

# Mapping Africa from the Ninth to the Nineteenth Century

Construction, Transmission and Circulation of Cartographic Knowledge about Africa  
Europe, Arab world and Africa

Paris - December 2<sup>nd</sup> & 3<sup>rd</sup> 2010

## Call for papers

Colonial mapping of Africa during 20th century has received much insightful attention but recent research invites us to overlook the western bias by considering knowledge construction in a global and interconnected perspective while re-inserting the chronology of the colonial moment in the *longue durée*. We will seek to develop a history of geographical and cartographic knowledge encompassing simultaneously European, Islamic and African productions and highlighting circulation of knowledge and practices between these different spaces. Rejecting the idea of westernization of the world undertaken through maps we wish to question knowledge and discourses about the representation of African spaces.

The adopted timeframe makes a voluntary break with the institutional and political eras in order to understand African cartography as a process which would neither be restricted to the ancient cartographic image of a virgin continent inhabited by lions, nor limited to the image of a vacuum that colonial cartography would eventually fill. Medieval Western scholars inherited the concept of Africa from ancient authorities who considered it as the third part of the *oikoumené*, lying in dreamt and dreaded horizons. Thus, our familiar notion of the African continent proceeds from a progressive intellectual construction stemming from the Middle-Ages. However, this story shall not be reduced to a positivist construction where linear progress originating from medieval cartography would ineluctably lead to an assumingly more scientific representation of space. Although African cartography evolved through empirical discoveries as the Portuguese navigations or through epistemological breakthroughs as the rediscovery of Ptolemy's "Geography", it was also burdened by centuries-old scholarly traditions which proved difficult to re-consider in the light of experience. At the end of the nineteenth century, growing imperial cartography emptied African territories, allowing the Europeans to divide the continent in the name of a globally homogeneous space. Indeed, we seek to reveal these different graphic representations of the African continent oscillating between discovery and oblivion and between revelation and myth.

Numerous authors, following the footsteps of J.B. Harley, analysed maps as instruments of power and stressed the symbolic dimension of mapping. Beyond this aspect, it seems epistemologically fundamental not to forget the material aspect of maps. We would like papers which will question mapping processes and which analyse techniques, knowledge and practices at the base of maps. One of the main aims of this conference will be to analyse in depth the construction and circulation of geographical knowledge between the different cultural areas. We invite paper submissions on transfers and circulation of cartographic practices and on the origin of geographical knowledge. We are interested in hearing from scholars who would study the heterogeneity of cartographic knowledge in maps originating from one or numerous cartographic traditions. We welcome papers, not only on the representation of the continent and transcontinental exchanges, but also on local or regional microhistory.



Abstracts of 300 words should be sent by 3 May 2010, in English or French, to Camille Lefebvre (University of Paris I), Robin Seignobos (University of Paris I) and Vincent Hiribarren (University of Leeds), conference organizers to :

[cartographieafrique@gmail.com](mailto:cartographieafrique@gmail.com)





## English & Welsh Diaspora: Regional Cultures, Disparate Voices, Remembered Lives



13th -16th  
April 2011



**Keynote & Plenary Speakers:** John Barrell, York University, Roger Ebbatson, Lancaster University, Nick Groom, Exeter University, Ronald Hutton, Bristol University, Bridget Keegan, Creighton University, Donna Landry, University of Kent, Ruth Robbins, Leeds Metropolitan University

**Performers, musicians and artists provisionally booked:** BILLY BRAGG, ELIZA CARTHY, JOHN KIRKPATRICK, HUGH LUPTON, CERI RHYS MATTHEWS, CHRIS WOOD.

Others to be announced. In addition to conference panels, there will be music and related workshops

While the histories of Scots and Irish rural and local culture are well documented, and Celtic tradition celebrated, less explored are the traditional ways of life of English and Welsh rural or local communities and identities in terms of diasporic event. 'English & Welsh Diaspora' aims to address all aspects of rural and regional experience, consciousness, and representation of displacement, dispossession, the transformation or destruction of communities, the idea of community, across a millennium of change and loss, from the Norman Invasion and the Harrowing of the North, the loss of Welsh and the decline of the language community in Wales, to more recent historical and cultural events, such as the closure of mines and factories, the gentrification of villages, and the closure of post offices. There will, in addition be the exploration of the historical transformation of the landscape, the relation of land to identity, regional as opposed to national identity, folklore, folk practices and oral tradition through song, dance, story-telling and forms of ritual and seasonal Practice.

