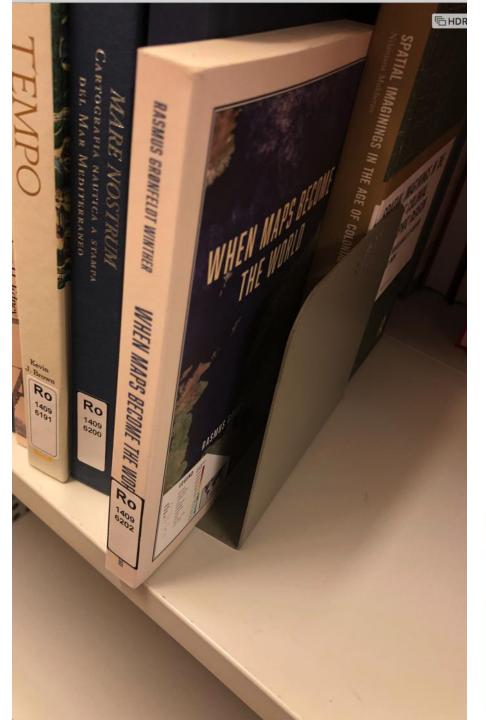
Professor Rasmus Grønfeldt Winther Humanities, University of California, Santa Cruz Globe Institute, University of Copenhagen

@KAS Akademie, Tiergartenstraße 35, Berlin; 6.11.24 18:30

rqw@ucsc.edu; www.rqwinther.com



FEATURE ARTICLE Rasmus Grønfeldt Winther University of California, Santa Cruz

World Navels

owerful empires often believe themselves to be literally the center of the universe. Space and time, power and meaning are taken to flow from their single world navel. The following are three notable examples.

First, Rome was held to be the center of the world, from which distance itself was measured in radial lines. Rome contains the Umbilicus Urbis Romae, or "navel of the city of Rome" (Figure 1), as well as, within a few meters, a Milliarium Aureum, or "golden milestone," which was erected by Emperor Augustus ca. 20 BC (Murphy 2007, 44). While distances were supposed to be measured from the golden milestone, "in accordance with long-established tradition, actual distances were calculated... from the gates in the Republican wall" (Favro 1992, 77). Such measurement practices reflected the Romans' beliefs about their natural role as "masters of the oikumene" (Murphy 2007, 47). Oikumene is Greek for "inhabited world," and is also the word the geog-



Figure 1. Plaque attached to the structure of Rome's navel, as it stands

THE CARTOGRAPHIC JOURNAL https://doi.org/10.1080/00087041.2018.1534043 rapher, mathematician, and astronomer Ptolemy of Alexandria of the second century CE used to denote the entire territory he was measuring and mapping.

The architect Vitruvius and the Peutinger Map (Figure 3) provide two examples of how the Romans held themselves to be both masters and center of the oikumene. In his well-known De Architectura. Vitruvius wrote, "it was the divine intelligence that set the



Figure 2. Da Vinci's Vitruvian Man

city of the Roman people in a peerless and temperate country, in order that it might acquire the right to command the whole world" (ca. 15 BC, Book VI, Ch. I, §XI). Vitruvius, in his passages "on symmetry: in temples and in the human body" (Book III, Ch. Í, §§2-3), took the "central point" of the body to be "naturally the navel" (§3). Leonardo Da Vinci used this work to draw his Le proporzioni del corpo umano secondo Vitruvio (ca. 1490), or "Vitruvian man" (Figure 2). Interestingly, Da Vinci's embedding of an ideal human body in a square, itself lined up with a circle according to Colden Ratio proportions, indicates the genitals rather than the navel as the body's (the universe's?) center.

Rome's centrality is also represented by the Peutinger Map (Figure 3), an "itinerarium" or road map of the Roman Empire's cursus publicus that is dated to the 12th or early 13th century CE and which "derives ultimately from a fourth-century archetype." Unsurprisingly, Rome is located roughly at







Cutting the Cord: A Corrective for World Navels in Cartography and Science

Rasmus Grønfeldt Winther

University of California Santa Cruz, Santa Cruz, CA, USA

A map is not its territory. Taking a map too seriously may lead to pernicious reification: map and world are conflated. As one family of cases of such reification, I focus on maps exuding the omphalos syndrome, whereby a centred location on the map is taken to be the world navel of, for instance, an empire. I build on themes from my book When Maps Become the World, in which I analogize scientific theories to maps, and develop the tools of assumption archaeology and integration platforms. Here I argue that excavating assumptions helps fill cartographic silences, showing the limitations of perspectives often at war. Furthermore, integrating perspectives permits resisting imperial central or master images. A worthwhile future project would be a repository of world-navel maps, critically annotated with cultural context and imperial information. Mutual understanding may result from such an integration platform, perhaps implemented online or in a museum.

Omphalos syndrome; assumptions; reification; cartographic representation; philosophy of science; cartographic silence

WHEN MAPS BECOME THE WORLD RASMUS GRONFELDT WINTHER

WHEN MAPS BECOME THE WORLD

Map Analogy Discourses



Bas van Fraassen

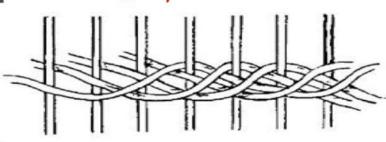


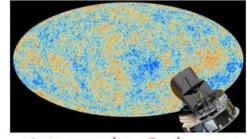
Thomas Kuhn

Scientific theory is a map of the world [MA0].



Cartographic Sources





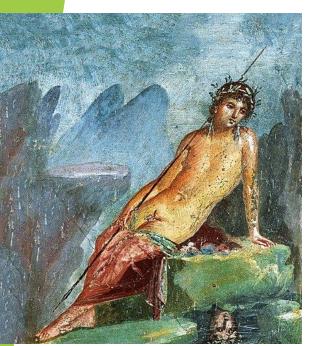
Maps in Science

Analytic Fruits



YOUR MAP

Try drawing a map of your home location or favorite spot. It can be a favorite city, beach, or forest, maybe even your home—any space you would like to map. How might your embodied experience of the mapping process alter your understanding of mapmaking and map use, and of your own personal and meaningful spaces? (WMBW, pp. 257, 260)



Pompeii, ca. 45 CE

- Narcissus: Self-centering; universalizing, narrowing, and ontologizing the map (see WMBW); ignoring alternatives
- Hermes: map as guide, messenger, and "language"; map as making boundaries αnd transgressing them



Caravaggio, ca. 1599



Babylonian Map of the World, Sippar, 8th or 7th century BCE

Narcissus & City Maps I: The Omphalos Syndrome

The omphalos syndrome, where a people believe themselves divinely appointed to the center of the universe, shows its symptoms in the history of cartography as often as in ancient city planning. The oldest extant world map, inscribed on sun-dried brick from sixth-century B.C. Mesopotamia, illustrates a circular cosmos with Babylon in the middle. Both the early Christians and the [Muslims] placed their own holy shrines in the center of similarly circular charts of the cosmos. (Samuel Edgerton 1987: 26)



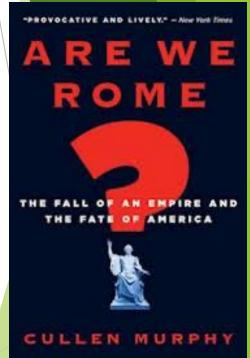
Ebstorf Map, ca. 1240

Narcissus & City Maps II:

Pernicious Imperial Centering



Something happens to imperial capitals, something psychological and, over time, corrosive and incapacitating. It happens when the conviction takes hold that the capital is the source and focal point of reality – that nothing is more important than what happens there, and that no ideas or perceptions are more important than those of its elites. This conviction saturated imperial Rome, as it saturates official Washington. (Murphy 2007: 43)

