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History and philosophy of geography I: Heterodox progress, critical scepticism and intellectual voluminosity

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Abstract
Amongst recent contributions to the field, this report detects ongoing and emergent topics within disciplinary histories and reflects on the evolving meaning of the 'international' character of geography as it has been conceived and practised over the years. A set of books on the long-standing efforts to internationalise the geographical community, and on the intellectual histories of critical geographies, constitute an outstanding resource for historical reflection and self-awareness. The report argues for further critical interrogation of how recent calls to pluralise, internationalise and radicalise the history and philosophy of geography interact with prevailing historiographical stances, sets of theories and philosophical moods.

Keywords
history of geography, philosophy of geography, international, critical geography, pluralise

I Introduction

As I take on the challenge of writing this series of three reports and thus making sense of the remarkable variety of works that account for the vibrancy of history and philosophy of geography, I begin by raising the question of what 'progress' in the said field has come to mean. Even though any understanding of progress as 'linear' has long been left behind (Jazeel, 2016), if we are to provide further impetus to calls to pluralise and diversify the field (Keighren, 2018; Ferretti, 2022; Davis, 2023: 1–26), the categories that allow us to define progress, and which would enable it in the first place, must also be opened up to critical scrutiny.

While the issue of language and the conflation of the 'global' and the 'Anglophone' scholarly tradition has been openly discussed over the last decade,[1] building up forms of 'international', 'cosmopolitan' or 'plural' scholarship (Jöns, 2019, 2022; Minca, 2018; Keighren, 2018) is a process that is increasingly gaining traction. Yet much still needs to be done when it comes to the normative articulation and cautious self-awareness about its own constitution and the effects that different styles of theorising imply (Barnett, 2012; Davies, 2021).

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Admittedly, excellent work has been carried out recently (reviewed by Ferretti, 2022) uncovering the complex, contradictory and multifold *geographies and geopolitics* of the production, circulation and translation of knowledges from different traditions. More significantly, advancing the 'provincialisation' (Chakrabarty, 2000) of hegemonic cores in the field has gained momentum likewise (Houssay-Holzschuch and Milhaud, 2013; Ferretti, 2021; Radcliffe and Radhuber, 2020; Korf et al., 2022).

As will be detailed below, research carried out over the last year keeps pointing in this promising direction, with outstanding books such as *A Geographical Century. Essays for the Centenary of the International Geographical Union* (edited by V. Kolosov, J. García-Álvarez, M. Heffernan and B. Schelhaas), *Placing Critical Geographies. Historical Geographies of Critical Geography* (edited by L. D. Berg, U. Best, M. Gilmartin and H. G. Larsen) and *Socio-Spatial Theory in Nordic Geography*: *Intellectual Histories and Critical Interventions* (edited by P. Jakobsen, E. Jönsson, H. G. Larsen). Significantly, the very thought-provoking book by Swiss geographer B. Korf, entitled *Schwierigkeiten mit der kritischen Geographie. Studien zu einer reflexiven Theorie der Gesellschaf* [Difficulties with Critical Geography. Studies on a reflexive theory of society] can be said to complement this body of research and offer a timely insight into the blind spots and 'difficulties' that critical endeavours are to cope with (Korf, 2022).

The self-inquisitive spirit that such exciting set of works bring to the table seems to be exactly what is needed today amidst the multifarious pressures and publication expectations of an increasingly fast-pace academic system in which theory and historiography get (de)formed and become available or absent (Korf, 2021) depending on their circulations and the ensuing paradoxical effects (Steinbrink et al., 2007; Korf et al., 2013). Therefore, it seems more necessary than ever to voice my predecessors' call for *slow* writing and thinking (Keighren, 2017; and more recently Bergland, 2018; DeVerteuil, 2022; Dufty-Jones and Gibson, 2022). Ironically, to fully embrace the need for reflexivity and calm consideration of how progress in the history and philosophy of geography is to be conceived might be another side of the 'in-here geographical activism' that Noel Castree (2000) called for two decades ago.

The intellectual histories and geographies reviewed here express a drive to self-reflectivity and further normative considerations that seems also to occur in other subfields such as critical geoeconomics (Mallin and Sidaway, 2023), biogeography (Dawson et al., 2023), historical geography (Boulanger and Fassier-Boulanger, 2022) or political geography (Dodds et al., 2022; Grove and Bennett, 2023).

