are shown as traditional peasant-workers, while treasures and an embedded promise of escape await the visitor, *Don The Beachcomber*, ca. The exaggerated and manufactured reality continues to be repeated in many of the menus, and no imagery of the true realities of these countries is to be found in any of the menus studied. It is important to note the emphasis the menus placed on real life by using pictures of local landmarks and focusing on the daily lives of the natives. From this, is not surprising that the transportation company menus stressed mobility and the exotic destination. The map on the backside of the menus illustrates this perfectly. It depicts "Middle America" today, one might call it Central America and each of the countries features symbols for the agricultural products produced there. Costa Rica harvested such items as bananas, coffee, and cacao, while Colombia produced coconut, wheat, bananas, cacao, coffee, and hardwoods.

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4: The power of geopolitical discourse - Foreign Policy News

Imagination TV Inc. announced that it has entered into an agreement with Nine Mile Entertainment to co-produce the annual 9 Mile Music Festival, at Virginia Key Beach in Miami, Florida, in March

What sort of political economic forces determine the distribution of different nationally based television shows? What forms of finance and capital circuits make possible the particular choices a TV viewer makes at the end of a tiring day? Further, in what ways can geography and geographic knowledge advance our answers to these questions? On *Capital and Geographies of Television* engages. This is a thick book—both, in pages pp. While this is the overarching theoretical ambition of the book, it engages quite explicitly with numerous particular debates in economic geography, political economy of media and urban geography contextualized in two case studies: These case studies are incredibly detailed and thorough in their weaving of original empirical research with reviews of existing research. The most compelling thread of this tapestry is how the UK and NZ cases illustrate concrete relations of power with the US industry. As such, the book presents an empirically grounded and politically suggestive approach to forms of industry inequalities found in debates about globalization and imperialism. Christophers approaches these debates in a refreshingly level-headed way—I say without discounting the importance of polemics! These detailed insights, which hint more suggestively than explicitly towards effective media politics, are the greatest contribution of this work and are crucial to understanding the deeply internationalized system of media production, finance and distribution. Indeed, its focus on institutional politics, financial flows and arrangements of pricing and distribution crucially counterbalance the predominant focus on representations in critical media research. While it is perhaps opportune to rethink this dominant reading of Marx, Christophers does a provocative job trying to achieve this complementarity. *Envisioning* is divided into three parts: Part One collects three compelling chapters. It is fascinating primarily because of the contradiction it implicitly raises: Such important questions are beyond the scope of the book but provoked by its content. Christophers creatively scrutinizes this implicitly Malthusian geographical imagination. Here, again, Christophers uses thick empirical evidence to rattle the basis of this public discourse on its own terms. This chapter is particularly timely given recent international contests over copyright and piracy. Arguing against charges of US dumping, Christophers contends cheap American products reflect international market conditions, rather than imperialist conspiracy. Imperialism looks perhaps more like crack dealing, as US price leverage comes after demand: Equity and debt finance become forms of leverage to capture surpluses generated in TV production: Using the case of *Battlestar Galactica*, *Envisioning* explores how financing relations allow even true international e. It is a compelling investigation into the struggles over who can best define and know an audience. If ratings knowledge is constitutive of subjectivities in the world of television, what imperial struggles exist for control over those measurements and over their target audiences as well? Horkheimer and Adorno, though never mentioned, are again perhaps still relevant to these debates. Part Three, engages more material concerns described in previous chapters, placing them in urban contexts and relations of transforming particular places within the TV economy. *Envisioning* confirms that, national scale institutions i. This force changes the style, range and substance of productions, tailoring them for US consumers. Here, the cultural questions about the function of images remain mostly unasked but provide potentially provocative implications about desire and social control. The implicit growing one-dimensionality of global TV productions demand conversation not just with Haraway, as Christophers does briefly, but perhaps also with Adorno and Marcuse though often seen as obsolete. This alienation of place makes wider circulation of the commodity of TV shows possible. This is compelling and central to the book. Alternatively then, only an end to capitalist production could end fetishism, a scenario not entertained by Christophers. Further, as much media economics does, the book often isolates media outside of other economic activities even when thinking about capital circuits. But these are debates for another day and another project. *Envisioning* is timely and its empirical and theoretical insights are necessary. This book will

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appeal to sophisticated students and to scholars looking for a deeply empirical study that engages much of the recent debates and research in media economics and the economic geography of culture industries. Readers will find it dense but informative. Likewise, a less expensive paperback version is on its way.