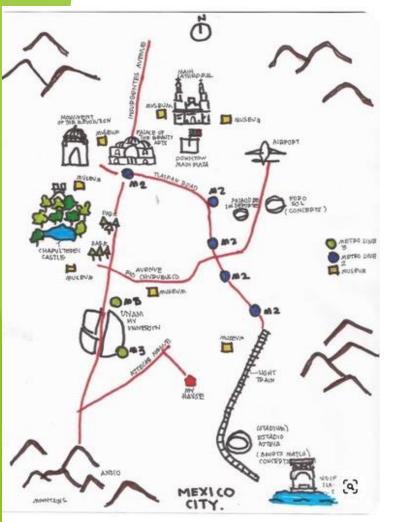


Segm. I (om.)	Segm. II	Segm. III	Segm. IV	Segm. V	Segm. VI	Segm. VII	Segm. VIII	Segm. IX	Segm. X	Segm. XI	Segm. XII
	1					3		3 -			
	- Gallia - Mauretania	- Germania - Gallia - Liguria - Mauretania	- Raetia - Italia - Mauretania	- Norico - Illyricum - Italia - Africa	- Dalmatia - Italia - Africa	- Dalmatia - Macedonia - Italia - Africa	- Macedonia - Thracia - Africa	- Asia - Aegyptus	- Cappadocia - Syria - Palestina	- Arabia - Mesopotamia - Persida	- Persida - India

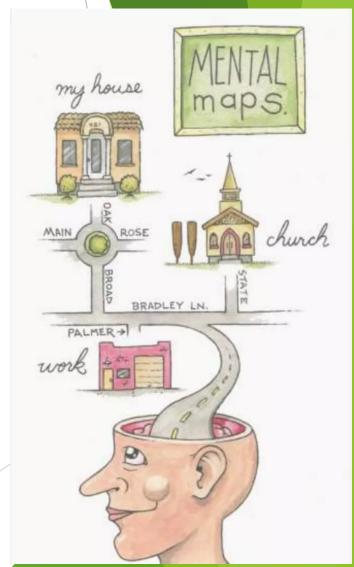
https://www.tabula-peutingeriana.de/index.html

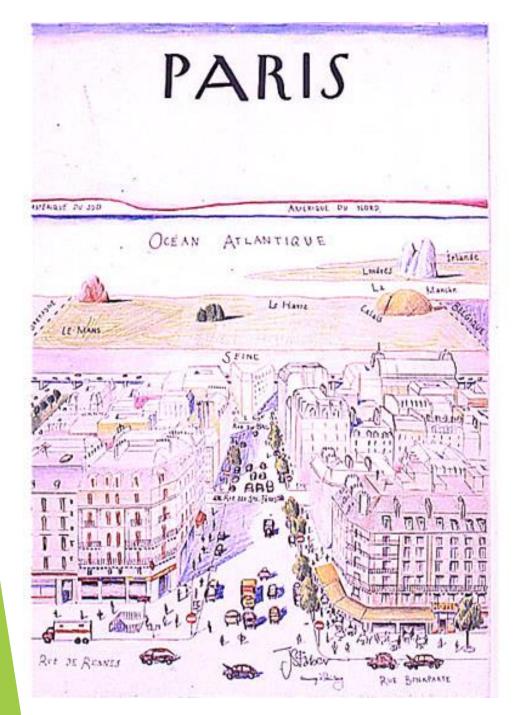
Narcissus & City Maps III:

Mental Maps & Oikos-Omphalos

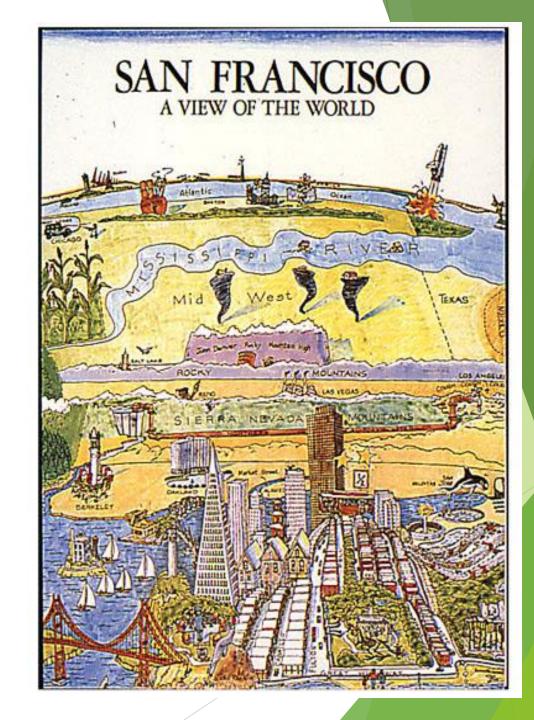


The religious man sought to live as near as possible to the Center of the World. He knew that his country lay at the midpoint of the earth; he knew too that his city constituted the navel of the universe, and, above all, that the temple or the palace were veritably Centers of the World. But he also wanted his own house to be at the Center and to be an imago mundi. [...] houses are held to be at the Center of the World and, on the microcosmic scale, to reproduce the universe. (Mircea Eliade 1987: 43)





11 N 0 m m //



Geographical Narcissism in Psychotherapy: Countermapping Urban Assumptions About Power, Space, and Time

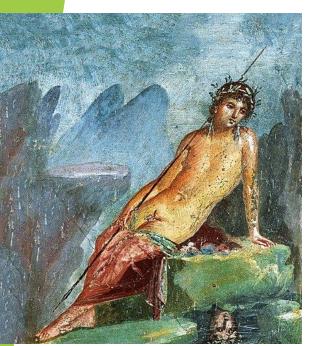
Malin Fors, MSc Finnmark Hospital Trust, Finnmark, Norway

In the field of psychotherapy there is a subtle, often unconscious, devaluation of rural knowledge, conventions, and subjectivity, and a belief that urban reality is definitive. Through metaphors from geography and cartography and via psychoanalytic theory on privilege, I formulate urbanity as a seldom-addressed privilege and consider implications of the misrepresentation or absence of the rural world on the "map" of psychotherapy. I countermap urban biases on power, space, and time and explore consequences of frame, self-disclosure, ethics, and interpretations as I investigate urban valuing of specialized expertise over wisdom, urban disconnection from weather and distance, urban colonizing behavior, the dumping of incompetent professionals into rural areas, and the urban sense of entitlement to anonymity.

Keywords: rural, urban, geographical narcissism, power, colonization

As captured in the famous *New Yorker* map of the United States from a Manhattanite's perspective (Steinberg, 1976), urban people are often ignorant of the countryside in their own countries. The rural experience of being devalued and "othered" by the urban world is a seldom-addressed cumulative trauma (Crastnopol, 2015; Khan, 1963) created by repeated, often unconscious microaggressions (Pierce, 1970). Rural subjectivity may be represented as an exotic exception, an odd, marginal satellite dissociated from the "real" urban world. As a Swedish urban immigrant to rural Arctic Norway, I began my clinical work here making pragmatic adjustments from assumptions and approaches developed in urban contexts. But I gradually began to raise questions when my own geographical narcissism became obvious. I saw the damage one

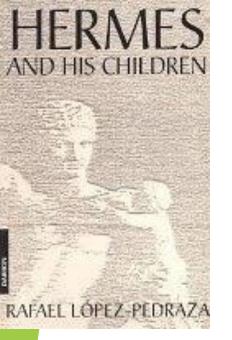
mundi. The philosopher Winther (2014) even observed that human groups have always believed they live at the center of the universe, in the navel of the world. He noted that "[p]owerful empires often believe themselves to be literally the center of the universe. Space and time, power and meaning are taken to flow from their single world navel (p. 15)." In parallel, I aim to address the common but unconscious beliefs that space, time, and power emanate from the urban world and discuss how such ideas affect the field of psychotherapy. To bring these issues alive, I include personal anecdotes illustrating situations in which urban professionals in rural areas, including psychotherapists, may unwittingly behave like, rescuers, colonizers, or secular missionaries, with problematic outcomes.



Pompeii, ca. 45 CE

- Narcissus: Self-centering; universalizing, narrowing, and ontologizing the map (see WMBW); ignoring alternatives
- Hermes: map as guide, messenger, and "language"; map as making boundaries αnd transgressing them



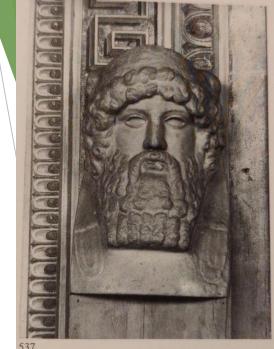


Hermes as Therapist's Guide?

Hermes and His Children is addressed to the therapist who intuitively feels that his practice depends on the encounter of two psyches propitiated by Hermes, psychic hermetic encounters, through which healing can come. This is

the realm of Hermes: messenger of the gods, master of persuasion, master thief, guide of souls, teacher of Asklepios, and the therapist's inner companion in the solitude of his daily practice.