II Revisiting, continuing and expanding disciplinary histories

There has been a recent flurry of stimulating work on history and philosophy of geography that provides continuity to ongoing attempts to trace the manifold historical geographies of knowledge production in the field. From remarkable intellectual biographies on past practitioners of the discipline (such as 20th century Brazilian geographer Josué de Castro, in Davies, 2023) to continued interest in new aspects and sources of well-established figures (such as D. Lowenthal in a special issue in *Landscape Research*; Paul Vidal La Blanche in Labinal, 2021; Ginsburger, 2022a; Emmanuel Martone in Hallair, 2021; or Camille Vallaux, in Sousa, 2022); including transnational-cum-transatlantic intellectual and institutional exchanges between French (*vidalians*) and American (*davisians*) geographers (Ginsburger, 2022b); or even (in)visible woman geographers (Montagne and Joncheray, 2022) and past or present scholars that are less known within the Anglosphere (such as Portuguese scholar Orlando Ribeiro in Sarmento, 2022a; German scholar Wolfgang Hartke, in Ginsburger, 2022c; new-released compilation of works by Giuseppe Dematteis, 2021; or the homage paid to Italian geographer Gino De Vecchis, in Morri et al., 2022), recent interventions offer new possibilities for disciplinary histories to expand both in depth, width and scope.

For the sake of analytical clarity, recent works can be classified in those, on the one hand, giving continuity to previous concerns in disciplinary histories, which either revisit controversial figures or

widen the variety of places, traditions and periods of geographical scholarship covered. And, on the other, those particularly focused on various forms of internationalisation across and between different communities of geographers worldwide.

First, there has been sustained interest in addressing contested, dubious or complicit figures throughout 19th and 20th centuries in order to further elucidate the role and levels of involvement of geographers in major political events (Ginsburger, 2022d). This includes investigation on how various forms of geographical knowledge contributed to the effective implementation of authoritarian regimes (Barocci, 2022), or on diverging positions of geographers during Nazi regime and occupation (Rainer and Dudek, 2022a; and Elzbieta et al., 2022; Louis, 2019), under the Soviet rule (Gavrilova, 2022), or postrevolutionary Mexico (Aguilera Lara, 2022). Also, geographers' participation in 20th century Peace Conferences keeps attracting attention (Górny, 2022; Gyori and Janko, 2022).

Concerns with German geographer Friedrich Ratzel (already fully addressed in Keighren's reports, specially 2015) still loom large, as both the volume *Denken im Raum. Friedrich Ratzel als Schlüsselfigur geopolitischer Theoriebildung* (Jurei and Chiantera-Stutte, 2021) and the *Geographica Helvetica* 2022 theme issue make it clear.[2] While the first analyses Ratzel's concepts of geography in the scientific context of the 19th century, the later focuses on Ratzel institutional reception in various linguistic contexts. This results in examination of the re-elaboration of Ratzel's biogeography in Italian academia in 1880–1920 (Proto, 2022), of his political geography in 1930s Italy (Bassoni, 2022), of his anthropogeography through Semple's American reception (Klinke, 2022) and his receptions, uses and transformations in the French geography of the inter-war period (Ginsburger, 2023), or even the relevance of Ratzel's *Lebensraumtheorie* for the National Socialist policy in Germany (Jureit, 2023).

Both types of work prove very useful to expand and nuance previous debates, mostly focused on assessing the compromised nature of concepts such as that of *Lebensraum* and the political complicities of wider organicist rhetoric later providing a basis to the Nazi spatial ideology.

