



# Small is Big –The Literature Review

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The Scholarly Groundwork for Mapping  
Brisbane History and History & Philosophy in  
Queensland

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Three related literature reviews, reviewing global, national, and local research, is combined into the one literature review as the groundwork for the 'Mapping Brisbane History' and the 'History & Philosophy in Queensland' Projects. From the conceptual mapping of the literature, and overcoming the poor or false dichotomies of the past half-century, a compatibilist and inclusive approach is developed.

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*A puddle of water no deeper than a single finger-breadth, which lies between the stones on a paved street, offers us a view beneath the earth to a depth as vast as the high gaping mouth (hiatus) of heaven stretches above the earth, so that you seem to look down on the clouds and the heaven, and you discern bodies hidden in the sky beneath the earth, marvellously (mirande).*

*Quote of Lucretius' book four of "The Nature of Things" from James I. Porter. Lucretian and the Sublime. **The Cambridge Companion to Lucretius**. edited by Stuart Gillespie, Philip Hardie. Cambridge University Press, 2007. p. 169*

*It is not commonplace for Australian local histories to seek to link their themes and conclusions to the wider context of Australian history...But I would not conclude from this that it is now impossible to relate local to national history...In any case, we can never fully comprehend the complexity and contradictions of Australian history without further local studies.*

Richard Waterhouse. **Locating the New Social History**. 2009. pp. 12-13.

*If the environment does not determine social structures, it does limit their possibilities. A physical cause, a social effect; structure over agency. We live in an intellectual climate much more inclined to assume not only that environment is a social product, but also that environment and society are not separate categories. If societies produce space, they also exist in and are part of space. Their specific character is a specific, historically conditioned spatial arrangement. Society and space exist in ongoing, reciprocal interaction, the one entailed in the other.*

Harris Cole. **On 'Power, Modernity, and Historical Geography**. p. 314.

*The past is never over.* Richard Flanagan. **Death of a River Guide**.

### INTRODUCTION

Anticipating explaining six years of work across two projects, with the intention of combining two interdisciplinary methodologies, in my paper for the Australian Historians Association (4 July 2018), I knew had to produce a separate literature review. The paper is the outcome of a literature review from searches of the National Library of Australia Trove (NLA; [trove.nla.gov.au](http://trove.nla.gov.au)) and the academic literature database, JSTOR ([jstor.org](http://jstor.org)). The searches are described in the methodology section of the paper, but suffice to say at this point that the purpose was to address the cognitive processes and conceptual frameworks for the Mapping Brisbane History Project and the History & Philosophy in Queensland Project.

We teach young scholars to do their literature review at the beginning of their research project, however, it is common for good scholars to pause in the middle of long-term or ongoing research project, and have a look around at the terrain stretching to the intellectual horizons; horizons that in 360 degrees look back and forward in time. It is not a bad time to do a literature review. You do not want a literature review to destroy the originality in thought at the start of a project. On the other hand, working out the basic research work and then turning to the literature review can provide the comforting confirmation that the uncharted course one has set out, at least is well-based on previous the conceptual mapping of the terrain. It is certainly the case for this literature review. I had found that the arguments I was pursuing in my research projects for Queensland and Brisbane local history had been well argued in the literature going back to at least 1988. That is also a personal significant year. It was gap year between finishing my history honours' thesis and before I started my higher degree work. It also the year I married my late wife/partner, Ruth.

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The year 1988 is as good as any to mark a watershed in the changes that were occurring in Australian and local history historiographies. It was, of course, the Australian Bi-centennial commemoration, and the high-point in the last wave of popularity for Australian history. I would argue the Australian World War I commemoration in last four years, 2014-2018, has not been able to repeat the celebration of Australian history in the nationalist

*Thoreau several times asks us to look in a pool of water and catch an intermixing of realities that are usually taken to be oppositional. Look into a puddle and see both the muddy bottom and the sky above. Heaven and mud are usually conceived as infinitely different. But the eye now takes in both heaven and mud, stars and pebbles, simultaneously. Thoreau calls this a 'double intention' of the eye. You know these are separate intentions because you can deliberately cancel out layers — attend only to the pebbles, and stars disappear; attend only to stars, and pebbles disappear.*

*You could take Thoreau to be reversing the thrust of the classic "argument from illusion" that has us look into a reflection and know that since we can't grab the stars with the hand that grabs the pebbles, we don't really see stars amidst pebbles — therefore the senses deceive. But Thoreau counters that since we DO see stars and pebbles mixed, therefore the senses can deliver more than we might think possible. Reality is thereby augmented rather than deflated.*

*Ed Mooney's blog, Stars with Pebbles in the bottom of Puddles. **Mists on the River**. 30 January 2015*

*<https://edmooneyblog.wordpress.com/2015/01/30/stars-with-pebbles-in-the-bottom-of-puddles>*

era of 1983-1989. Apart from living in a much more global era, which obviously coming to end with another nationalist cultural resurgence (perhaps dating from 2016 with the UK Brexit Vote and the US Trump Presidential Election), the popularity of family histories of the last two decades has tended to dampen enthusiasm for critical and empathetic Australian history. The previous nationalist resurgence (1996-2015, from the election of John Howard to the end of Tony Abbott's Prime Ministership) was never the popular celebration of Australian history; it was a direct attack on any historian, across the political spectrum (irrespective of the neo-conservatives' own politicization of history), who dared to dampen in way a hyper-celebrative view of Australian history. Even conservative scholars of western civilization, who shared some of the ideological tenets of the neo-conservative politicians, also shared with the majority of academic and scholarly historians, the shiver up the back from the crude marketing of Australiana which merged into the attack on the history discipline. These cognitive and conceptual processes also played out for Queensland and Brisbane local history. However, it is easy to see the larger political and ideological readings in the historiography (how we are reading how others are reading the histories). Much harder is to be able to see the disciplinary and cross-disciplinary conceptual frameworks of the last quarter century. The history work done only a few years ago is too quickly forgotten, and we historians wonder how we got to where we are in current work. Sometimes it is historians who are forgetful.

The literature review has confirmed that misdirection of the polemic debates in the 1970s and early 1980s of history as humanities versus history as social science, as it reflected the related dichotomy of the new applied fields versus the traditional discipline. I remember the frustrations, in this emerging multi-disciplinary era, that it was causing young and naïve historians and geographers.<sup>1</sup> And to some extent these battles have continued around theory and method.<sup>2</sup> To a lesser extent it had been also

causing challenges for young sociologist and social philosophers, but these disciplines were seen as less conducive to practical studies, such as urban and local studies. Fears of academic disciplinary imperialism was at the forefront of young scholars' minds struggling to master one sub-field, against the prospect of being

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expected to understand several sub-fields across several humanities and social science disciplines, especially when the universities were pushing narrow, fragmented “post-modern”, specialisations as the hallmark of success in academic careers. In a less charitable spirit, stupidity reined in the spheres of higher education educationalists and policy-makers. From a Hegelian perspective, the false dichotomies would emerge in time, as they did, from the late 1980s, into credible syntheses of knowledge construction. So perhaps, it was more a matter of design (Blackadder’s “I have a cunning plan”) than accidental stupidity. Following on this thought, what the literature review has also revealed is that the best of Brisbane’s (and Queensland’s) local studies have been able to tap into the global and national patterns of both multi-disciplinary and conceptual disciplinary trends. You had cognitive processes that said “we can have our cake and eat it” and an uncharitable gesture towards those who wished to keep Brisbane in its too-long-held provincial cultural attitude (League of Gentlemen’s “This is a local shop, for local people; there’s nothing for you here”). Unfortunately, the review infers that the best local histories are the minority slice of local history production. Too much of what is produced for Brisbane, and Queensland, fails to see that the small is big, and thus not able to see the stars in the puddle.

### METHODOLOGY

The future is a compatibilist and inclusive, and yes, grand narrative of Brisbane as a Global City. With all credit to Denver Beanland’s recent book, “Brisbane - Australia’s New World City”, I am offering a much more diverse vision, and one that pays more attention to Australian and global cultural and social transmission, beyond the narrative of the Brisbane City Council, and any one institution in its singularity.<sup>3</sup> The literature review, here, shows the best of Brisbane’s current-but-still-maturing new social history. From an extensive literature review, revealing over 450 of the best scholarly works on Brisbane’s history and geography, we can discover the potential to create the larger narrative for Brisbane as a Global City. The key point is that as excellent as this data is, it is the primary sources, and currently they do not bring together the stories shared from and for Brisbane residents. The review here examines the literature which reveals the cognitive processes and conceptual frameworks for the Mapping Brisbane History (MBH) Project and the History & Philosophy in Queensland (HPQ) Project.

The National Library of Australia (NLA) Trove and the global JSTOR online databases was data-mined for items (scholarly articles, review articles, papers, books and book chapters) retrieved from 81 sets of search terms for the NLA Trove database and 49 sets for the JSTOR database. In total 463 items for the Brisbane Literature Review were retrieved for the literature review, the vast majority from the NLA Trove (417) with the global cream of the cake produced from the JSTOR database (46 items). The literature review data was then framed by 44 thematic slices – groupings based what was the main thematic focus of the scholarly item. The thematic slices will be discussed further on.