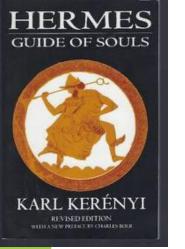
(López-Pedraza 1977/2003: 9)





La Galleria delle Carte geografiche
in Vaticano

The Gallery of Maps
in the Vatican

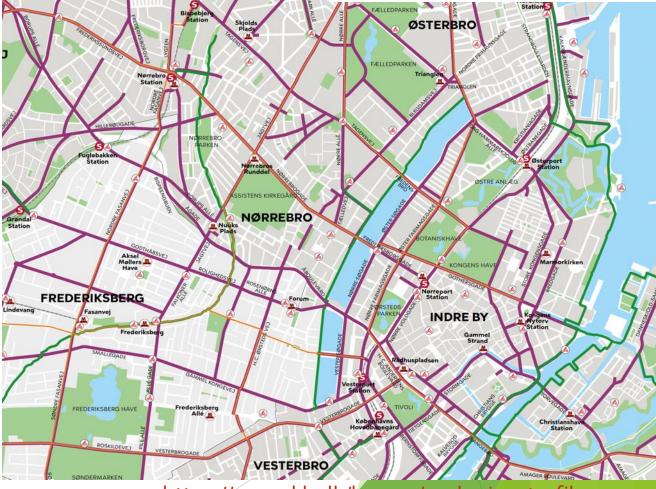


Hermes & City Maps I:

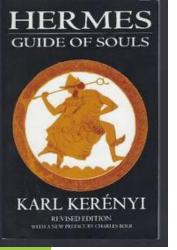
Guide & Messenger i

The journeyer is at home while underway, at home on the road itself... He who moves about familiarly in this world-of-the-road has Hermes for his God, for it is here that the most salient aspect of Hermes's world is portrayed. Hermes is constantly underway: he is *enodios* ('by the road') and *hodios* ('belonging to a journey'), and one encounters him on every path. ... His role as leader and guide is often cited and celebrated, and, at least since the time of the Odyssey, he is also called angelos ('messenger'), the messenger of the Gods." (Karl Kerényi 1976/1944: 46)

Vej med cykelsti eller cykelbane
 Grøn Cykelrute
 Supercykelsti
 Metro Station
 S-tog Station
 Selveykler
 Road with cycle track or cycle lane
 Green Cycle Route
 Cycle Super Highway
 Metro Station
 S-train Station
 City Bikes



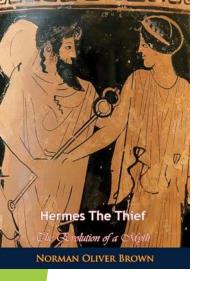
https://www.kk.dk/borger/parkering-trafik-ogveje/cyklist-i-koebenhavn/find-vej-paa-cykel



Hermes & City Maps I: Guide & Messenger ii

The journeyer is at home while underway, at home on the road itself... He who moves about familiarly in this world-of-the-road has Hermes for his God, for it is here that the most salient aspect of Hermes's world is portrayed. Hermes is constantly underway: he is enodios ('by the road') and *hodios* ('belonging to a journey'), and one encounters him on every path. ... His role as leader and guide is often cited and celebrated, and, at least since the time of the Odyssey, he is also called angelos ('messenger'), the messenger of the Gods." (Karl Kerényi 1976/1944: 46)



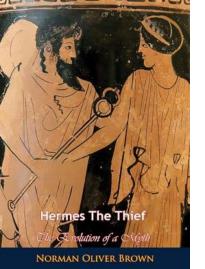


Hermes & City Map II: Boundaries & Transgression i

The name Hermes is probably derived from the Greek word for "stone-heap," $\check{e}\rho\mu\alpha$, and signifies "he of the stone-heap." ... The stone-heaps were a primitive sort of boundary-stone, marking a point of communication between strangers, They were placed at the entrance of a house... at crossroads... where strangers met habitually; in a forest or on some hilltop... natural boundaries. ... Hermes [was] the "god of roads," the "god of doors," the "guide" who presides over all comings-in and goings-out, the "ambassador" who protects men in their dealings with strangers. (Norman O. Brown 1947/2022: 28)

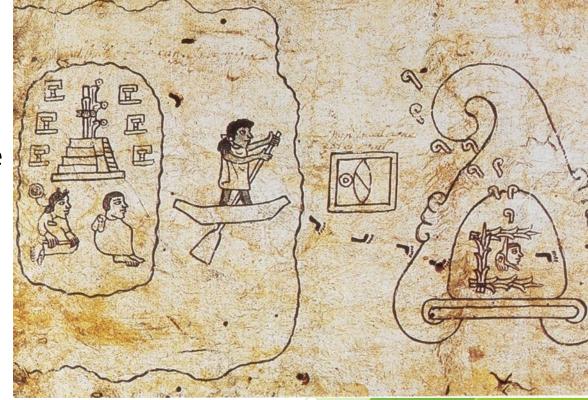


Professor Thomas Bugge, 1766



Hermes & City Map II: Boundaries & Transgression ii

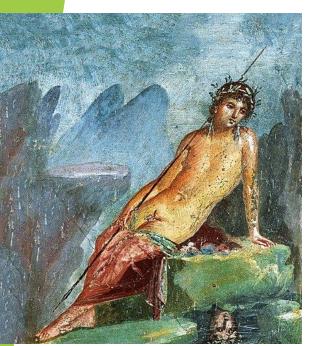
The name Hermes is probably derived from the Greek word for "stone-heap," $\check{e}\rho\mu\alpha$, and signifies "he of the stone-heap." ... The stone-heaps were a primitive sort of boundary-stone, marking a point of communication between strangers, They were placed at the entrance of a house... at crossroads... where strangers met habitually; in a forest or on some hilltop... natural boundaries. ... Hermes [was] the "god of roads," the "god of doors," the "guide" who presides over all comings-in and goings-out, the "ambassador" who protects men in their dealings with strangers. (Norman O. Brown 1947/2022: 28)



Codex Bouturini. "This native history of c.1530 tells of the migration of the Mexica from their original homeland, Aztlan, towards their eventual capital, Tenochtitlan."

(Barbary Mundy 1998: 16)

https://www.istor.org/stable/1151388

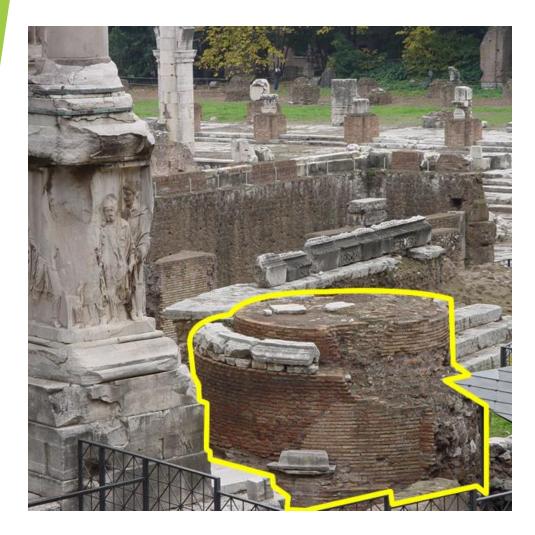


Pompeii, ca. 45 CE

- Narcissus: Self-centering; universalizing, narrowing, and ontologizing the map (see WMBW); ignoring alternatives
- Hermes: map as guide, messenger, and "language"; map as making boundaries αnd transgressing them