Chiming in with those later concerns, and somehow converging with recent interest in 'prosopography' (Baignet and Novaes, 2021), Rainer and Dudek (2022a) make a compelling case about the need to examine the wider settings and networks of German geography in the 1920s and 1930s, within which Haushofer stood out. Authors put forth the term 'Haushoferism' following the argumentative path undertook by Ian Kershaw. He first coined the concept 'Hitlerism' to decry the almost exclusive focus on Hitler in post-war Germany resulting in certain exculpation. By foregrounding geographical ideas and work as institutionally developed in Munich's Ludwig Maximilian University, Rainer and Dudek successfully unconceal the inextricable link between geography and geopolitics. This is shown by explaining how the work and doings of Erich von Drygalski (1906–1935), Fritz Machatschek (1935–1946) and Haushofer's closest academic disciple Gustav Fochler-Hauke (1906–1996) increasingly aligned themselves with the so-called *Kämpfende Wissenschaftler* [fighting scholars]. This urgent need to give geography an applied and political orientation, that is, to 'arm German science' as Haushofer would have it, was crafted along the lines of the specific Nazi expansionary form of the wider revanchist ideology that had a grip over many sectors of the Weimar Republic. Whether it was through further stimulus to *Wehrgeography* [military or warfare geography], or *Volks-und Kulturbodenforschung* (research on expanding notion of ethnic and cultural rootedness of German people in the soil), said German geographers actively contributed to situate those areas as integral part of the wider *Gegnerforschung* [enemy research]. Even though some of these geographers (along with other ones widely known, such as Albert Penck or Friedrich Metz, and the geopoliticians Otto Maull, Erich Obst or Richard Hennig) have played some role in previous monographies on Haushofer (specially, Murphy, 1997), focus on Haushofer is still the rule (as in Herwig, 2016) and justifies the claim to avoid 'Haushoferism'.

This line of argumentation has been expanded by offering other interesting examples in immediate post-war period, either on the large discrepancy that existed about the scientists' commitment to the Nazi

state and their classification as 'fellow travellers', as it surfaced during the denazification of the geography institutes (Dudek and Rainer, 2022); or on how German geography (Wilhelm Rohmeder and Willi Czajka are added to the list here) travelled to Argentina in the 1940s (Rainer and Dudek, 2002b).

Connecting with ongoing efforts to 'decolonise' and 'radicalise' histories of geographies (Ferretti, 2022a; Radcliffe, 2022; Chapman, 2023), Brazilian journal *Terra Brasilis* has brought together scholars from various countries and disciplinary backgrounds to produce a thematic issue on 'Portuguese Geography, the Tropics and Late Colonialism' (Oliveira and Sarmento, 2022). Contributions offer a close analysis of figures such as F. X. da Silva Teles and Orlando Ribeiro (along with the Lisbon Geographical Society and the so-called 'Lisbon School of Geography') (Pimenta, 2022; Agoas, 2022); Francisco Tenreiro and fieldwork missions (Oliveira, 2022); Soeiro de Brito and reports to the Overseas Research Board (Sarmento, 2022b); South African geographer David L. Niddrie (Cruz, 2022), and the influential role played by French geographer Pierre Gourou in Portuguese tropical geography (Clayton, 2022), and various important cartographic outcomes (Moreira, 2022).

All in all, the dossier expresses a comprehensive effort to revisit Portuguese geography from the mid-20th century, aiming at understanding 'the role of geographic discourse [namely, that of tropical geography] in colonial context' (Oliveira and Sarmento, 2022: 1). Attention is paid also to subaltern voices and actors forging international networks bringing together independence political leaders and giving voice (and geographical expression) to their claims (Ferretti, 2022b).

To this set of interesting interventions another suite of related work is to be added, which account for the variety of topics, figures and places that are interrogated historically. Examples range from investigation on popular culture (such as Michael Bond's Paddington Bear stories from 1958 to 2014) in which geography's image and perceived complicities of geographical institutions with Empire is revealed (Seitz, 2022); to engagements with the entanglements between field and archive in early 20th century Arctic expeditions, which were central to the practices of ecology (Bruun, 2022); or even the changing nature of 'discursive tactics' of colonial officials reporting about the 1952 cyclone in present-day mainland Tanzania under British rule (Tanganyika Territory), whose account of the severity of the damages shifted depending on the audience and what they wanted to obtain by addressing central government.

Research grounded on the 'geo-history of knowledge' as produced by networked institutions and the circulation enabled by them keeps bearing fruits. Lira (2022) makes that evident in her work about the first geographical expeditions to the *sertão* (backcountry) in Brazil between 1941 and 1948. She focuses on how a particular scientific space emerged resulting in an epistemological transition from historicist and ecological approach to positivistic planning, because of the interactions and influences of foreign geographies it allowed.