### GLOBAL LITERATURE REVIEW

From the global literature, 33 significant texts and 20 key text were located, a total of 55 items. The key texts that addressed directly the theoretical and methodological questions of the MBH and HPQ projects came down to five sub-fields of work:

- History of Ideas for the Philosophical Underpinning for Coherence in Landscape & Conceptual Mapping
- Historical (Human) Geography Theory
- Conceptual Mapping Theory & Method
- Social & Cultural Landscape Mapping Theory & Method
- Urban Studies Theory

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It seems extraordinary that 20 key texts could be found in top-level global scholarship that explains the intellectual framework for state and local history projects that has so marginal and entrepreneurial in Brisbane for the last decade. It is yet another example of Queensland as the smart state and Brisbane as a global city is lagging in its social cognitive processes.

GLOBAL LITERATURE REVIEW		Count
<b>KEY TEXTS</b>		
History of Ideas for the Philosophical Underpinning for Coherence in Landscape & Conceptual Mapping		4
Conceptual Mapping Theory & Method		1
Social & Cultural Landscape Mapping Theory & Method		4
Historical Geography Theory		8
Historical Human Geography Theory		2
Urban Studies Theory		1
	Sub-Total	20
<b>SIGNIFICANT TEXTS</b>		
History of Ideas for the Philosophical Underpinning for Coherence in Landscape & Conceptual Mapping		1
Historical Human Geography and Sociology of Knowledge		1
Sociology and Local History (Public History) Theory		6
Historical Human (Social) Geography Theory & Method		2
Historical Human Geography Theory and Urban Studies Method		1
Historical Geography Theory		3
Historical Geography Theory & Method		1
Local History (Public History) Theory		1
Urban Studies Theory & Method		2
Opportunity for New Perspectives in Historical Geographic and Conceptual Mapping		15
	Sub-Total	33
	Grand Total	53

**Literature Review for MBH-HPQ Projects on  
Global & Australian Perspectives for Brisbane History & Geography  
NLA-JSTOR Database Search.  
Slicing the Focal Thematic Spread of the Theoretical and Methodological Literature**

Through the rampant anti-intellectualism among local or urban studies, the insights from the ‘History of Ideas’, or even ‘Intellectual History’, are ignored or too easily dismissed. A short comment is warranted. In 2010 Elías José Palti made the point that the history of ideas does not simply ignore the fact that the meaning of ideas changes over time, but rather, "The issue at stake here is really not *how* [ideas] changed (the mere description of the semantic transformation they underwent historically), but rather why do."<sup>4</sup> Palti established reasons why "... historicity is not merely something that comes to intellectual history from without (as a by-product of social history or as the result of the action of an external agent), as the history of ideas assumed, but is a constitutive dimension of it."<sup>5</sup> Usefully Palti explores the relationship between ideas, concepts, and metaphors, and these mechanisms of language are too easily applied in the literature of Queensland and Brisbane local history without understanding. The postmodernist thoughts of Michael Silverstein (2004) follow on from this conclusion.<sup>6</sup> One does not need to subscribe to the particular social anthropological theory Silverstein is putting forth to accept the major premise of his argument: cultural concepts are sociocentric aspects of human cognition. Although Silverstein wants to push the view that "cultures are essentially social facts, not individual ones", the relevant point is the commonly-held statement, "...all human activity centrally engages conceptualization in one or another respect." It is not such an undisputed statement from some philosophers of mind and epistemologists.

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Two such critics were J. G. A. Pocock and Quentin Skinner who denied conceptual coherence in the history of ideas, based on a form of social constructionism, somewhat ironically for Silverstein's argument.<sup>7</sup> Mark Bevir (1997) completed the difficult and terse philosophical work to demonstrate the mistaken view of Pocock and Skinner, and doing so concluded that "The history of ideas merges history with aspects of philosophy, where philosophy is understood as the study of the grammar of our concepts."<sup>8</sup> Further on, we can see accumulative evidence from the literature review that theory and (the understanding of) method is practical in the work of local and urban studies. To deny that this central role of theory and method is conceptually coherent appears self-refuting. Thus there is a good argument why the anti-intellectual bent among some heritage specialists, architects, town planners and engineers is so cognitively misconstrued.

### THE AUSTRALIAN AND GLOBAL NEW SOCIAL HISTORY TRANSLATED INTO LOCAL HISTORY

Ian Burnley and James Forrest's collected work (1985) in the field of urban studies has been the standard textbook (*Living in Cities*).<sup>9</sup> As an anthology of eighteen readings in urban geography, the perspectives for doing urban studies are divided into four schools -- the positivist or scientific, humanist, behaviouralist, and structuralist or radical (including traditional Marxist, Neo-Marxist or Post-Marxist paradigms). This categorization is the same as those are used in the History of Ideas, Sociology, Social Psychology, and Political Science/Studies or Political Theory. Although each author takes on a specific theme from a specific perspective, as the best scholarships the work is nuance with the capacity to dissect ideological thought for argumentative strength and weaknesses equally. This contrasts with the polemics coming from political institutions of both the Left and Right. Unfortunately, this has led to an unnecessary politicisation of the scholarship for both history and geography.<sup>10</sup> This is aptly analysed for geography by R.H. Johnston in 2008, from the abstract:

Change within the academic discipline of geography comes about as a result of internal struggles for disciplinary hegemony, for its 'heart and soul' and for resources. One approach to the study of these struggles is through examination of textbooks, authoritative statements of the discipline's contemporary condition. Analysis of a small number of recent texts shows that they reflect a current contest within human geography between two groups, stereotyped as 'spatial analysts' and 'social theorists'. The former are being 'written out' of disciplinary history, despite their continued vitality. Reasons for the continued presence of, and investment in, spatial analysis within human geography are rehearsed.<sup>11</sup>

Australian geographer John Holmes in 2009 also mapped tensions between the 'spatial analysts' and 'social theorists', but very helpfully, doing so with an amended version of Tony Becher's four dimensions, namely soft-hard, pure-applied, convergent-divergent and disengaged-engaged.<sup>12</sup> Holmes uses Becher's conceptual

*In almost every case the emphasis has been on the particular and the local. Virtue has been made of this necessity through the concept of "locality studies," whereby it is argued that, however universal the structures and processes may be, outcomes vary widely according to the particular mix of local circumstances and historical context. Thus, industrial restructuring, technological change, the transition from Fordism to flexible accumulation, and the impact of patriarchy all have different effects in different localities. In Britain, the Economic and Social Research Council has sponsored a series of locality studies, each of which involved historians, economists, and sociologists as well as geographers (Cooke 1989); but research elsewhere can equally well be classified under the localities banner...*

*Dennis, Richard. "History, Geography, and Historical Geography." **Social Science History**, vol. 15, no. 2, 1991, p. 273*



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*While geographers have been at the forefront of localities research, they have made very little contribution to studies on an international or continental scale or to debates about longterm changes such as the transition from feudalism to capitalism. Robert Dodgshon, author of **The European Past** (1987), a rare attempt by a historical geographer to address questions of major social, structural, and spatial change, comments in a review of Michael Mann's **Sources of Social Power** that "problems of direct interest to the historical geographer abound, yet Mann is unable to cite a single supportive study by an historical geographer" (Dodgshon 1988). Other examples of "big-picture history"—Wallerstein, Braudel, de Vries—are avidly consumed by geographers, but without reply. Perhaps, as Wynn (1990) suggests, historical geographers have become more interested in how people make places, while historians concentrate on what Darby once called "the geography behind history"—how places influence people and events. For example, Genovese and Hochberg (1989) argue that geography "intrudes into the drama of historical change itself" rather than merely providing "an arena of history" (Dodgshon 1990: 375). Their inspiration is the historian Edward Whiting Fox, who suggested critical differences between landlocked societies, which developed power structures based on land ownership, and societies with access to the sea or navigable waterways, where power was grounded in commerce...*

*Dennis, Richard. "History, Geography, and Historical Geography." **Social Science History**, vol. 15, no. 2, 1991, pp. 274-275*

mapping to describe five influential subcultures in the 1960s, namely regional, cultural, spatial, radical and empirical. Holmes' argument is that modified cultural and empirical subcultures have been retained, and the four major contemporary preoccupations are critical, analytical, instrumental and reformist subcultures. Holmes' recommendation fits the direction of this literature review: "Reciprocity and acceptance of multiple perspectives may be the best strategy towards realising disciplinary potential."<sup>13</sup>

Since the late 1980s, there has been a shift to the theory and methods of the new social history, in the knowledge production of Global Cities, places of higher education. Although much of the impetus came from postmodernist movements, much of the thinking produced came more from the broad and general social science tenets and the broad humanistic framework. Indeed, much of the new social histories produced now can be seen as post-postmodernist. The key point is that the new social histories are about bringing people together in networks, places, and community structural evolution. At the time when Richard Dennis is writing his 1991 study of applied history and geography, the British Economic and Social Research Council had sponsored a series of locality studies, each of which involved historians, economists, sociologists, and geographers.<sup>14</sup> As Richard Dennis points out in the side-panel quote, there is an opportunity for diverse outcomes. However, one of the criticisms that Dennis had in 1991 was there is also a failure to see the big picture in local studies. Following *Annalists* School (see side-panel quotes of Richard Dennis), the big picture on the small scale is what the New Social History does well.