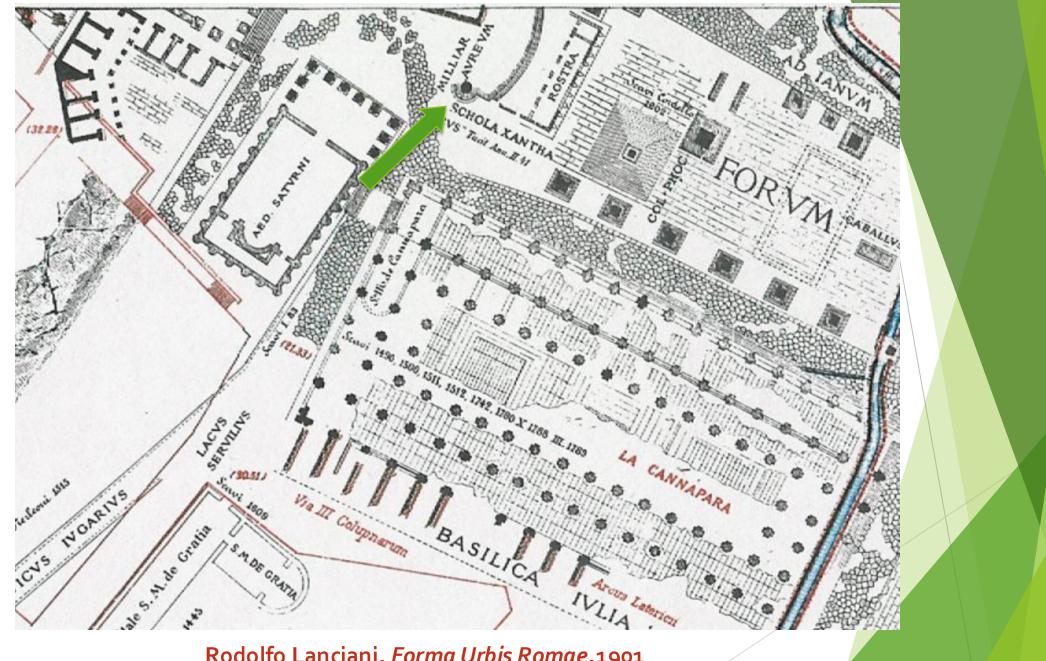
Case Study 1: Narcissus & Rome



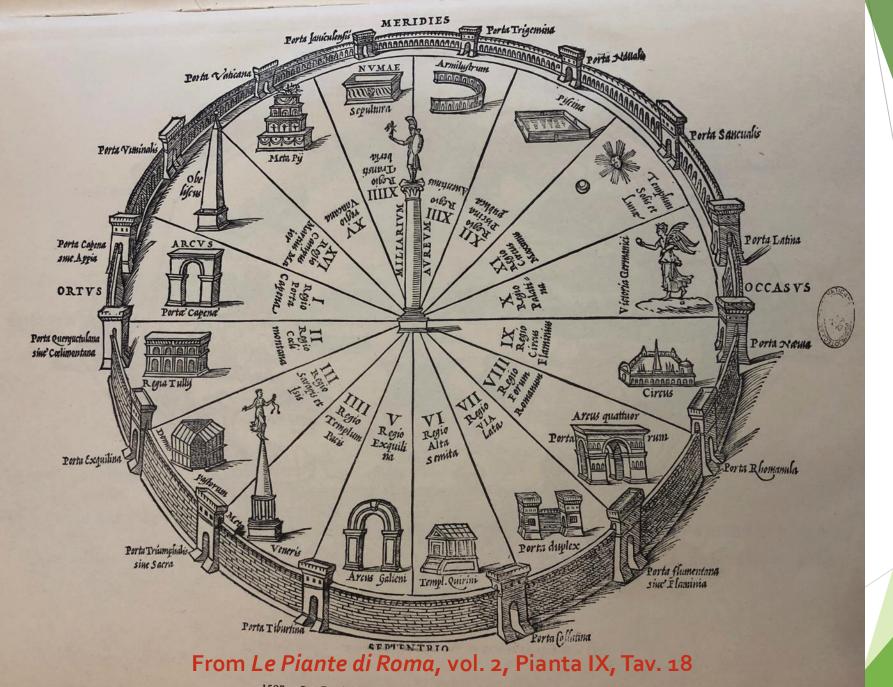
Millarium Aureum

Umbilicus Urbis Romae

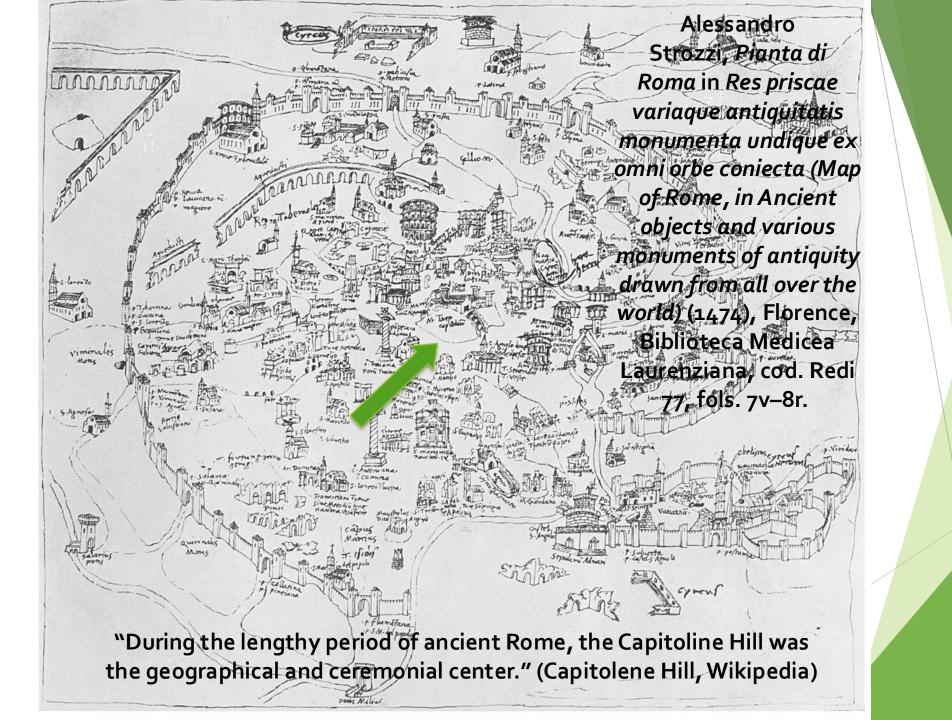




Rodolfo Lanciani, *Forma Urbis Romae*, 1901 https://sights.seindal.dk/other-images-sources/lanciani-forma-urbis-romae/

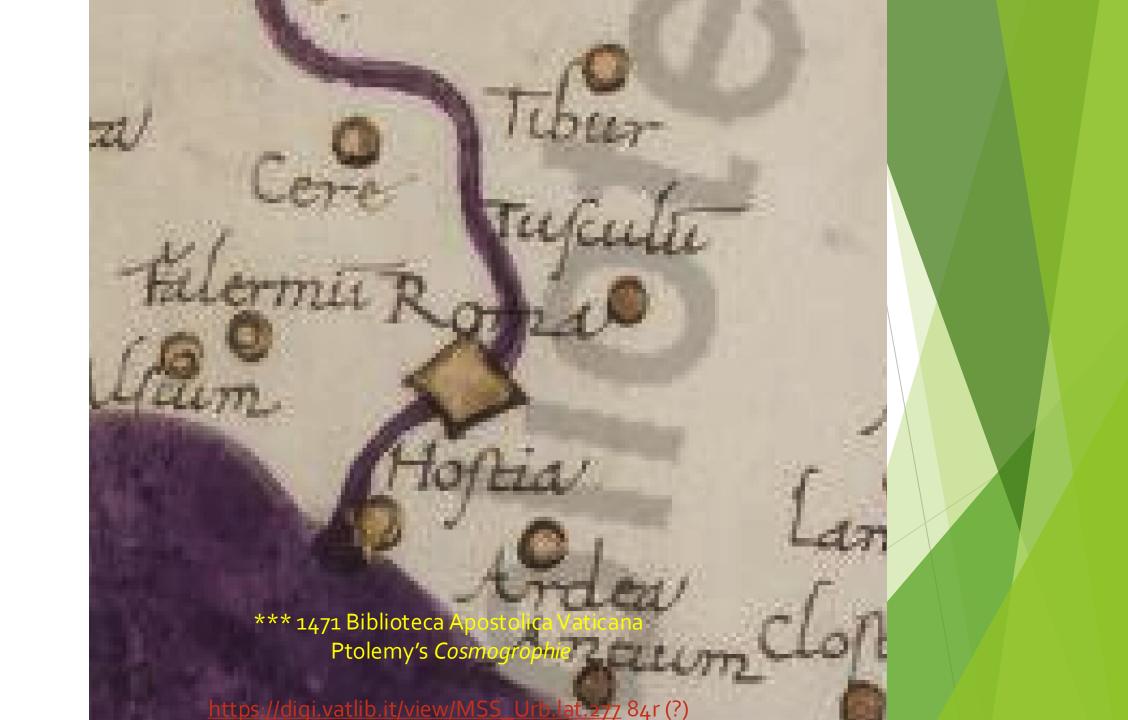


1527 - Le Regioni Augustee di Marco Fabio Calvo





https://digi.vatlib.it/view/MSS_Urb.lat.277 84r (?)



