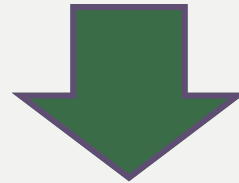




PUTTING THEORY AND PRACTICE TOGETHER

GEG7120 Geographical Thought and Practice

Prof. Kathryn Yusoff



Personal interest	Situating your study	Formulating questions	Methodology	Output
What broadly interests you?	Define the interesting and useful debates.	Which questions do other people ask?	Epistemology: what type of knowledge allows you to unfold these questions?	What will you contribute with to the discipline and beyond?
Most inspirational readings: academic literature, philosophy, 'grey' literature, popular media.	Define gaps and potential unexplored combinations.	What type of questions do people from or in other disciplines ask?	Methods: Which methods will enable that?	What is the public use of this knowledge?
How do they speak to your everyday?	What do other research findings tell you and what are the gaps?	What questions are unanswered or unexplored?	Explore potential partnerships with organisations or interest groups	Who will benefit from your research and how?

Returning to research topic



What was your initial idea?



How has this developed alongside your:

Readings
Lived experience
Lectures



What is your current idea?

Research contributions



Theoretical contribution



Empirical contribution



Understandings of space and place and how this has shaped your research

Ontology and Epistemology

What are the ontological assumptions of your research?

What epistemology is your research grounded in?

- Who are the 'Communities of Interest' in your research?
- How does intellectual interests combine with activism or social change?
- How does your work create multiple points of entry into the work? How does it fill in cultural or historical blanks, or sites of erasure and oppression?
- How does it confront the unthought? What master narratives drive the frames of interpretation?
- Does the research reproduce a dominant positionality of the West? How does it contribute to a regional perspective?
- How does it tell silences rather than stories (Michel Trouillot, Silencing the Past) ?
- Historicize/spatialize the conditions of possibility and epistemic limits of historical/geographical production and constraints
- How does it render a social problem perceptible and overcome epistemic and ontological marginalizations?
- To whom does your research 'speak'? What does it legitimate?

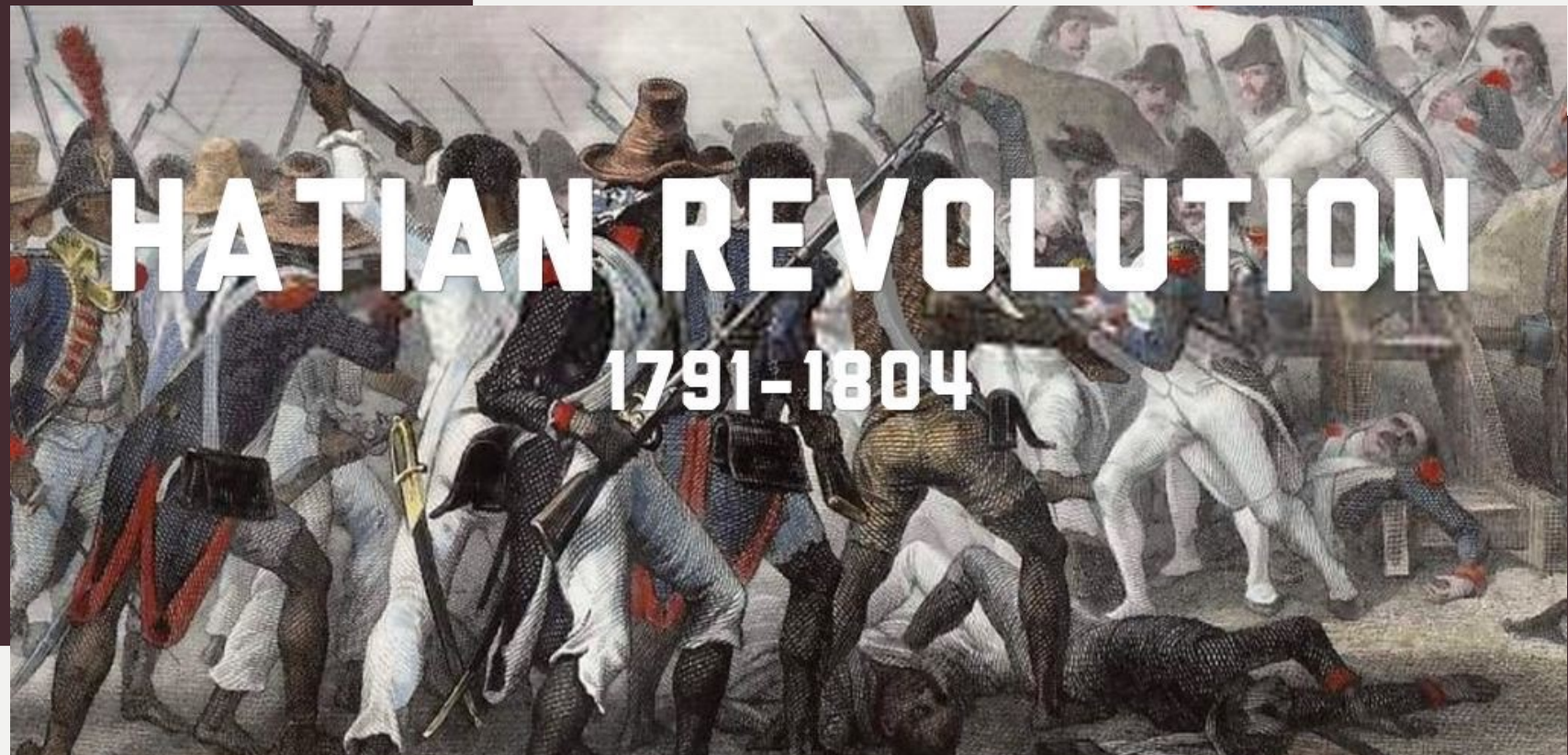
THE GEOGRAPHY OF IMAGINATION AND THE GEOGRAPHY OF MANAGEMENT

The place we most often call the West is best called the North Atlantic—not only for the sake of geographical precision but also because such usage frees us to emphasize that “the West” is always a fiction, an exercise in global legitimation.

MICHEL-ROLPH TROUILLOT, introduction, *Global Transformations*

Michel-Rolph Trouillot (2015). “Silencing the Past (20th anniversary edition): Power and the Production of History”, Beacon Press

- Trouillot argued that the Haitian revolution was unthinkable not because of an epistemic problem but because it was ontologically inconceivable for History (with a capital H) to recognize the historicity of the event of a black revolution and establishment of autonomous governance. While resistance of the enslaved was recognized and rebellions seen as a threat to the planters, the idea of the enslaved as possessing the ability and right to self govern was unimaginable to the West.
- Trouillot argues that while the fact of the revolution is recognized the political implications could not be thought because of their transformation of the social order.
- To recognize the Haitian Revolution as a revolution of freedom and self determination would have required an acknowledgement of black freedom. The result Trouillot argues is the continually silencing of this moment of democracy and self determination and a denial of the novel political forms it brought into being.
- What allows us to hear an event, to recognize a theoretical or see a revolutionary act?
- Trouillet’s argument shows that the narrative forms that bring an event being matter and the interpretive frames that are subsequently applied.



HAITIAN REVOLUTION

1791-1804

Theory & Practice

- Does the empirics drive the theory?
- Does the theory drive what we are looking for (what are the claims and universalizing geographies of this theory?)
- Where is theory being made (do we recognize and value counter archives of meaning?) (questions of monolingualism, cultural imperialism, institutional power and dissemination, patriarchy etc.)
- Sylvia Wynter – ‘senses as theoreticians’ knowing through alternative, diasporic practices, ancestors, stories, relations... whose empirics?