Papers are welcome from all humanities disciplines, including, but not restricted to, English, History, Geography, Cultural Studies. Topics may include, but are not limited to, the following: Representations of agricultural labouring classes; regional narratives and representations; Brythonic traditions; George Eliot & the midlands; landscape and identity; traditional song; folklore and belief; seasonal ritual and practice, oral traditions; enclosure; myth and tradition; changing ways of life; John Clare; the English or Welsh village; Thomas Hardy; dispossession & displacement; the remains of Anglo-Saxon culture & language; riots, rebellion, & protest; agricultural & labouring class poetry; William Cobbett's rural rides; cricket & rural life; local and communal subjectivities; 'documentary literature' from Woodforde to Blythe; mummers & Morris; de-Cymrisization; modern rural life; parish records & local history; disappearance of the Welsh language; the Poor law; cultural memory & oral tradition; charity & the poor; politics & policing; rural & regional dialect; parish life; gypsies, witches, poachers, highwaymen & other demonized groups; rural crafts.

Proposals of 200- 250 words are invited (deadline 30th September 2010)

For further details, or to send a proposal, please contact Julian Wolfreys ([Diaspora@lboro.ac.uk](mailto:Diaspora@lboro.ac.uk))

**Call for Papers (Deadline: September 30, 2010)**  
**Canada and the African Diasporic Literary Imaginary**  
**42nd Annual Convention,**  
**Northeast Modern Language Association (NeMLA)**  
**April 7-10, 2011**  
**NEW BRUNSWICK, NJ    HYATT NEW BRUNSWICK**  
**HOST INSTITUTION: RUTGERS UNIVERSITY**

This panel invites scholars to investigate the presence of Canada in an African Diasporic literary imaginary, focusing on writers who examine black subjects and subjectivities within Canadian landscapes (both urban and rural), but also attending to representations of African Canadians and the idea of Canada in literature from across the diaspora.

Canada occupies a unique space in the black literary imagination. The critical success of Canadian writers such as Dionne Brand, Austin Clarke and Lawrence Hill belies the complex relationships between African Canadian writers and the nation, between black bodies and Canadian landscapes. Canadian history often obscures or ignores the history of blacks in Canada; and in visual and popular cultures, black people are often conspicuously absent from Canadian settings. Similarly, 'African Canada' is often elided from conceptions of the African Diaspora. And yet the history of Canada within the African Diaspora is rich and diverse. For American slaves, Canada was literally a place of freedom, as reflected in the writings of Frederick Douglass and Benjamin Drew, author of 'The Refugee: Narratives of Fugitive Slaves in Canada Related by Themselves (1856)'. In later texts such as Ishmael Reed's \*Flight to Canada\*, Canada continued to be figured as a counterpoint to the virulent racism of the United States. Much could be said about the sharp contrast between these African American utopian ideas and the reality of the black experience in Canada.

In the 1960s and 70s, Canada continued to be a place where multifarious diasporic identities, politics and experiences could be imagined and articulated. Increased immigration from the Caribbean attracted visits from prominent intellectuals including Walter Rodney and C.L.R. James who brought with them radical discourses on black nationalism, revolution, and decolonization. Yet, these African American ideas often stood in sharp contrast to Canadian reality. A number of questions arise from the problem of Canada in the black literary imagination. How has the erasure of the history of slavery and the black presence in Canada affected African Canadian writers? What does the literal space of Canada mean for African Canadian writers? What does Canada mean for African American writers and writers in other parts of the black diaspora? These questions are linked to pressing issues of geography, citizenship and nationalism.

**Please send 300-500 word abstracts and brief biographical statements to  
Kristin Moriah at <[kmoriah@gc.cuny.edu](mailto:kmoriah@gc.cuny.edu)>**

# **11th International Conference on CARIBBEAN LITERATURE**

**November 3-6, 2010**

**Port of Spain, Trinidad**

You are invited to join Morehouse College,  
Purdue University Calumet, and the University of the  
West Indies (St. Augustine Campus) for the  
11th International Conference on Caribbean Literature,  
to be held in Port of Spain, Trinidad, West Indies,  
on November 3–5, 2010.

Papers may be presented  
(in English, French, or Spanish) on any  
aspect of Caribbean literature and culture.

This year's ICCL will celebrate  
the literary vision of Trinidadian Earl Lovelace  
(on the occasion of his 75th birthday)  
and commemorate the artistic legacy of  
the late Honorable Rex Nettleford of Jamaica.

Among other signature ICCL activities,  
the conference will also feature  
a literary study tour of Trinidad and Tobago.

Visit <[www.icclconference.com](http://www.icclconference.com)>  
for information regarding keynote speakers,  
registration, airfare, hotel accommodations.