La Galleria delle Carte geografiche in Vaticano

The Gallery of Maps in the Vatican

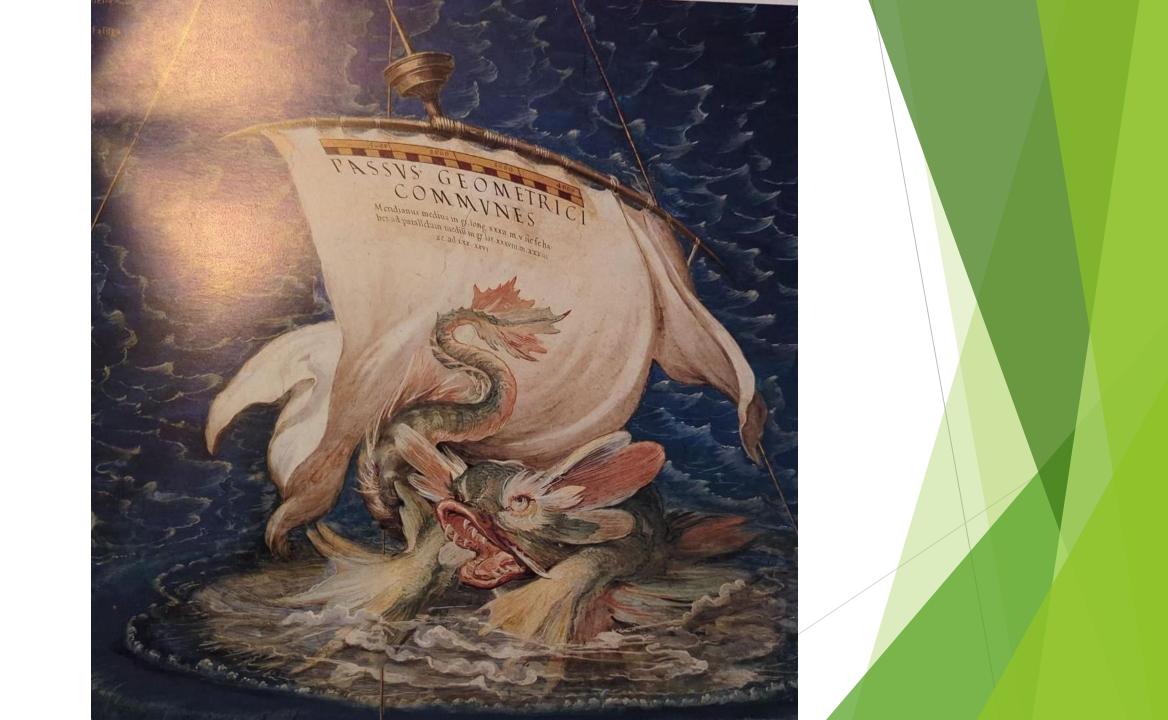






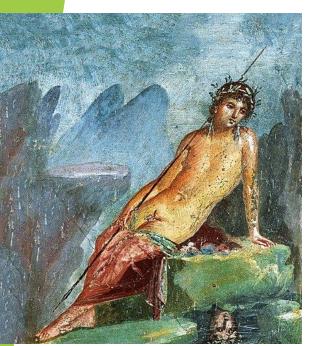










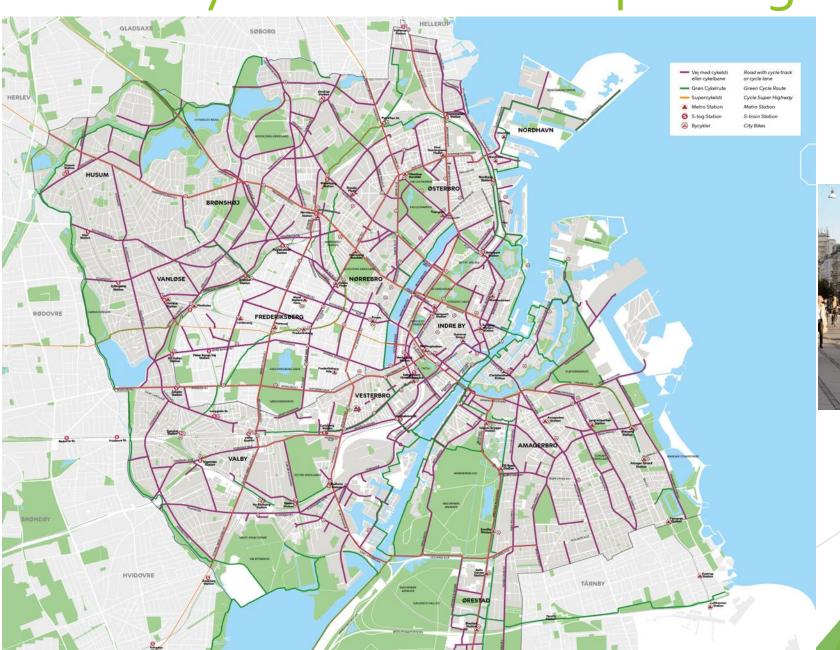


Pompeii, ca. 45 CE

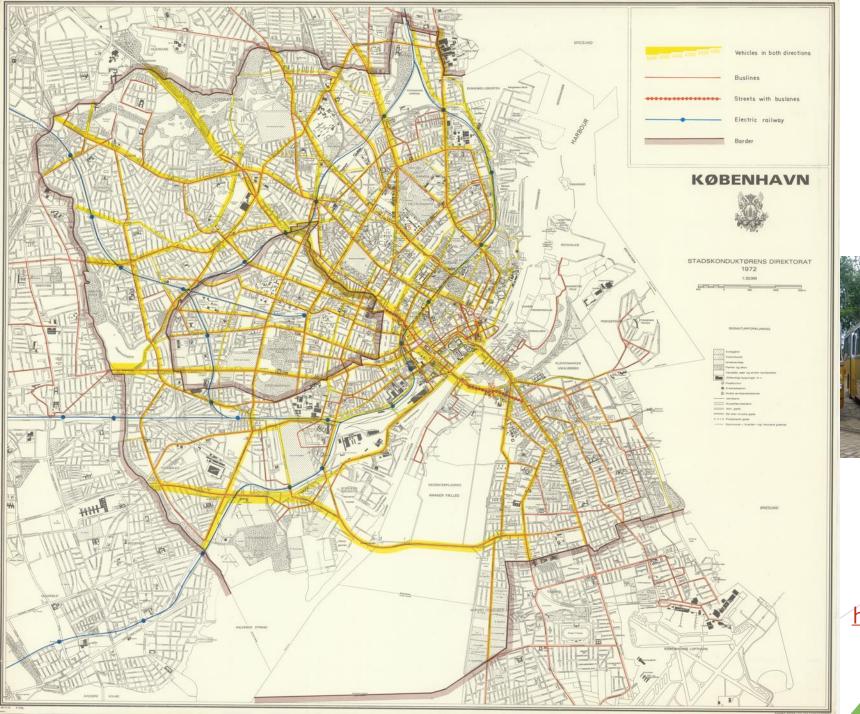
- Narcissus: Self-centering; universalizing, narrowing, and ontologizing the map (see WMBW); ignoring alternatives
- Hermes: map as guide, messenger, and "language"; map as making boundaries αnd transgressing them