That was 1991. In 2009, in the Australian context, Richard Waterhouse signalled a move to scaling local studies to the new social history. In last few lines of Waterhouse's work he was more optimistic for future success:

Perhaps a rediscovery of and recommitment to the methods and subject matter of social history will help to deepen our knowledge of Australia's past both at the local and national level. We have come to understand history as rooted in the humanities, but there is value in also re-asserting it as a social science, a discipline partly reliant on sophisticated and complex statistical methods and approaches.<sup>15</sup>

Waterhouse argued that "we can never fully comprehend the complexity and contradictions of Australian history without further local studies" shaped in the New Social History.<sup>16</sup> The point needs to be made that Waterhouse's article was receptively published in the conservative

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Journal of the Royal Australian Historical Society. At the time Waterhouse is writing in Australia, Bjørn Sletto, the Norwegian-born geographer in the School of Architecture at the University of Texas Austin, in very postmodernist language, discussed the pitfalls and success from community-based localised mapping.<sup>17</sup> He stated that:

Participatory mapping has emerged as a dominant paradigm in participatory approaches to international planning, conservation management, and community development in the Global South and is considered a technology with emancipatory potentials for subordinate or marginalized groups.<sup>18</sup>

The Mapping Brisbane History (MBH) Project is participatory mapping but not in the postmodernist approach that Bjørn Sletto imagines nor that from the work of Rosa Emilia Fernández to which Sletto describes (although the community idea of Fernández is adopted in the MBH without Fernández's naïve social theory; see side-panel quote furtheron). The MBH perspective of participatory mapping is to bring the diverse voices of community members together within rational boundaries of natural landscape mapping and socially-driven conceptual mapping. Both which affirms structure and representation, and not abandon it for fragmentation.

### INTELLIGENT LANDSCAPE AND CONCEPTUAL MAPPING

In the last three decades the militant hard-line of radical postmodernism, unfortunately, introduced irrationality into the ideas and concepts of landscape mapping. This is aptly demonstrated by a well-concise description of postmodernist 'theory' for history and geography – a very difficult find as a summary statement – in a review article of John Pickles (2006) referring to his own 2004 book:<sup>19</sup>

*A History of Spaces* points to these emerging practices of connection between new cartographers, artists, and social activists who travel under the sign of the 'micro-political' and for whom a new set of cartographic practices - what Deleuze (1988) referred to in describing Foucault as the 'new cartography'. These new cartographers are singularly attentive to the lines we draw and the boundaries we inscribe. As Kanarinka (2006 p. 25) has recently argued: "The world, in fact, needs no representations at all, it needs new relations and new uses; in other words, it needs new events, inventions, actions, activities, experiments, interventions, infiltrations. . ." Brian Holmes (2004a 1) has similarly elaborated this "need [for] radically inventive maps exactly like we need radical political movements: to go beyond received ideas and orders... to rediscover and share the space-creating potentials of a revolutionary imagination." These mapping practices have *nothing to do with making things visible*. (Kanarinka 2005 p. 1; Massumi 2002: p. 192).<sup>20</sup>

...Most of the contributors to *Genovese and Hochberg's Geographic Perspectives in History* are historians, including *Annalists such as Le Roy Ladurie*, but two American geographers, Meinig and Vance, also contribute chapters. *Recently, there have been attempts by geographers to paint on a bigger canvas*—not only *Dodgshon's work* but also *Corbridge's Capitalist World Development (1986)* and *Taylor's Political Geography (1985)*,...

...Indeed, the writing of historical geography has attracted some comment in recent years: *Gregory (1982a) quotes E. P. Thompson's advice that the form of the text should mirror the flow of history it represents, and Daniels (1985) has urged the use of narrative, which conserves "a more seamless sense of the fluency of relations between people and between people and place than do systems or structural modes of temporal explanation."*

Dennis, Richard. "History, Geography, and Historical Geography." *Social Science History*, vol. 15, no. 2, 1991, pp. 274-275.



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The twist in the logic is that is the assumption that taking out representation is emancipative for the marginalised and those disempowered by boundaries, and yet those working on hidden histories and geographies make the very rational point that being invisible is disempowering and does not provide freedom from structures and boundaries. It only ends up reintroducing new structures and boundaries that are far more terrifying because they are hidden from the marginalised and disempowered. The problem is not the idea of “hidden geography”; it is not allowing representation to reveal alternative historical narratives, falsely believing that traditional concepts of structures and boundaries are problematic. In fact those who researched and write “hidden geography” used such concepts. Richard Howitt in 2007 wrote on the legacy of geographer Jan Monk emphasizing Monk's “...insistence on the importance of place and context, [and] her attention to people's own sense of place in shaping their relations with each other and their wider worlds...” In that context Howitt points to Monk's “...fostering of wider structures that support the development of a disciplinary capacity for and commitment to good educational practice...” It is a complete nonsense that the importance of the relational cancels out the representation.

Apart from debates in the conceptual mapping of hidden geography and history, there have been parallel shifts and debates in landscape mapping. In 1985 Denis Cosgrove charts the concept of landscape mapping arguing that its root in early humanist's realism and the search for certainty, and Cosgrove concluded that without that examined concept are landscape mapping appropriated for unscientific geographic ends.<sup>21</sup> By 1997 Richard Schein is charting a very different and postmodern direction. Before addressing his own applied conceptual framework to his work mapping the Ashland Park neighbourhood (a subdivision of Lexington in the Bluegrass region of Central Kentucky), he provides this concise mapping of the shifting concepts of landscape mapping, such that it is valuable to quote extensively:<sup>22</sup>

...Landscape observers are disciplined by time-honored rules about what constitutes valid evidence and the legitimate object of inquiry (Cosgrove 1985; Crary 1990).

If it is accepted that the landscape in its disciplinary functions is implicated in the ongoing formulation of social life—or, to paraphrase Massey (1984), that landscape matters—then it is necessary to ask how it matters. In addition to theorizing the place of the cultural landscape in the social relations and spatial arrangements of daily life, this includes understanding how a particular, identifiable cultural landscape in this place is related and connected to landscapes and social processes in other places. Traditional landscape studies often approached this question by positioning a particular cultural landscape (or landscape artifact) at the end of one-way arrows representing migration or a diffusion pathway (e.g., Kniffen 1965). More useful theorizations can be found in recent works addressing the question of scale.

Traditional views of “scale” as a nested spatial hierarchy consisting of fixed, bounded, and reified levels—local, regional, national, global—have been challenged by more fluid approaches to spatial relations, focused upon connections and oppositions, and the processes that construct scale in the first place (Agnew 1993; Brown 1993; Lipietz 1993). Reconceptualizing scale involves a sense of “active process” which is “always in a grand sense open....” What is called for is a sense of “scaling” (Roberts forthcoming). This is achieved in Massey's suggestion of the power geometries inherent in a “progressive sense of place.” Places, for Massey, are not scale-bound and reified: “They can be imagined as articulated moments in networks of social relations and understandings” (Massey 1993:66).

So, too, can the cultural landscape be envisioned as an articulated moment in networks that stretch across space. Not only does this work toward situating the landscape, it also privileges geographical

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connectivity along with temporal change. Landscapes are always in the process of "becoming," no longer reified or concretized—inert and there—but continually under scrutiny, at once manipulable and manipulated, always subject to change, and everywhere implicated in the ongoing formulation of social life.<sup>23</sup>

There is so much both right and wrong in the contents of this mapping (Schein's citations are recorded in the endnote). What are right are the traditional concepts of inquiry and scale and the postmodern concepts of social change and reconceptualization. What are wrong are the dichotomies between the concepts of becoming and being, and between stability and flux. Surely, a dynamic big picture view of history and geography can hold all these concepts together.

More recently, in 2003, Kenneth Olwig was pushing towards this kind of synthesis by turning back through the legacy of David Lowenthal's geographic work from the late 1950s and into the early 1970s.<sup>24</sup> Olwig stated:

The apparent impasse between the postmodern scape, as explicated by Cosgrove and Daniels, premodern inspired landscape seems to leave the landscape researcher caught between a focus pictures in our heads and one on the meaningful material things constituted through earth dwelling. Lowenthal, however, was not concerned with one or the other, but with the relations between them. He took the phrase "the relation between outside and the pictures in our heads" from introductory chapter of Lippmann's 1922 *Public Opinion* (Lippmann [1922] 1961, 3-34). This book largely concerned with the polity as constituted the realm of discourse – public opinion —through words and through visual means.<sup>25</sup>

That would be a reasonable synthesis of ideas and a bringing together of concepts, however, the problem is the quote of Lippmann's book that Olwig uses to illustrate Lowenthal's geographic outlook:

We shall assume that what each man does is based not on direct and certain knowledge, but on pictures made by himself or given to him. If his atlas tells him that the world is flat he will not sail near what he believes to be the edge of our planet for fear of falling off. If his maps include a fountain of eternal youth, a Ponce de Leon will go in quest of it. If someone digs up yellow dirt that looks like gold, he will for time act exactly as if he had found gold. The way in which the world is imagined determines at any particular moment what men will do.<sup>26</sup>

In the context of Lippmann's work is the obvious fact that public opinion is too-often fickle, not merely temporal social change but plagued by ignorance and prejudice. Lippmann's description is Trump's populist America. A workable and ethically principle would have to be educative-based, and not popularist based. In the last twenty-five years the challenge has been to get the Heritage industries to take the educative approach rather than the popularist approach.

