

(def:) Mapping: A representation of certain features of an area (geographic, chronological, cultural, etc.) that is produced by allocating those features onto certain specific dimensions of a model (a 'map'), thus revealing their relative locations, sizes, importance, etc. Geographical maps, for example, can represent distances, elevation and many other forms of information. Chronological maps can represent ideas of evolution or other time-related changes. Some forms of cultural mapping occur (implicitly or explicitly) when certain cultural forms (e.g., savagery or civilization) are mapped onto dimensions of chronology (e.g., more or less advanced) or geography (e.g. territories that are more or less 'civilized'). There are many other forms of mapping; phrenology, for example, was a late-19c 'science' that attempted to determine the relation between head-shape and human psychology.

Claim: Cultural documents always construct mappings of the world, often in many ways.

Assignment for Tuesday 2009.01.13: List various dimensions by which 'Tarzan of the Apes' maps out its world, and how those dimensions are interrelated.

From: Walter D. Mignolo. "Globalization, Civilization Processes, and the Relocation of Languages and Cultures." in Fredric Jameson and Masao Miyoshi, eds., *The Cultures of Globalization*. Duke U. Press. 1998. p35.

...A few decades before the emergence of an unknown (from the perspective of European observers) continent and unknown people inhabiting it, geographical boundaries coincided with the boundaries of humanity. Outlandish creatures with two heads, three arms, and the like, were supposed to inhabit that region beyond known geographical boundaries. The limits of geography coincided with the limits of humanity. In a matter of two or three decades, however, both boundaries (of the world and of humanity) began to be transformed radically. The outlandish creatures once inhabiting the unknown corners of the world were replaced by the savages (or cannibals) inhabiting the New World. Geographical boundaries and the boundaries of humanity were relocated by both the transformation of knowledge generated through cross-cultural interactions among people who until then had been unaware of one another, as well as by the growing awareness of the earth's expansion beyond the limits of the known. The cannibals and the savages were located in a space that began to be conceived as a New World.

...Toward the end of the nineteenth century, however, spatial boundaries were transformed into chronological ones. In the early modern period, a transformation took place between geographical and human boundaries; at the end of the nineteenth century savages and cannibals in space were converted into primitives and exotic Orientals in time. Whereas the sixteenth century was the scene of a heated debate about the boundaries of humanity -- having Las Casa, Sepulveda, and Vicatara as main characters in that controversy -- toward the nineteenth century the question was no longer whether primitives or Orientals were human but, rather, how far removed from the present and civilized stage of humanity they were.... The "denial of coevalness" [J.Fabian, *Time and the Other*] was the end result of relocating people in a chronological hierarchy rather than in geographical places.