5: MOAB and the moral economy of bombing | geographical imaginations

The power of imagination comes in to play in prophecy: the prophet, in a joyful state of connection with Gâ€‘d, is inspired, and he sees a symbol which he is immediately able to interpret in accordance with the Divine intention.⁷ Yet there are areas in our lives in which even the simplest people are sometimes given the privilege of receiving a

Part of this remaking of the spaces and interactions of daily life involves new understandings and representations of our place in the world. We use the term spatial imagination to hint at these possibilities, and broaden earlier work on ways in which the imagination is instrumental in shaping our lives. The concept of the geographical imagination expresses the literal and metaphorical ways in which people conceptualize and render space see Gregory As educational philosopher Maxine Greene writes, To call for imaginative capacity is to work for the ability to look at things as if they could be otherwise. Intimate and global, the spatial imagination can open up ways to take notice of being in the world and our implication in making, remaking, and being made by the geographies in which we live, work, and play. Literary theorist Edward Said takes up the myths and histories of our environments as imaginative geographies: Said leaves the reader asking who has the right to land and on what basis. The spatial imagination influences the way in which we perceive bodies and the place of identity and identification. Sirin and Michelle Fine examine what they call the hyphenated identities of race, nation, ethnicity, gender, and sexuality of Muslim American youth in New York City in the aftermath of the violence, hatred, and distrust directed at this population following September 11, Questioning whether these young people would identify themselves as Muslim, American, or some combination, the authors drew on interviews and identity maps, and found three ways in which the youth embodied their multiple selves. One identity map, for example, shows a map of a young Muslim boy who lives such a hyphenated identity that he draws a line down the middle of his own face that splits his emotions and his sense of his national and personal identity see figure at the beginning of Section The spatial imaginations of these young people reflect their attempts to integrate or at least negotiate their multiple identifications, and call into question the imposed delimitations of place and identity. The mapping of identities in place reaches far back into history. French colonials in then Siam were infuriated to find border markers shifting almost daily in remote swamps and woods as tribal groups moved these markers as was convenient for their livelihoods. These sorts of contested and impermanent borders show how geographic distinctions are imagined and implemented from the perspective of those in power, and may not be sustainable on the ground or representative of material reality. The way in which we imagine space also draws upon our actual experiences of space and place. For example, Americans increasingly navigate with the assistance of a GPS device, and often talk about distances in terms of the amount of time it takes to travel by car, because it is largely a driving culture. But not all cultures measure space in the same way. Navigation and Logic on Puluwat Atoll , for instance, demonstrated how the people of the Caroline atolls navigate long distances without a compass, imagining their oceanic world in ways that might confound conventional Western spatial imaginaries. Questioning the totalizing power of capitalist interests through gendered representations of the body, critical geographer J. Drawing on political economic theory and activism, they illuminate how our imaginations are stifled not only by the economic systems we participate in but by the ways in which they are theorized as well. In more recent work, Gibson-Graham argues that one significant way of enacting alternate economies is by creating and sustaining alternate communities. They describe activist projects in the Philippines, India, and Massachusetts that elaborate on how blends of informal, wage, and alternate economies enact resistance to dominant capitalist modes of production and consumption. The architect Bernard Tschumi concludes this section with a commentary on the fragmented urban conditions and oppressive spatial formations of late capitalism. Framed in terms of a series of negating prefixes de, dis, ex , Tschumi argues that society has become deregulated and decentered. In this idea of disjunction, Tschumi offers a way to think about how space, in the form of buildings and cities, could be reconfigured to move beyond and alter the

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fixities of regulated life, both imagined and real. Imagining alternative places and societies has a long history in design and literature, dating back to the publication of Utopia in by Thomas More, and well before that. Utopian visions have encompassed a wide range of living conditions and social relations, but what virtually all of them have in common is the ability to reveal the conflicts and desires of their particular milieu as a step toward imagining alternatives. These ideal visions can stimulate reflection and change, focusing beyond the present in order to help define the places and relations we hope for and might help to make Eaton Artists such as Robert Irwin and Allan Wexler have also added valuable insights through the ways in which they have re-imagined existing places and social interactions see Weschler ; Kester While some authors explicitly recognize and articulate how our ways of imagining space affect our social and spatial realities, in many cases it takes effort on the part of the reader to recognize the gaps between what is thought or said and what actually exists. It scales conceptually to notions of nation and nationalism, which presuppose common origin or unified values with others whom one may never know see also Billig As the spatial imagination plays a role in producing notions of social and spatial reality, it also becomes a tool to address the disconnections between the lived or actual and the imagined, which are often indicative of social or spatial injustices. Reflections on the Origin and Spread of Nationalism. Barkawi, Tarak and Keith Stanski eds. London; Thousand Oaks, CA: Utopianism and the Un built Environment. Integrated, Parallel, and Conflictual Paths. Understanding Hyphenated Identities through Multiple Methods. New York University Press, pp. University of Minnesota Press. East Is a Big Bird: Navigation and Logic on Puluwat Atoll. Essays on Education, the Arts, and Social Change. Social Justice and the City. The Johns Hopkins University Press. Community and Communication in Modern Art. University of California Press. Memory and Space in a Postwar Arab City. University of Texas Press. Scoates, Chris, and Debra Wilbur eds. An Ethnography of Global Connection. The reader brings together the writings of scholars from a variety of fields to make sense of the ways we shape and inhabit our world, including both classic writings and contemporary research. Here you will find open access versions of the section introductions, links to readings, and topical further recommended reading lists from subject experts.

6: Section The Spatial Imagination - The People, Place, and Space Reader

The geographical imagination speaks to the interdisciplinary nature of geography as a humanistic social science, ranging from its role in the arts to cutting- edge technologies and new media.

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