### DEBATES ON HERITAGE AND HISTORICAL GEOGRAPHY AND THE NEW SOCIAL HISTORY

In 1988-1989 a minor debate occurred in the Institute of British Geographers' journal, *Area*. Dennis Hardy believed that there could be a productive relationship between this traditional branch of geography and the emerging field of heritage studies, but that the relationship was beset by a challenging problem. The problem was the dichotomy of "*heritage* used in a conservative sense and *heritage* as a radical concept":<sup>27</sup>

At one level, the term [heritage] is used simply to describe those things cultural traditions as well as artefacts that are inherited from the past. But at another level, heritage is a value-loaded concept, embracing (and often obscuring) differences of interpretation that are dependent on key variables, such as class, gender and locality; and with the concept itself locked into wider frameworks of

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dominant and subversive ideologies (where the idea of heritage can be seen either to reinforce or to challenge existing patterns of power). Whatever else is done, it is essential that students develop the skills that will enable them to interpret the way the term is used in a particular context.<sup>28</sup>

Nostalgia hinges around the conservative concept, and it is the common bane of professional local historians in the midst of poor amateur local historians or the uneducated volunteer enthusiasts of local history organisations. It may have a legitimate role in social psychology, but it has no legitimate role in the production of local history and historical geography. John Tunbridge's 'Reply' article was discomfiting in that it not engage Hardy's challenging problem, but rather justified the British practice.<sup>29</sup> Tunbridge's argument was that "the question of whose heritage is being conserved and marketed is an issue which was broached in the international context several years ago".<sup>30</sup> Both Hardy and Tunbridge took a conciliatory approach but Tunbridge too easily dismissed the critical literature that Hardy cited, saying:

I would heartily endorse Hardy's message to historical geographers but would point out that the evolution of heritage into a less class-oriented concept is already under way; the related cultural-discordance problem has already been identified, though by no means resolved; and that all geographers must take note of the spatial and environmental impacts of the heritage industry, whatever its credentials. Certainly, however, they might do so with particular diligence as the work of historical geographers hopefully nudges it closer to becoming a balanced and universally acceptable geographical phenomenon.<sup>31</sup>

The words 'balance' and 'universal' are encouraging but the word 'nudge' comes from the vocabulary of conservative politicians and institutional power-brokers. There is a very static sense in the comment; to translate, "We done that, so let's forget the problem". The key point is that the problem still exists for hidden history and geography in the marketing face of a very celebrated and commemorative Heritage industry. Putting aside the British context, one has to ask how much the field has actually evolved in Queensland and Brisbane local history communities. How many of the sites in the Queensland State and Brisbane City Council Heritage listings have really escaped the class-oriented concept? I would argue that too much of the New Social History has been kept at bay in Heritage Studies. Even in the better concept of cultural traditions and artefacts that are inherited from the past, there is a backward-looking perspective. Perhaps, it is a backward-looking where there can be critical questions, but in doing so new perspectives of "looking to the future for the past" can arise. This is social history where the cultural-discordance problem is explored from the future plans to defeat unfair discrimination, social injustice, and community marginalisation (internal and external). The conservative concept of heritage in both Hardy's definitions tends to keep the problems as those of the past only, and not conceive it has the continuing history projecting forward through the present with hope that it ceases in the future. The cultural conservative disposition is the belief that we will simply live among the poor, the suffering, and the outcast, and that is the end of history. Politically, conservative heritage advocates reject not only Utopianism for its lack of realism, they reject Utopian ideals out fear of what social change may bring.

In 1991-1992 a much more dichotomous, but also a much more significant, debate which emerged in the *Annals of the Association of American Geographers* between Leonard Guelke and Cole Harris.<sup>32</sup> Harris analysed the relationship of human geography and social theory in works of Michel Foucault, Jürgen Habermas, Anthony Giddens, and Michael Mann. What is important in this relationship is "an analysis of [social] power's networks, logistics, and spatial contours."<sup>33</sup> In the descriptions and judgements of Harris on the 'postmodern turn' he misses the problem of the over-bloated theorization occurring. Even a good thing destroys itself by being too much. Nevertheless, Harris makes a valid point:

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Social power is no longer conceived apart from its geographical context. Such power requires space, its exercise shapes space, and space shapes social power. The one cannot be conceptualized apart from the other; they exist in ongoing reciprocal interaction.<sup>34</sup>

Guelke attacked Harris of holding an environmentalist position with “thoroughly positivistic flavour”.<sup>35</sup> Guelke attacks this position as:

The "reciprocal interaction" view of the world in which people are shaping and being shaped by space is a compromise position between a thoroughgoing materialism in which people are the products of material forces and an idealism in which mind is preeminent. It is an unsatisfactory compromise. The space around a person, the individual's physical environment, has no power to do anything in terms of influencing or shaping a person's thought. The environment is always interpreted by people in terms of their ideas.<sup>36</sup>

As Guelke openly declared and Harris addressed in his Reply, Guelke's whole argument stood and fell from “Collingwood's view that ‘all history is the history of thought’ is the crux of a philosophy of history making human beings, fully the authors of their own histories.”<sup>37</sup> It was literary criticism and literary history gone insane; an over-bloated idealism. As Harris stated, “I do not agree that ‘the space around a person . . . has no power to do anything in terms of influencing or shaping a person's thought’”.<sup>38</sup> Harris reasonably points out if the environment does not determine social structures, it does limit their possibilities. Harris, in fact, accused Guelke of misreading Collingwood. “All history is the history of thought” does not necessarily infer the absence of objective space, even as it is subjectively composed and read. A simply dichotomy will not do. As Thomas Nagel argues in his classic work, *The View from Nowhere*, objectivity and subjectivity are measures on the same scale of thought.<sup>39</sup> One necessarily infers the other. If it is impossible to have a view from nowhere in absolute terms, a place must exist in reality.

In 1997 Leonard Guelke divided the field of historical geography into the dichotomy of the natural history school and a critical philosophy of history school.<sup>40</sup> In the former scholars, such as H.C. Darby, Carl Sauer, A.H. Clark, D.W. Meinig, according to Guelke, makes “making the historical geographer a kind of spectator to external changes in the ways things were ordered and arranged on the face of the earth.”<sup>41</sup> Guelke claimed what was missing was a task to “understand human activity as an embodiment of thought” which comes from Collingwoodian historiography.<sup>42</sup> The tensions between schools of philosophy of history within the applied field of historical geography are described well, however, the dichotomy, like so many, is very unhelpful. What Guelke achieves is drawing out the debate between naturalism and idealism in the field, however, they are all old schools where modified or compatibilist positions abound. Neither is the harbinger of modernism or postmodernism. For a scholars like myself, it is possible to have a philosophy of history that works out of the various tenets of both the humanities and the social science. Neither natural structures nor humanist interpretation have to be abandoned. Ultimately, the arguments go around in circles, the better philosopher is the dynamic.

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### THE NEW SOCIAL HISTORY AS A FRAME FOR INTELLIGENT LANDSCAPE AND CONCEPTUAL MAPPING

The greater push in the literature review has been the documentary or literary evidence. There is very little data to show that Oral History is making an impact in historical geography. The significant exception is the 2010 work by Tasmanian Elaine Stratford and K. George.<sup>43</sup> They describe how oral history can be used in geographical research and how oral history is unique, distinguished from other forms of interviewing. The problem is that the Oral History industry has too often overlooked the dynamic relationship between verbal testimony and the documentary or literary sources. Most interviewees in a supposed educated society speak and interpret from what they have previously read, even as it is well forgotten in the oral testimonies. Personal experience is not something divorced from cognitive processes read and mapped. Furthermore, apart from the audio recordings, which often too long and raw to be of much use, the outcomes from "Oral History" are more documentaries and literary sources. The argument for the value for oral histories is that the format gets closer to everyday human experience. However, while oral histories play a significant role, the everyday human experience is not understood until there is a translation from oral history to the new social history.

*Rose [Rosa Emilia Fernández] makes two important points about community studies: the need for geographers to consider community as a contested idea, involving conflict and struggle, in contrast to benign views of community as harmony, consensus, and balance; and the need to avoid imposing our views of other people's community. The latter is reasonable enough if we can draw on a rich reservoir of oral history and autobiography, but this is seldom possible for studies of communities prior to World War I. Nonetheless, we can be more imaginative in reconstructing past communities, emphasizing the active nature of community life, expressed in patterns of marriage and friendship, church and club membership, voting behavior, and the interaction between residence and workplace (Dennis 1987, 1989a).*

*Dennis, Richard. "History, Geography, and Historical Geography." **Social Science History**, vol. 15, no. 2, 1991, p. 277.*

In 1990 Chadwick Alger, the late Merhosh Professor Emeritus of Political Science and Public Policy, looked at ways in "Closing the Gap between Social Science Paradigms and Everyday Human Experience".<sup>44</sup> Much of his analysis came out of the new social history, in particular from Fernand Braudel. The abstract of his article of the aforementioned name concisely describes the mission of the MBH and HPQ Projects:

People inhabiting the cities of the world are in desperate need of knowledge that would enable them to cope with the worldwide relations of daily life. Although the mainstream of social science tends to ignore the world relations of cities, scattered scholarship in history, anthropology, sociology, and political science offers important insight on the growing involvement of human settlements in the world. The first main theme of this literature draws on scholarship of urban political economy and world systems which illuminates the changing impact of worldwide economic and social forces on the cities of the world and their inhabitants. In light of these changes, there is research urging that cities be freed from state constraints, research on new kinds of political movements, and advocacy of new approaches to re- search and teaching. The second main theme assesses the response of city government and local citizens movements to the perceived local impact of the foreign policies of states, with respect to issues such as war prevention and disarmament, world poverty, and human rights. There is both overlap and some contradiction between local issues raised by the two themes. This article will explore the implications for democratic theory, and for research and teaching in international studies, of the new world context of cities and the growing efforts of city governments and local people to deal directly with world issues.<sup>45</sup>

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There is little doubt that in the 30 years since Alger wrote these words the new social history movement has taken urban studies much more into the direction of two global themes.

### AUSTRALIAN LITERATURE REVIEW

One reason for this confidence is the Australian literature review, which turned up three key texts, which have already been discussed in the global context. Apart from the key texts, within Australian literature there was found 17 significant texts, a total of 20 items from the NLA Trove and JSTOR databases.