Case Study 2: Hermes & Copenhagen

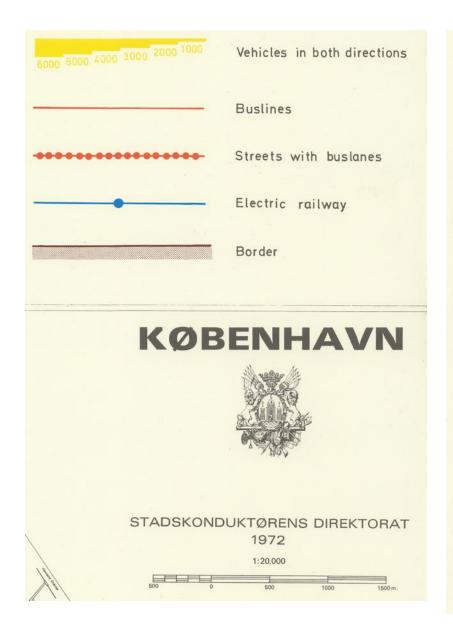








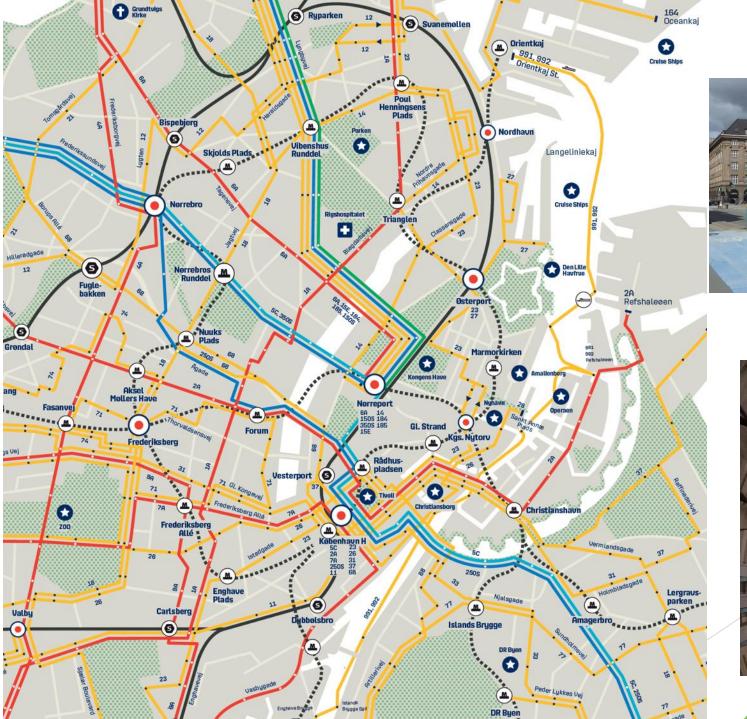
https://kbhbilled er.dk/kbharkiv/105585



SIGNATURFORKLARING











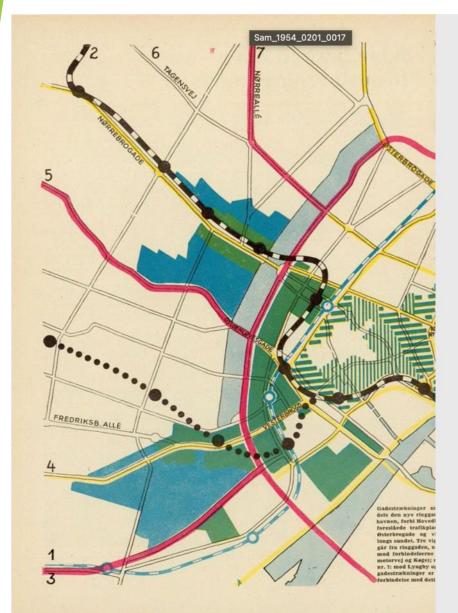


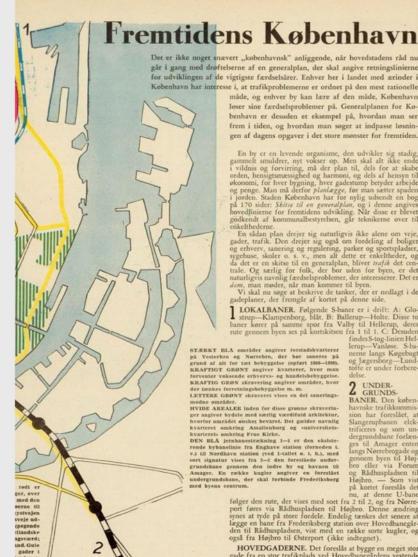












Det er ikke noget snævert "københavnsk" anliggende, når hovedstadens råd nu går i gang med drøftelserne af en generalplan, der skal angive retningslinierne for udviklingen af de vigtigste færdselsårer. Enhver her i landet med ærinder i København har interesse i, at trafikproblemerne er ordnet på den mest rationelle måde, og enhver by kan lære af den måde, København

løser sine færdselsproblemer på. Generalplanen for København er desuden et eksempel på, hvordan man ser frem i tiden, og hvordan man søger at indpasse løsningen af dagens opgaver i det store mønster for fremtiden.

En by er en levende organisme, den udvikler sig stadig, gammelt smuldrer, nyt vokser op. Men skal alt ikke ende i vildnis og forvirring, må der plan til, dels for at skabe orden, hensigstamessighed og harmoni, og dels af hensyn til økonomi, for hver bygning, hver gadestump betyder arbeide og penge. Man må derfor plaulægge, for man sætter spaden i jorden. Staden København har for nylig udsendt en bog på 170 sider: Skiste til en generalplan, og i denne angives hovedlinierne for fremtidens udvikling. Når disse er blevet gödkendt af kommunalbestyrelsen, går teknikerne over til erikeltbederne.

En sådan plan drejer sig naturligvis ikke alene om veje, gader, trafik. Den drejer sig også om fordeling af boliger og erhverv, sanering og regulering, parker og sportspladser, sygehuse, skoler o. s. v., men all dette er enkeltheder, og da det er en skitse til en generalplan, bliver trafik det centrale. Og særlig for folk, der bor uden for byen, er det naturligvis navnlig færdselsproblemer, der interesserer. Det er dem, man møder, når man kommer til byen.

Vi skal nu søge at beskrive de tanker, der er nedlagt i de gadeplaner, der fremgår af kortet på denne side.

nter voksende erhvervs- og handelsbebyggelse.

I LOKALBANER. Følgende S-baner er i drift: A: Glo-batrup—Klampenborg, blåt. B: Ballerup—Holte. Disse to baner kører på samme spor fra Valby til Hellerup, deres rute gennem byen ses på kortskitsen fra 1 til 1. C: Desuden

findes S-tog-linien Hellerup-Vanløse, S-banerne langs Køgebugt og Jægersborg-Lund tofte er under forbere-

9 UNDER-4 GRUNDS-

BANER. Den købension har foreslået, at Slangerupbanen elektrificeres og som until Amager enten nem byen til Højbro eller via Forum og Rådhuspladsen til Højbro. - Som vist på kortet foreslås det nu, at denne U-bane

følger den rute, der vises med sort fra 2 til 2, og fra Nørre-port føres via Rådhuspladsen til Højbro. Denne ændring synes at tyde på store fordele. Endelig tænkes det senere at lægge en bane fra Frederiksberg station over Hovedbanegår-den til Rådhuspladsen, vist med en række sorte kugler, og også fra Højbro til Østerport (ikke indtegnet).

HOVEDGADERNE. Det foreslås at bygge en meget stor gade fra en stor trafikplads ved Hovedbanegårdens vestende



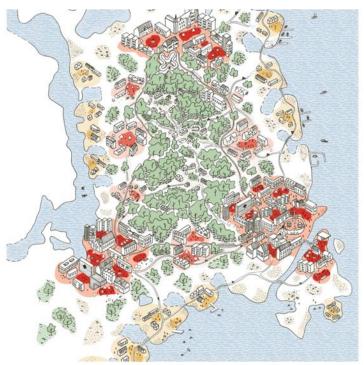
"Der er ingen ende på København" af COBE A/S



"Fingerplan 2.0" af Gründl Haarh Arkitekter ApS



"En decentral organisme vokser frem" af Tegnestuen Vandkunsten A/S



"Kredsløb" af Nordland Arkitekter ApS



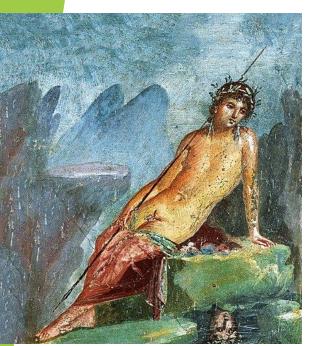
visioner-forfremtidenshovedstadsomraade/

https://dreyersfond.d

k/okay-portfolio/5-

"Mere landskab - mere by!" af MASU Planning ApS

Reimagining City Maps: A Narcissistic Hermeneutic?