Also adding complexity to the histories of the transnational production of geographical knowledge, Ben-Dror (2022) works on late 19th-century non-European colonial cartography in the Horn of Africa. He makes a compelling case about the centrality of pioneering Egyptian cartography of Harar and its environs for creating new 'modern' urban and rural colonial spaces and for latter (re)productions of colonial knowledges by Ethiopian and European stronger imperial powers. Chiming in with this, MacArthur's (2022) analysis of the construction of imperial landscapes on borderland of eastern Africa in early 20th century yields new insights about the 'ambivalent' role of local colonised populations as 'intermediaries' whose geographic knowledge and spatial practices were key to mapping imperial frontiers.

III The 'international' and the counter-hegemonical

Second, there have been interesting reconsiderations of the manifold process and trends of internationalisation of geography that are particularly helpful in addressing the points that I raised at the onset of this report. Among these stand out publications following the centenary of the 1922 foundation of the

International Geographic Union (IGU), such as the outstanding *A Geographical Century* (Kolosov et al., 2022) and García-Álvarez et al., (2023) (forthcoming) on the significance and evolution of the IGU Commission on the History of Geography. Both give continuity to a long-standing tradition of anniversary-marking volumes assessing major achievements and flag issues within the self-described 'international' geographical community (Pinchemel, 1973; Robic et al., 1996). The former was presented and discussed in a very packed session at the Paris 2022 IGU Centennial Congress.[3]

The book makes extensive use of the IGU's archives to cover its early history (Heffernan, 2021), its relations to other international organisations and how different geopolitical situations (e.g. the Cold War) simultaneously challenged and facilitaded internationalisation (Schelhaas, 2022; Kolosov et al., 2022). Alongside the analysis of inspiring figures, such as the Swiss geographer Hans Boesch (Schelhaas, 2022) or Margarite Lefèvre, who served as Secretary-General from 1938 to 1949 (Fortuijn, 2022: 92), the chapters by Barnes and Roche (2022), Fortuijn (2022) and Jöns (2022) are of particular relevance to the issues addressed in this report. They offer both substantial conceptual contribution and interesting data to evaluate the development of what has been the actual meaning of the 'international' character of the IGU in different periods of its existence.

While the IGU was predominantly European in its initial period, with military and civil servants looming large, and just few academic geographers (Fortuijn, 2022: 85), from mid-1950s onwards all continents were represented. More incorporation of American geographers to the IGU congresses happened and by mid-1980s just 29% of member countries were European. However, records of membership prove that the IGU has never experienced a dominance of Anglophone countries, as it was rather to Asia that the initial European focus shifted. Over the last twenty years Asian countries have become more prominent.[4]

Thus, (Barnes and Roche (2022: 60) conclude: 'Ironically, however, as the world has become more international and the study of geography even more important, the IGU appears to be losing its significance as national organisations, especially the Association of American Geographers, become evermore global and hegemonic'. Given the noteworthy experience the IGU has had in engaging scholars from beyond Europe and Anglo-America, namely, East-Asia, Western Africa, and Latin America, and challenging monolingualism and regional imperialism (Schelhass et al., 2020), it seems natural that Barnes and Roche make a plea for the IGU's contra-hegemonical role. Its congress might be the 21st century place for plural voices and diverse local geographies to flourish. In that sense, it is worth noting that in several chapters of the book geographical and gender unevenness in membership and participation in steering committees are closely analysed (Clerc and Novaes, 2022; Baylina et al., 2022), as it is also the case with linguistic issues (Raharinjanahary et al., 2022).

While these data and analyses yield productive insights regarding the geographical and linguistic dimensions of the 'international' character of the IGU, the chapter by Jöns (2022) offers further elements to critically interrogate the concept itself, as Hodder et al. (2015, 2021) have asked for. Drawing on interdisciplinary debates about internationalisation strategies in higher education (namely, works by J. Knight, 2004, 2012, 2014), Jöns puts in practice the very relevant distinction between 'international' and 'intercultural' that Knight has outlined. While the former refers to relationships between countries, the latter rather expresses the *diversity of cultures* that such international relationships might, or might not, mobilise. The picture that this type of interrogation of international events brings about is very rich and nuanced, for it offers a relational comprehension of the experiences and entanglements of actors, ideas and communities that international events enable.