AUSTRALIAN LITERATURE REVIEW		Count
KEY TEXTS		
Social History Method		1
Historical Geography Theory		1
Urban Studies Method		1
	Sub-Total	3
SIGNIFICANT TEXTS		
Social History Theory		3
Historical Geography Theory		2
Local History (Public History) Theory		2
Urban Studies Theory & Method		1
Urban Studies Theory		2
Urban Studies Method		4
Opportunity for New Perspectives in Historical Geographic and Conceptual Mapping		3
		17
	Sub-Total	
	Grand Total	20

**Literature Review for MBH-HPQ Projects on  
Global & Australian Perspectives for Brisbane History & Geography  
NLA-JSTOR Database Search.  
Slicing the Focal Thematic Spread of the Theoretical and Methodological Literature**

The key and significant texts that addressed directly the theoretical and methodological questions of the MBH and HPQ projects came down to six sub-fields of work:

- Social History Method
- Historical Geography Theory
- Urban Studies Method
- Social History Theory
- Local History (Public Theory) Theory
- Urban Studies Method



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A comment should be made on the unusually phrased, “Opportunity for New Perspectives in Historical Geographic and Conceptual Mapping”. Most of the Global and Australian literature are the secondary sources for the project, explaining theory and method. However, a few of the global and Australian data are primary sources in the sense that they model examples of the type of studies which can be reproduced in the MBH and HPQ projects with different – Queensland and Brisbane – primary source data. In the Australian context recent studies have examined “Writers' Festivals as Sites of Contemporary Public Culture”, “Australian Suburban Imaginaries of Nature”, and distribution by age, sex and socio-economic status in “school walks”.<sup>46</sup>

A few more comments can be made about the Australian literature before moving on the Brisbane literature review. It was the aforementioned Elaine Stratford who delivered the standard textbook, *Australian Cultural Geographies*, in 1999.<sup>47</sup> The most recent work is Drew Hubbell's introduction to a special issue on heritage in **Landscapes: the Journal of the Landscape and Language**, published only this year (2018).<sup>48</sup> The article examines the ‘monumental’ politics (my pun) currently playing out in Trump's America. The American Hubbell is a specialist in nineteenth century British literature, particularly British Romanticism, who is currently working as an Adjunct Professor in the School of English and Cultural Studies at the University of Western Australia, and a Visiting Research Fellow at Edith Cowan University. From 2009 to 2015, he was Head of the Department of English and Creative Writing at Susquehanna University (Pennsylvania). Hubbell's view is:

*It is not commonplace for Australian local histories to seek to link their themes and conclusions to the wider context of Australian history... And that is not surprising because research since the 1960s has emphasised not only the depth but also the diversity, complexity and contradictory nature of Australian history. It is difficult, for example, to find consensus among historians on a defining set of characteristics that have and still do mark Australian identity, despite a former prime minister's suggestion that 'mateship' is the glue that binds us together. In other words we now speak of Australian legends, Australian experiences and Australian cultures*

*But I would not conclude from this that it is now impossible to relate local to national history...In any case, we can never fully comprehend the complexity and contradictions of Australian history without further local studies.*

*Richard Waterhouse. **Locating the New Social History**. 2009. pp. 12-13.*

The statues destroy the landscape. Besides, it would be a more fitting tribute to the soldiers if it was preserved exactly as it was when they died—just nature and farms, no statues. What could be more profound than the emptiness of landscape.<sup>49</sup>

Many in urban studies may not agree with Hubbell, but given the wide net of social radicals, old social conservatives and old social liberals, many more would agree with his conclusion:

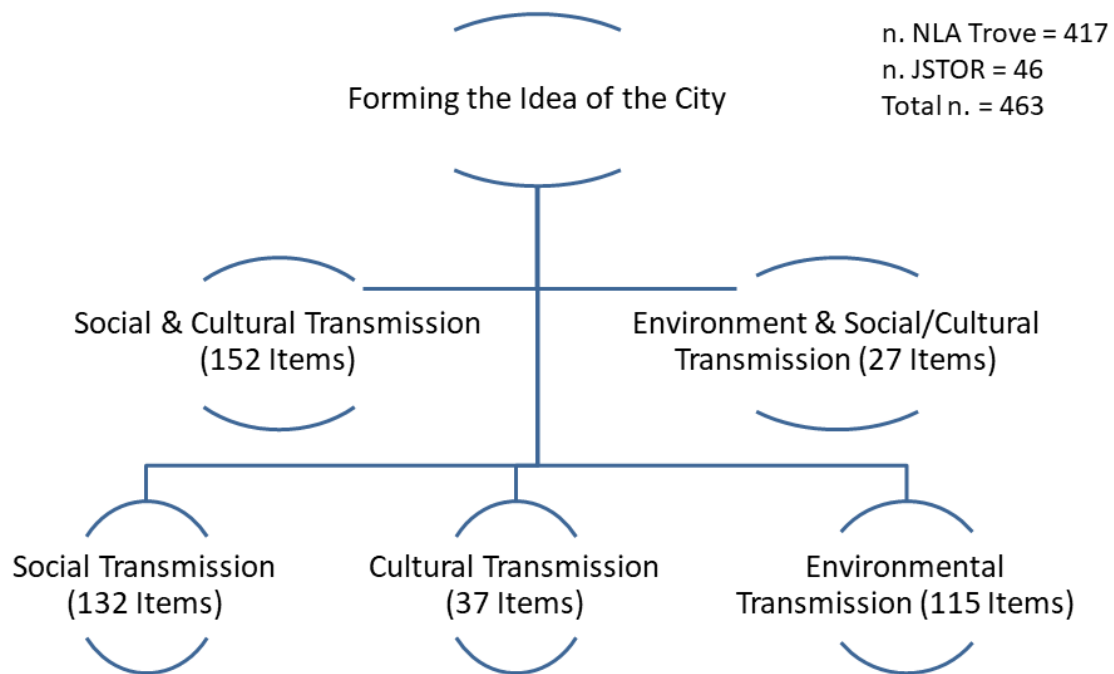
Community has been lost to the neoliberal modernist triumph of belief over place, but when we start reading the traces and layers of meaning occluded by our dominant heritage industries, we may find a way of becoming human, once again, with landscapes, and relearn how to sing the land into being in co-constitutive ways.<sup>50</sup>

Although social science-orientated critics, like myself, are less impressed by the concept of performance as knowledge production, it is reasonable to allow that ideological space to flourish without harm to the rest of the human members in community. Belief and Place need not contest each other.

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## BRISBANE LITERATURE REVIEW

Having considered 55 items in the global literature, 20 items in the Australian literature, we can turn to the 463 items for the Brisbane Literature Review. We have a different slicing the literature. In the literature for Brisbane what I am concerned with is primary sources for the MBH and HPQ projects, not theory or method. The theory and method has been discussed in the previous sections.

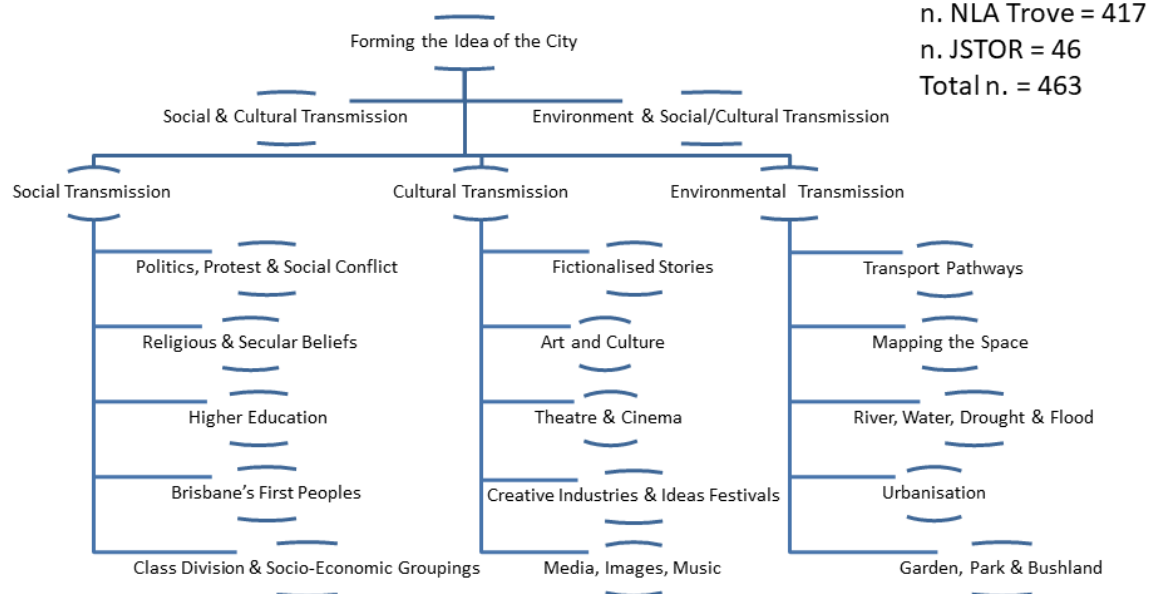


**Literature Review for MBH-HPQ Projects on Brisbane History & Geography**  
**NLA-JSTOR Database Search. Focal Spread of Historiographical Primary Sources**

The main approach in the HPQ Project is to understand the environmental, social, and cultural transmission in forming the State and the City. Here we are asking what type of transmission of ideas goes into forming the idea of Brisbane City, from how an item is framed. Is it informing on the environment, the society, or the culture. In many cases a research item can pick up a combination of any three transmissions in its focus. In the above concept map we can see the coverage.