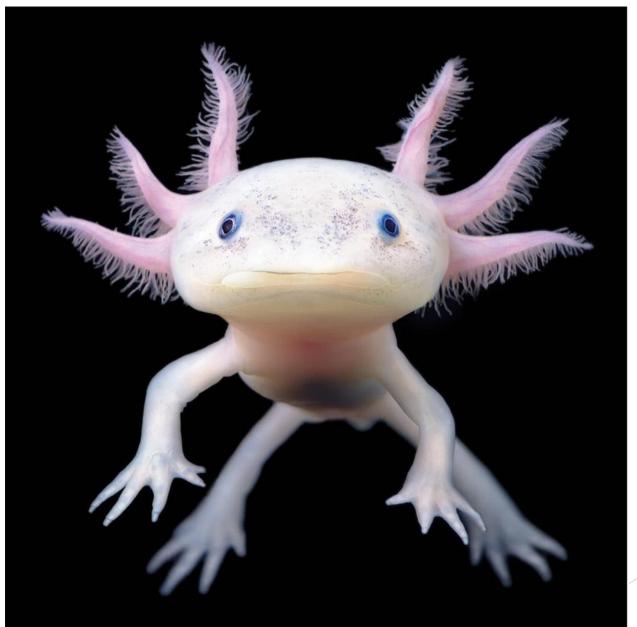


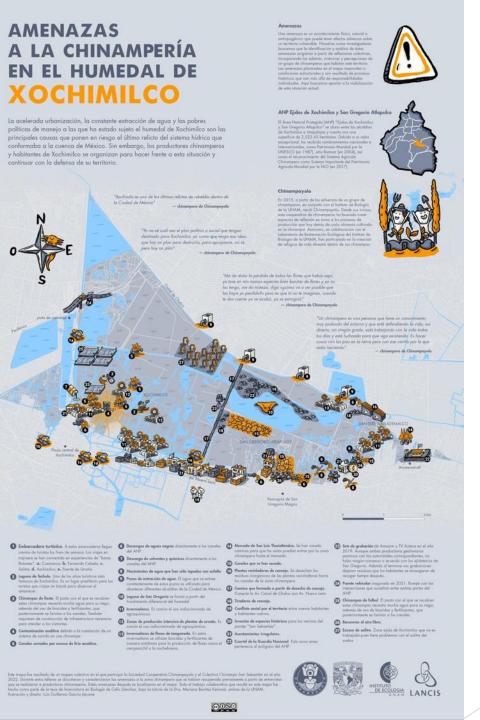
Pompeii, ca. 45 CE

- Narcissus: Self-centering; universalizing, narrowing, and ontologizing the map (see WMBW); ignoring alternatives
- Hermes: map as guide, messenger, and "language"; map as making boundaries αnd transgressing them



Case Study 3: Hermes & Mexico City+





https://www.res tauracionecolog ica.org/?pgid=lh jfafaho9bc4o6f-e76c-4fdc-878oa739982obc85







https://rewildyo urself.com/explo re/nature-guidemexico-city/





Aventura por los espacios de Naturaleza de la Ciudad de México

UBICA LOS ESPACIOS PARA DISFRUTAR DE LA NATURALEZA EN CIUDAD DE MÉXICO EN EL MAPA ADJUNTO





RESPIRAR



ESPACIOS PARA **EXPLORAR**



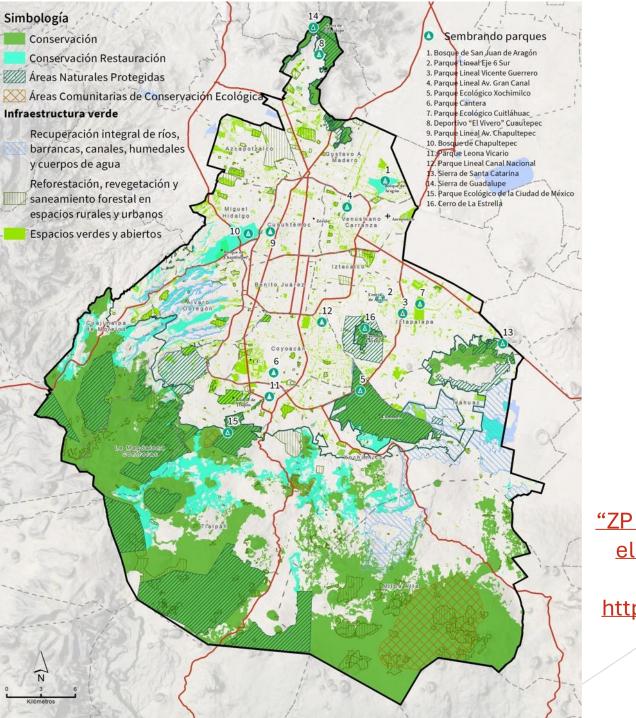
MÁNTENTE



APRENDER ALGO NUEVO

- Parque Lincoln Av. Emilio Castelar 163, Polanco, Polanco III Secc, Miguel Hidalgo, 11560
- Parque España, Colonia Condesa, Cuauhtémoc, 06140
- Plaza Rio de Janeiro Plaza Río de Janeiro, Roma Nte., Cuauhtémoc, 06700
- Jardín 17 Casa Barragán Gral. Francisco Ramírez 12, Ampliación Daniel Garza, Amp Daniel Garza, Miguel Hidalgo, 11840
- Plaza de los Arcángeles 2a Frontera 37, San Ángel, Álvaro Obregón, 01000
- El Audiorama del Bosque de Chapultepec Av. Paseo de la Reforma S/N, San Miguel Chapultepec I Secc, Miguel Hidalgo, 11850
- Parque Masayoshi Ohira Corredores, Country Club Churubusco, Coyoacán, 04220
- Parque Hundido Av. Insurgentes Sur S/N, Extremadura Insurgentes, Benito Juárez, 03740
- Parque Ecológico de Xochimilco Anillo Perif. 1, Colonia Ciênega Grande, Xochimilco, 16036
- Espacio Escultórico Mario de La Cueva, Universitaria, Coyoacán, 04510
- Viveros de Coyoacán Av. Progreso 1, Del Carmen, Coyoacán, 04100
- Parque El Tepeyec Amp. Gabriel Hernández, Gustavo A. Madero, 07080
- Parque Nacional Bosque de Tlalpan Camino Sta. Teresa S / N, Parques del Pedregal, Tlalpan, 14010
- Reserva Ecológica del Pedregal de San Ángel Av. Antonio Delfin Madrigal 73, C.U., Coyoacán, 04369

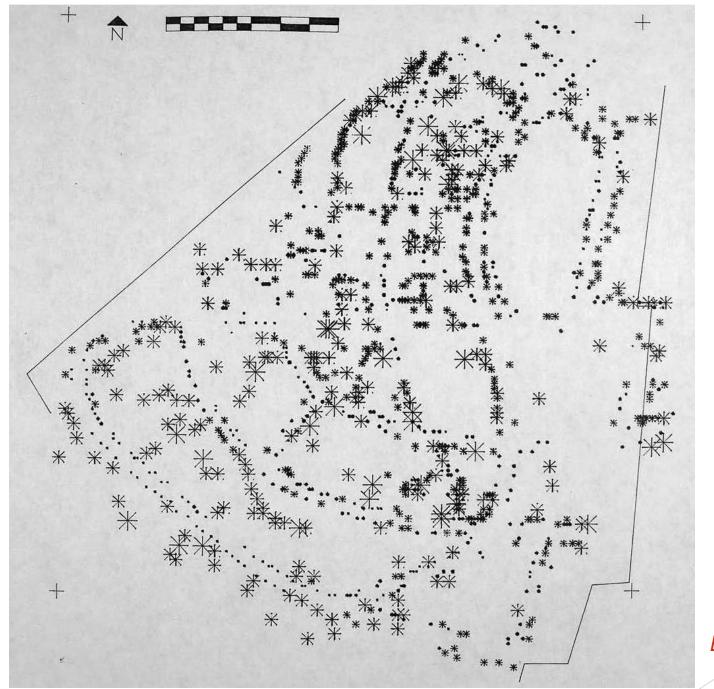
- Bosque de San Juan Av. José Loreto Fabela, Zoológico de San Juan de Aragón, Gustavo A. Madero, 07920
- Parque Cuitláhuac Área Federal Parque Cuitláhuac, Iztapalapa, 09290
- El volcán Xitle Tlalpan, 14760 Ciudad de México
- Pista El Sope Bosque de Chapultepec II Secc, 11100
- Parque La Mexicana Av. Luis Barragan 505, Santa Fe, Lomas de Santa Fe, Cuajimalpa de Morelos, 01219
- Parque Ejidal San Nicolás 20 Totolapan Km 11.5, Picacho-Ajusco, Panoramica, 10900
- Parque Bicentenario Av. 5 de Mayo 290, Refinería 18 de Marzo, Miguel Hidalgo, 11210
- Los Dinamos Reserva de los dinamos, La Carbonera, La Magdalena Contreras, 10930
- Circuito Gandhi Polanco, Bosque de Chapultepec I Secc, 11580
- Alameda Central Av. Hidalgo s/n, Centro Histórico de la Cdad. de México, Centro, Cuauhtémoc, 06010
- Huerto Roma Verde Jalapa 234, Roma Sur, Cuauhtémoc, 06760
- Parque Nacional Cerro de la 26 Estrella Carretera Escenica al Cerro de la Estrella, Amp Veracruzana, 09856
- Jardín Botánico del Bosque de Chapultepec Av. Paseo de la Reforma 126, Bosque de Chapultepec | Secc, Miguel Hidalgo, 11580
- Museo de Historia Natural Av. de los Compositores, Bosque de Chapultepec II Secc, Miguel Hidalgo, 11100
- Jardín Botánico de la UNAM Coyoacán, 04510