More importantly, Jöns' analysis allows to re-read the data and insights offered in other parts of the book. This results in grasping the historical shift from 'international' (read European or Anglo-American) in early moments of the IGU to 'intercultural' character from the beginning of the 21st century. In its turn, it is worth foregrounding that this idea of the international as enabler of 'multicultural' experiences converges with what is actively sought by most historians of geography when talking about more

'diverse', 'plural', and 'international' forms of practicing history and philosophy of geography.

This last point is also evident in related inquiries into the international interactions and lack thereof between critical traditions within the field, such as the books *Placing Critical Geographies. Historical Geographies of Critical Geography* (Berg et al., 2022) and *Socio-Spatial Theory in Nordic Geography. Intellectual Histories and Critical Interventions* (Jakobsen et al., 2022), complemented by Larsen's (2022) account of Danish Radical Geography, which prolongs the work initiated by Barnes and E Sheppard's (2019) *Spatial Histories of Radical Geography: North America and Beyond.*

This type of research shares a situated and complex understanding of critical endeavours as a 'community of practice' (as defined by Wenger, 1998) bounding together geographers across a wide range of academic settings through their changing and conflicting interactions. This allows for a plural set of *stories* of critical geography to emerge, avoiding and contesting previous tendency to accommodate those diverging histories in the wider hegemonic mould of a singular history of Anglo-American narrative, or to seek for correspondences with 'radical' or 'critical' dominant models (Ferretti, 2020).

These books are an outstanding resource for history and philosophy of geography. They represent a move towards a world locally sensitive history of geography and offer a vivid testimony of both the tensions between national traditions and international approaches, on the one hand, and of the sound and well-established ground for multilingual, intercultural cooperation and exchange of epistemic perspectives amongst differing communities of geographers.

IV Conclusion

All in all, the research reviewed above offers a good springboard from which to 'combat professional and epistemological extremism or essentialism' (García-Álvarez, 2023, forthcoming), and with Korf (2022) one may add 'apocalypticism' and urgency-driven summons that are so common within critical approaches in geography. Bringing to light the discipline's plural, complex and contested past and present, as many recent works have set out to do, can be said to be a good means to undertake the said task. However, this does not automatically imply fostering 'reflective skills' as is commonly and naively assumed by disciplinary historians or theoretically minded geographers. For the negative encapsulating-effects of historiographical or theoretical tenets, underpinning critical trends in the field are often overlooked or very rarely fully articulated. While issues around the negative effects of mainstreaming, academicisation and professionalisation of critical geography (Castree, 2000) have been discussed, fully opening to critical interrogation the very theories, categories and philosophical moods that lie at the core of critical geographies is still much needed (Bloomley, 2006; Goeke, 2013).

Therefore, within the accelerated time of the present-day academy, the task to make more room for critical self-inquiry and thoughtfulness (*Nachdenklichkeit,* in the sense of H. Blumenberg, as proposed B. Korf) remains necessary if we are to redress the said encapsulating-effects. Korf (2022) has elaborated on this relying upon Marquard's category of 'inmunitivity' and 'intellectual deferments', meaning positions that exempt themselves from critique [*Schonstellungen*]. Unfortunately, when criticism spares itself questioning its own epistemological perspective it ossifies into dogmatism or settles into complacency (Korf, 2013: 17). Efforts to build (and self-question) a '*skeptizistischen Geographie'* (sceptic geography) of the type suggested by Korf (2022) may well rely on some of the research reviewed in this report. It provides a good ground to articulate the said normative issues, and this is by no means a minor question.

Just as back in the 1990s, amidst the vibrant renewal of interest in historiographical issues that contextualist approaches aroused (Livingstone, 1992), the very concept of 'context' (and its metaphysics) was boldly brought into question (Barnett, 1995), it is now of the utmost importance to join efforts to thoroughly and cautiously reflect on how the drive to pluralise, internationalise or further expand critical approaches interact with recent historiographical modes of critical inquiry, such as the genealogical (Forsyth, 2019), biographical (Johnston, 2019) and prosopographical

(Baigent and Novaes, 2021: 1–4) or historical-conceptual (Elden, 2013; Koch, 2013).