At the Methodology section, I stated that the literature review data was framed by 44 thematic slices. Combining topics of research from the 463 items into larger thematic investigation provides a useful way to understand the spread of the primary source material. The next two concept maps outlines the top five themes by the largest number of items to the lowest, and organising that finding into the three types of transmissions and combinations.

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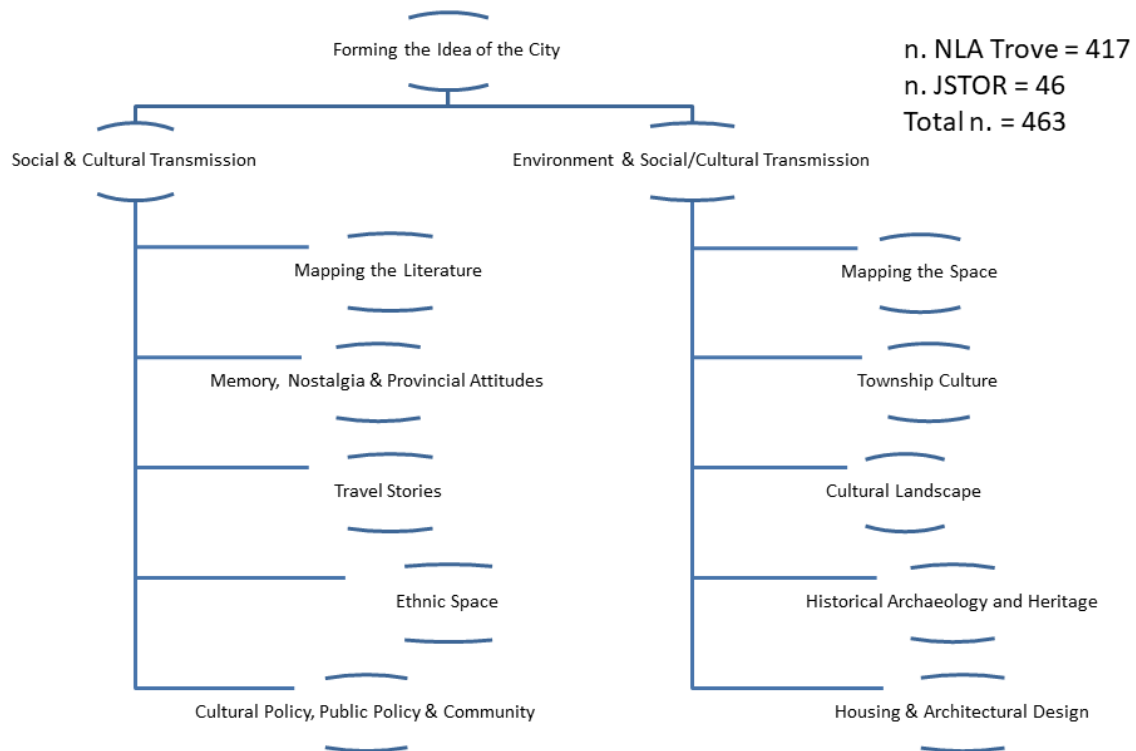


### Literature Review for MBH-HPQ Projects on Brisbane History & Geography NLA-JSTOR Database Search. Top 5 Themes in Historiographical Primary Sources

Anyone familiar with the literature will not be too surprised by what are the leading themes. Those concerned with social transmission will focus on social dissonance, big beliefs, indigenous populations, and the political economy and its impacts on society. Those passionate about cultural transmission will turn to fiction, performance, and concepts of media and creativity. Environmentalists of all stripes are concerned for pathways and landscapes. For a Global City, urbanisation is a key theme. The theme “Mapping the Space” are all research items that have undertaking a landscape mapping approach. Nothing among these items comes close to the MBH project, but they are useful local sources. For Brisbane geography, the theme of “River, Water, Drought & Flood” is very unsurprising. The theme “Higher Education” is somewhat of a pleasurable surprise, a meta-reflection on our own cognitive processes in the Global City. It is surprising because there are still not enough done on the history of our local higher education institutions, even with most recent and excellent, Bill Metcalf and Barry Shaw’s edited, **Brisbane: Training, Teaching and Turmoil Tertiary Education 1825-2018**.<sup>51</sup> Compared to the number and quality in works of those histories done for Sydney and Melbourne, Brisbane lags.

The largest section of the literature covers both social and cultural transmission. Unsurprising this grouping covers the theme of cultural policy, public policy, and the local community. Travel stories tend to cover both descriptions of the society and the culture. Included in this categorization is the challenging theme of memory, nostalgia, and provincial attitudes which undermine the view of Brisbane as a Global City. The theme “Mapping the Literature”, like the “Mapping the Space”, are all research items that have undertaking literature or bibliographical studies. This section is important sources for a sub-project within the HPQ Project, one that will map the worldview-changing literature read and housed in Queensland.

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**Literature Review for MBH-HPQ Projects on Brisbane History & Geography**  
**NLA-JSTOR Database Search. Top 5 Themes in Historiographical Primary Sources**

The literature which combines its focus all three types of transmissions, oddly enough, comes from the fields of historical archaeology, heritage, architecture, and urban studies. Having been inculcated in the new social history these materialistic disciplines have organised an imperialistic-like take-over of the territory once inhabited by local social histories. One might have feared that historical geography has been all but forgotten in the place like Brisbane; however, the themes of cultural geography and landscape mapping have been strong themes in the literature. The unusually-named theme “Township Culture” is the very large slice of inner city studies. It indicates that the theme of “The Idea of the Suburb” is not among the top five themes. The suburbanisation theme, however, does just make it among the largest thematic slices in the Brisbane literature review (3% of 75% top-end of the literature).

The graph on the next page takes the 75% of the 463 items as the largest thematic slices of the literature. One of the important revelations is among the comprehensive 45 thematic categorizations there is no dominant theme or research question for Brisbane. The largest slice is 13% (of 75% top-end), being the categorization to map the literature or bibliographical studies. As just mentioned, suburbanisation is the lowest of the 18 thematic categorizations (350 items), however there are another 27 thematic categorizations (25%, 130 items) of important themes. Few of these have mentioned as the top five themes when divided into types of transmission. A very small fraction of the item number doubles among the 45 thematic categorizations; being only 3% of the local literature.

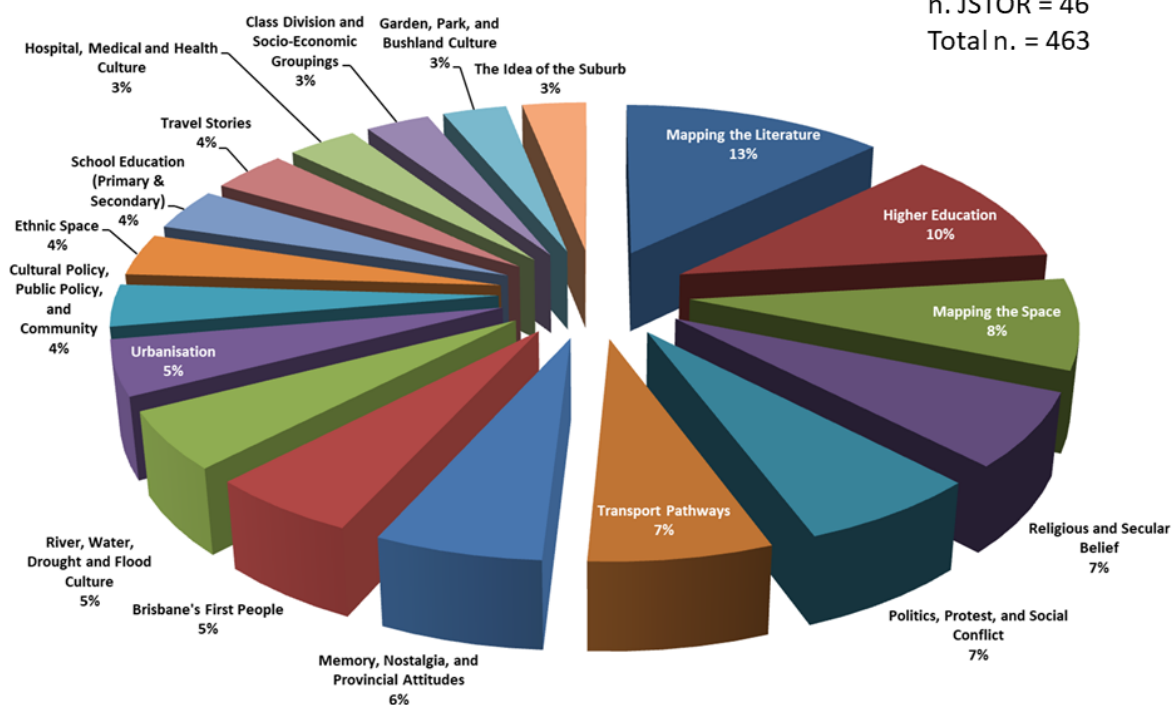
## Small is Big –The Literature Review

The last 25 % of the literature are slices of ten or less items, right down to a single item. With the themes previously mentioned in the transmission-type cut of the data taken out, the remaining thematic categorizations are:

- Club, Societal, Craft and Charity Culture
- Energy Infrastructure and Power Systems
- Federation and National Identity
- Greater Brisbane and the New World City
- Land Culture
- Literary and Reading Culture
- Moreton Bay Culture
- Retail and Fashion Culture
- Social Capital
- The Idea of Cultural Landscape
- The Idea of Local Government
- The Idea of Place-Names
- The Ideas of Crime and Law
- The Ideas of Sociology, History and Geography
- The Ideas of Tourism and Entertainment
- Theatre and Cinema
- Third Age Culture (as in aging and the older generation)
- War and Peace

All of these themes are local-orientated in the literature. Much has been written on the history and geography, however, it is fragmented. What are desperately needed are the large and inclusive narratives of Brisbane as a one geography unit and comprehensively combining stories into an evolving whole. In the debates we have read there are two major mistakes: fragmenting with the complete absence of an inclusive grand narrative, and over-generating, with the complete absence of detailed stories and evidence.