"ZP para preservar y restaurar el suelo de conservación"

https://www.ipdp.cdmx.gob. mx/zonasprioritarias

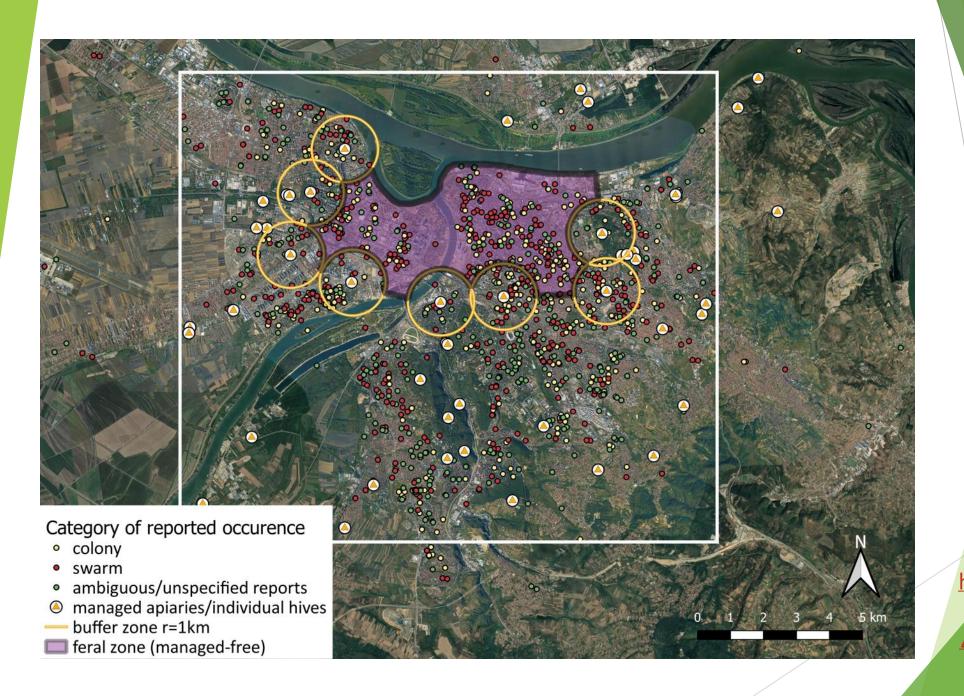
REDREDgreen **RED** greenochrepurple buff green Orange olive olive mottled green green ochre purple green purple green orange yellow yellow REDgreen yellow olive yellow greenish yellow green mottled vellow oliveGOLDgreenGOLD REDgreenGOLDOrange mauve green greenish yellow green olive green buff green purple Goldmauve purple lemon mottled green mottled olive REDruby purplegreen greenish yellow olive yellow marigold GOLD green o CHRE purple greenish yellow Orange purple green RED mauve purple tangerine mottled purple buff green GOLD green dappled GOLD olive yellow olive green green purple purple green mottled yellow clotted green bruise RED greenish yellow mauve green greenpurple green yellow GOLD mottled green mauve marigold purple Orange green chartreuse purple green GOLD greenish yellow RED dappled RED green mauve mauve marigold vellow greenishyellow mottled green green clotted green orange greenish yellow dandelion marigold green green marigold purple mauve green greenish yellow OCHRE clotted chartrense tangerine green ochre RED purple greenish yellow ochre chartreuse mauve greenish yellow green green olive clotted olive green clotted yellow GOLD fub V OCHRE greenRED **RED** green purple green Orange mottled yellow RED olive purple purplegreen clotted purple yellow mottled greenish yellow OCHRE GOLDdappled mottled clotted buff green purple GOLDgreen clotted mauve vellow green GOLDgreen OCHRE OCHRE greenish yellow purpleyellow greenish yellow clotted mauve bruise "Autumn Leaves" ochre green mauvegreen dappled mottled green greenish yellow chartreuse purplegoLD mauve chartreuse olive Denis Wood, yellow marigold vellow green **Everything Sings** greenish yellow mottled olive dappled green green





"Trees by Size"

Denis Wood, Everything Sings



https://www.md pi.com/2075-4450/12/12/1127

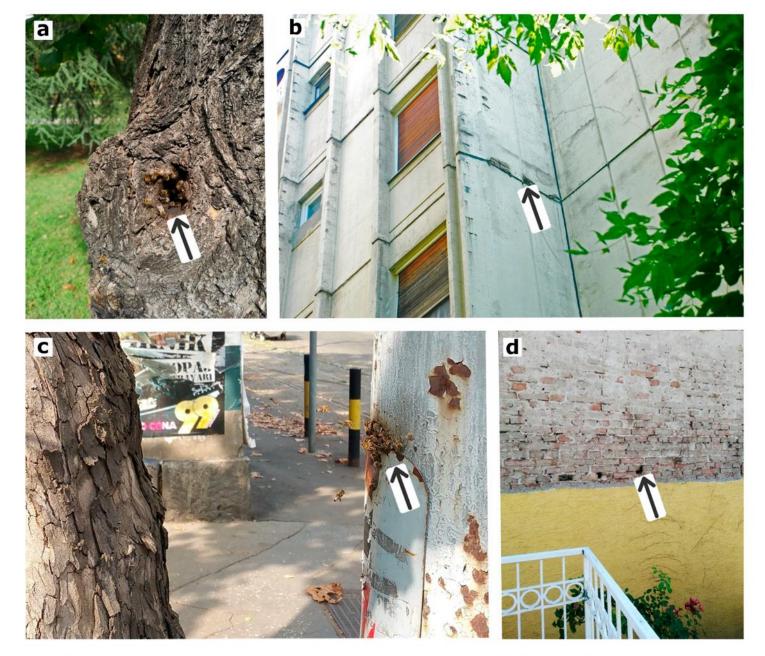
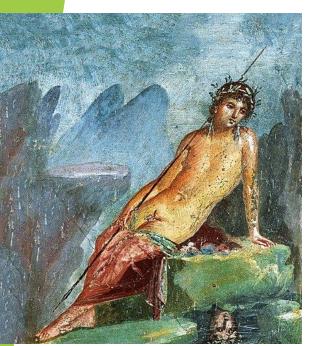


Figure 1. Some of the free-living honey bee colonies observed in Belgrade during 2019: (a) inside the hollow tree, (b) in the hollow space within a multi-story building floor, (c) inside the steel tubular electric pole, and (d) in a cavity of a damaged façade (showing propolis staining around the entrance).

Reimagining City Maps: A Narcissistic Hermeneutic?



Pompeii, ca. 45 CE

- Narcissus: Self-centering; universalizing, narrowing, and ontologizing the map (see WMBW); ignoring alternatives
- Hermes: map as guide, messenger, and "language"; map as making boundaries αnd transgressing them



YOUR MAP

Try drawing a map of your home location or favorite spot. It can be a favorite city, beach, or forest, maybe even your home—any space you would like to map. How might your embodied experience of the mapping process alter your understanding of mapmaking and map use, and of your own personal and meaningful spaces? (WMBW, pp. 257, 260)



Mange tak!

Danke schön!

Terima kasih!