**Largest Thematic Slices from NLA-JSTOR Search for the MBH-HPQ Projects**  
(350 Texts, 75 %)



15 Items doubled in other framed themes = 3%

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One further dimension to the local literature needs to be described. The databased used has organised the local literature in the historical time-periods which each research item addresses. Matching the historical structuring of the MBH project, the time sequencing of the local literature is spread out thus:

Epoch	Year Range	Count
Early 19th Century	1823-1858	16
Late 19th Century	1859-1900	38
Early 20th Century	1901-1945	55
Late 20th Century	1946-2000	210
Early 21st Century	2001-2018	144
Grand Total	5 Epochs	<b>463</b>

With the late twentieth century being the epoch of the new social history it is not surprising that the time period comes close to representing half of the local literature data. It is encouraging to see over a fourth of the data addresses the early twentieth-first century, even as we are only in the second decade. What is surprising is that, knowing the large volume of nineteenth century local histories studies from professional experience, how little of the Brisbane literature is captured in the NLA Trove and NLA databases. The question has to be asked is, with 81 sets of search terms for the NLA Trove database and 49 sets for the JSTOR database, how much of the volume of nineteenth century local histories studies do not address the research questions of the new social histories?

### CONCLUDING VIEW OF THE LITERATURE REVIEW

The size of the literature is too large to describe every item nor to list in a bibliography (an Excel database is available on request): the 55 items in the global literature, the 20 items in the Australian literature, and the 463 items for the local literature, coming to a grand total of 538 items in the combined literature review. With those limits in mind, a concluding view of the literature review comes with a brief overview of 23 key texts which address directly the research questions of the Brisbane literature review (table on the next page).

Much has been done in studying Brisbane's inner city areas, and not has been done in examining the 200 suburbs in Brisbane, until the MBH project. This is reflected in the 1988 key work of geographers Rob Stimson and Shane Taylor's "Dynamics of Brisbane's Inner City Suburbs".<sup>52</sup> In 2010, however, there were four papers by Helen Bennett, Barry Shaw, Gloria Grant & Gerard Benjamin, and John Mackenzie-Smith in Rod Fisher's edited volume **Brisbane: Houses, Gardens, Suburbs and Congregations**, from the Brisbane History Group.<sup>53</sup> The challenge is that all the suburbs studied were close to the inner city, limited to the inner northern suburbs. The centre trumps the whole yet again. What is unfortunately is that nothing has proceeded from Ralph Fones' 1993 M.A. thesis, "Suburban conservatism in the Sherwood Shire 1891-1920".<sup>54</sup> Here we had a significant suburban study with an older social history approach which could have been developed into a newer and more comprehensive study.

What is interesting is that the field of cultural landscapes was pioneered back in 1958, just as the new social history movement was globally emerging, in a forgotten B.A. Honours Thesis by Paul Crook, called "Aspects of Brisbane society in the eighteen-eighties."<sup>55</sup> Professor Crook would become the intellectual historian at the University of Queensland, and unfortunately for Brisbane local history he turned his career to British history. Since that time there has only been only three other key texts on the idea of cultural landscapes for Brisbane: a sociological study by Patrick Mullins on a signal urban and social movement in 1977; Jane Jacobs' 1996 study



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of London, Perth, and Brisbane, *Edge of Empire: Postcolonialism and the City*; and Jeannie Sim's 2001 Thematic Study of the Cultural Landscape of Queensland.<sup>56</sup>

Items in Search that Directly Go to the Questions of the  
MBH-HPQ Projects  
(Key Texts, 5.5%)

n. NLA Trove = 417  
n. JSTOR = 46  
Total n. = 463

The Idea of the Suburb	6
The Idea of Cultural Landscape	5
Mapping the Space	4
Memory, Nostalgia, and Provincial Attitudes	4
Media	1
Mapping the Literature	1
The Idea of Local Government	1
Greater Brisbane and the New World City	1
<b>Total Key Texts from Literature Review</b>	<b>23</b>

### Literature Review for MBH-HPQ Projects on Brisbane History & Geography NLA-JSTOR Database Search. Key Texts in Historiographical Primary Sources

Between thematic categorizations of memory, nostalgia, and provincial attitudes and the three thematic categorizations of the idea of local government, Greater Brisbane and the New World City, and the media, is a huge gulf in thinking from Brisbane residents. Starting with where we wish to head in “Looking for the Future to the Past”: concepts of governance, globalisation, and communications. Although is the extensive work of John Laverty, and a more recently work by Denver Beanland, there is only one key text from the Brisbane City Council in 1990 that described the “role and function of the Brisbane City Council and other public bodies in Brisbane.”<sup>57</sup> It is probable that an update version is available but was captured by the huge national and global databases. The question is why update versions of Council documents and other documents on local governance not picked up. In spite of all of John Laverty’s comprehensive work, there is still definitive history of the Greater Brisbane experience. The excellent news is that is one key text on Brisbane’s private and public governance, the 2004 **Griffith Review** essay by Malcolm Alexander, called “Brisbane’s small world.”<sup>58</sup> What is exciting about this find is that Malcolm employs a number of concept maps in a study that takes Stanley Milgram’s Six Degrees of Separation and Duncan Watts’ and Steven Strogatz’s small-world problem, and concluded that there is in Brisbane 314 connectors who link a population of 1930 board members at just 4.68 degrees of separation:

The network is grounded in public-sector advisory boards rather than private companies. This suggests how political patronage interacts with social prestige to weave the web of civil society into stable, but not permanent, structures of community power.<sup>59</sup>

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Governance is one part of the process to bring social change, communications to the other. In 2005 Christy Collis, Marcus Foth, and Christina Spurgeon, from the University of New South Wales (!), produced a Brisbane Media Map. As with many of the other themes, there are other significant texts on the media in Brisbane (4 texts), and so one has to ask why there have been such low levels of knowledge production in Brisbane.

The answer lies in the large focus in Brisbane on memory, nostalgia, and provincial attitudes. As far as the studies are concerned there is higher education, but there target subjects infer a loss or a lack of big picture learning, if not stupidity, if we take any lesson from Trump's America. In 2002 Nicole Sully from the School of Architecture at the University of Queensland critiqued the Brisbane home as the "place, memory and the disease of nostalgia."<sup>60</sup> Jim Chalmers coined the word "Austalgia" in **Meanjin** in 2015.<sup>61</sup> This was the same year that Terence Lee and Sue Turnbull coined the phrase, "Parochial Internationalism", in **Communication Research and Practice**.<sup>62</sup> There was one recent text, however, that defended parochialism, Roger Scott's reflections on the origins of the study of Australasian Parliament Group for the **Australasian Parliamentary Review** (2017).<sup>63</sup> Scott is Emeritus Professor, School of Political Science and International Studies, in the University of Queensland.

The solution to the problem of better knowledge production for Brisbane as a Global City is not only broadly the new social histories, but the two major mechanisms of the MBH and HPQ project, landscape and conceptual mapping. There are significant and key texts which addresses the mapping of the Brisbane Space for our local landscape mapping. In 1974 J. Green and G. Blowers in the Department of Regional and Town Planning at the University of Queensland developed a Brisbane regional study.<sup>64</sup> In 1986 Sharma addressed Brisbane's social geography for the **Queensland Geographical Journal Surveys**.<sup>65</sup> More recently, in 2004 University of Queensland's Peter Grigg looked at the geographical construction of Queensland 1860-1880 for the Australian and New Zealand Map Society.<sup>66</sup>

[Summative conclusion here]

### ENDNOTES

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<sup>1</sup> Richard Waterhouse speaks of this naïve experience decades earlier from the Sydney context:

When I arrived as an enthusiastic, but very naïve and literally just off the boat postgraduate student at Johns Hopkins University in September 1969 I found myself in an intellectual environment that I had not anticipated, for it was one strongly influenced by the new social history. My previous training in history as an undergraduate at the University of Sydney was orthodox and conservative because in the 1960s the Sydney history curriculum was still based on the principles established in the interwar period by the department's second Challis Professor, Stephen Roberts.

The Johns Hopkins graduate history program turned out to be far different from the orthodox history syllabus that I had known at Sydney. For a start I soon discovered that many of my fellow first-year postgraduate students were not undergraduate history majors but rather had specialised in geography, economics and even mathematical statistics. For this was the era of the new social history, influenced strongly by the Annales School, economic history, the Cambridge Group for the History of Population and Social Structure, the new labour history, and (probably least of all) the emerging discipline of historical archaeology.

Waterhouse goes on to describes the global new social history and how it translated into Australian historiography. Although that work had been pioneered in the 1960s, it did not settle into postgraduate and higher degree pedagogy until mid-1980s. Waterhouse, Richard. Locating the new social history: transnational historiography and Australian local history. *Journal of the Royal Australian Historical Society*. Volume 95, No. 1, p. 1.

<sup>2</sup> Johnston, R.J. On Disciplinary History and Textbooks: or Where Has Spatial Analysis Gone? *Australian Geographical Studies*. Volume 38, Issue 2, July 2000, pp. 125-252. The abstract reads: "Change within the academic discipline of geography comes about as a result of internal struggles for disciplinary hegemony, for its 'heart and soul' and for resources. One approach to the study of these struggles is through examination of textbooks, authoritative statements of the discipline's contemporary condition. Analysis of a small number of recent texts shows that they reflect a current contest within human geography between two groups, stereotyped as 'spatial analysts' and 'social theorists'. The former are being 'written out' of disciplinary history, despite their continued vitality. Reasons for the continued presence of, and investment in, spatial analysis within human geography are rehearsed."

<sup>3</sup> Beanland, Denver. *Brisbane - Australia's New World City*. Boolarong Press, Moorooka, 2016.

<sup>4</sup> Palti, Elías José. "From Ideas to Concepts to Metaphors: The German Tradition of Intellectual History and the Complex Fabric of Language." *History and Theory*, Volume 49, No. 2, 2010, pp. 194–211. Quote from Abstract on p. 194.

<sup>5</sup> Palti. From Ideas to Concepts to Metaphors. p. 194.

<sup>6</sup> Silverstein, M. (2004). "Cultural" Concepts and the Language-Culture Nexus. *Current Anthropology*, Volume 45, No. 5, December 2004, p. 621.

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39, 40. (First published in *History and Theory* 8 [1969], pp. 3-53.); Q. Skinner, "A Reply to My Critics," in Tully, ed., *Meaning and Context*, p. 258; Q. Skinner, "Hobbes's Leviathan," *Historical Journal*. No. 7 (1964), pp. 321-333.

<sup>8</sup> Bevir, Mark. "Mind and Method in the History of Ideas." *History and Theory*. Volume 36, No. 2, 1997, pp. 167–189. Quote from Abstract on p. 167. Bevir writes in Footnote 39: "I address my comments on positivism exclusively to Pocock because I do not think Skinner would respond to my critique in a positivist manner. For an attempt to condemn Skinner as a positivist, see B. Parekh and R. Berki, "The History of Political Ideas: A Critique of Q. Skinner's Methodology," *Journal of the History of Ideas* 34 (1973), 163-184. For Skinner's justified surprise at the charge, see Q. Skinner, "Some Problems in the Analysis of Political Thought and Action," in Tully, ed., *Meaning and Context*, 97-118."

<sup>9</sup> **Living in Cities: Urbanism and Society in Metropolitan Australia**, edited by Ian Burnley and James Forrest. Boston: Allen & Unwin, 1986.

<sup>10</sup> See Gregory, Derek. "Interventions in the Historical Geography of Modernity: Social Theory, Spatiality and the Politics of Representation." *Geografiska Annaler*. (Swedish Society for Anthropology and Geography) Series B, **Human Geography**, Volume 73, No. 1, 1991, pp. 17–44. "Through his extraordinary interventions in the historical geography of modernity, one can begin to glimpse some of the deeper resonances between politico-intellectual concerns at the beginning and the end of the twentieth century. One can also start to tease out some of the more intricate relations between social theory, spatiality and the politics of representation." p. 18.

<sup>11</sup> Johnston, R.J (2000-06-01). On Disciplinary History and Textbooks: or Where Has Spatial Analysis Gone? **Australian Geographical Studies**. Volume 38, No. 2, October 2008, p. 125.

<sup>12</sup> Holmes, John. Fifty years of disciplinary flux within human geography: Changing sociocognitive subdisciplines and subcultures. **Australian Geographer**. Volume 40, Issue 4, 2009, pp. 387-407. Holmes cites: Becher, T. 1989. **Academic tribes and territories: intellectual enquiry and the culture of disciplines**, Milton Keynes: Open University Press; and the revised edition, Becher, T. Trowler, P.R. 2001 **Academic tribes and territories: intellectual enquiry and the culture of disciplines**, 2nd edition Open University Press, Buckingham.

<sup>13</sup> Holmes, John. Fifty years of disciplinary flux within human geography. p. 387. Quote from the Abstract.

<sup>14</sup> Dennis, Richard. "History, Geography, and Historical Geography." **Social Science History**, Volume 15, No. 2, 1991, pp. 265–288.

<sup>15</sup> Waterhouse, Richard. Locating the new social history: transnational historiography and Australian local history. **Journal of the Royal Australian Historical Society**. Volume 95, No. 1, June 2009, pp. 13-14.

<sup>16</sup> Waterhouse, Richard. Locating the New Social History. pp 12-13.

<sup>17</sup> Sletto, Bjørn Ingmann. "'We Drew What We Imagined': Participatory Mapping, Performance, and the Arts of Landscape Making." **Current Anthropology**, Volume 50, No. 4, 2009, pp. 443–476.

<sup>18</sup> Sletto, Bjørn Ingmann. 'We Drew What We Imagined'. p. 443. Quote from the Abstract.

<sup>19</sup> John Pickles. "On the Social Lives of Maps and the Politics of Diagrams: A Story of Power, Seduction, and Disappearance." **Area**. Volume 38, No. 3, 2006, pp. 347–350.

<sup>20</sup> John Pickles. "On the Social Lives of Maps and the Politics of Diagrams. Quote on p. 350; John Pickles is referring to his own work, Pickles J. *A History of Spaces: Cartographic Reason, Mapping and the Geo-Coded World*. Routledge, London, 2004. Pickles' citations are: Deleuze, G. *Foucault*. University of Minnesota Press: Minneapolis.1988; Kanarinka Catherine D'Ignazio. *Art-Machines, Body Ovens, and Map-recipes: Entires for a Psychogeographic. Dictionary Cartographic Perspectives*. No. 53, 2006, pp.24-40; Kanarinka 2005. How to make the invisible stay invisible: three case studies in micropolitical engineering Conference Proceedings : The Sinues of the Present: Genealogies of Biopolitics. *Workshop in Radical Empiricism* May 7-8 2005 ([http://www.radicalempricism.org/biotextes/ anglaisjindex.html](http://www.radicalempricism.org/biotextes/anglaisjindex.html)) Accessed 7 June 2006; Holmes B. *Imaginary Maps, Global Solidarities*. 2004. (<http://pzwart.wdka.hro.nl/mdr/pubsfolder/bhimaginary/>) Accessed 7 May 2006; Massumi, B. *Parables for the Virtual: Movement, Affect, Sensation*. Duke University Press, Durham, 2002.

<sup>21</sup> Cosgrove, Denis. "Prospect, Perspective and the Evolution of the Landscape Idea." **Transactions of the Institute of British Geographers**, Volume 10, No. 1, 1985, pp. 45–62.

<sup>22</sup> Schein, Richard H. "The Place of Landscape: A Conceptual Framework for Interpreting an American Scene." **Annals of the Association of American Geographers**, Volume 87, No. 4, 1997, pp. 660–680.

<sup>23</sup> Schein, Richard H. *The Place of Landscape*. p. 662. Schien's citations in order for the quote are: Crary, Jonathan. 1990. **Techniques of the Observer**. Cambridge, MA: MIT Press; Massey, Doreen. 1984. *Geography*

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<sup>25</sup> Olwig, Kenneth. Landscape: The Lowenthal Legacy. p. 875.

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<sup>29</sup> Tunbridge, John E. "Geography, Historical Geography and Heritage Studies: Some Further Reflections." **Area**, Volume 21, No. 3, 1989, pp. 316–317.

<sup>30</sup> Tunbridge, John E. Geography, Historical Geography and Heritage Studies. p. 317.

<sup>31</sup> Tunbridge, John E. Geography, Historical Geography and Heritage Studies. p. 317.

<sup>32</sup> Harris, Cole. "Power, Modernity, and Historical Geography." **Annals of the Association of American Geographers**. Volume 81, No. 4, 1991, pp. 671–683.

<sup>33</sup> Harris, Cole. "Power, Modernity, and Historical Geography. p. 671. (Abstract)

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<sup>35</sup> Guelke, Leonard. "On 'Power, Modernity, and Historical Geography,' by Harris." **Annals of the Association of American Geographers**. Volume 82, No. 2, 1992, p. 312.

<sup>36</sup> Guelke, Leonard. On 'Power, Modernity, and Historical Geography. p. 313.

<sup>37</sup> Guelke, Leonard. On 'Power, Modernity, and Historical Geography. p. 313.

<sup>38</sup> Harris Cole. "On 'Power, Modernity, and Historical Geography,' by Harris." **Annals of the Association of American Geographers**. Volume 82, No. 2, 1992, p. 314.

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Though I shall for convenience often speak of two standpoints, the subjective and the objective, and though the various places in which this opposition is found have much in common, the distinction between more subjective and more objective views is really a matter of degree, and it covers a wide spectrum. A view or form of thought is more objective than another if it relies less on the specifics of the individual's makeup and position in the world, or on the character of the particular type of creature he is. The wider the range of subjective types to which a form of understanding is accessible—the less it depends on specific subjective capacities—the more objective it is. A standpoint that is objective by comparison with the personal view of one individual may be subjective by comparison with a theoretical standpoint still farther out. The standpoint of morality is more objective than that of private life, but less objective than the standpoint of physics. We may think of reality as a set of concentric spheres, progressively revealed as we detach gradually from the contingencies of the self. This will become clearer when we discuss the interpretation of objectivity in relation to specific areas of life and understanding.

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<sup>41</sup> Guelke, Leonard. The Relations between Geography and History Reconsidered. p. 216. (Abstract)

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