Not only the 'discursive axes of historicity which enable us to recognise what is new and different', as (Barnett (2010: 417) had it, get themselves transformed by the imperatives to pluralise the history of geography, but importantly enough, these same imperatives get, on the one hand, enmeshed in such axes as the very determinants of knowledge production and circulation shape our academic lives and projects (Hannah, 2018), and on the other, are shaped by highly particular sets of theories that are put into circulation or become *de rigueur*.

Just 'because that past … can easily be made to serve as a convenient arena in which to get to practice with different sorts of difficult theory', as Clive Barnett (1995: 418) lucidly suggested, in the sad passing of such a sharp thinker of the keenest skills (Castree, 2022), it's worth following a similar path of reflection and therefore linking historiographical issues to questions about theory. Admittedly, practicing history and philosophy of geography should be endeavoured as a whole, without letting the philosophical to lag behind, as is often the case (Conway, 2018).

Again, this is a crucial issue because the question about 'what we can hope to do with this theory' (Barnett, 1995: 419) is a one that strikes at the heart of the post-positivist geographic thought. Theory-making has been precisely the privileged locus for political epistemologies to become the new ground of critical geographical inquiry, and the ethical and political content that lies at the core of those epistemologies cannot be encapsulated but must remain open to critical interrogation and discussion.[5]

Amongst the twelve parameters defining the 'operating space' geographers act within (as recently defined by Castree, 2022), I find 'Geography's wide academic bandwidth' and the serious challenges that the practice of 'interdisciplinary' and 'critique all the way down' pose to us all (*ibid*, p. 9) to be the most relevant ones when it comes to said question about how progress in the history and philosophy of geography is to be understood. Against the backdrop of the steady acceleration of academic life, 'progressing' no longer seems to mean moving forwards, but rather increasingly consists of pushing said operational space for geographic thinking and disciplinary histories sideways, upwards, downwards or unexpectedly even further backwards, as the fruitful work on ancient geographies allows us to expect (Koelsch, 2013; Roller, 2015; Johnson, 2019; Della Dora, 2016; Geographia antiqua, 2022). The compelling plea to embrace heterodoxy in geographic thought and practice put forth by editors of the newly launched and promising *Environment and Planning F: Philosophy, Theory, Models, Methods and Practice* (Castree et al., 2022) provides an excellent occasion to address the issue of progress in a (thankfully) ill-disciplined field. And to do it as much by enabling dialogue and connections as by making visible disconnections, disagreements and absences that might weave self-reflexive transnational communities together.

To think thus volumetrically (Jackman and Squire, 2021) and topologically[6] the aforementioned 'operational space' allows us to keep strengthening the plurality of voices, languages, approaches and qualities that geographers display worldwide, without occluding the very conditions that both enable and constrain such a project. To resist the turbulent conditions of mainstream academy may mean to bring about 'intellectual voluminosity' (Barnes, 2022: 258) to the space in which the writing and thinking about geography's past, present and future occurs: to descent as a way to diverge, to reintegrate and reinterpret as a way to bear fruit, to sidestep as a way to avoid the beaten track, to revisit as a way to escape any remnants of Adamism or presentism in today's geographic thinking, and to divert and delay as a way to bring thoughtfulness to the difficulties, paradoxes, contradictions, disturbances and ambivalences that make progress to be plural.

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Notes

1. See Paasi (2015) for a summary of the debate, and Müller (2021), Trubina et al. (2020), Imhof and Müller (2020) and Bekaroğlu and Yazan (2023) for recent interventions focused on the 'historicity of geographical practice' and knowledge production and dissemination. Chiming in with that, a call for an 'ethical, epistemological and economic imperative of *worlding* Geography' (Müller, 2021: 146; emphasis added) has allowed to further progress in foregrounding the issue of 'linguistic privilege' that tends to be overlooked when projects of 'including multiple voices and languages from around the world' are voiced.
2. Interestingly, and bespeaking recent reevaluation of said German geographer, latest issues of the Brazilian journal *Terra Brasilis* have included new translations or critical commentaries of F. Ratzel's works as part of its section 'Classics and text of reference' (Pereira, 2021; Manhães Cabral, 2022 revising Fernando Antônio Raja Gabaglia reception of Ratzel's work in the 1930s). Likewise, debates raised by the reception in France of *Qu'est-ce que la géopolitique* (Louis, 2022) have very much focused on Ratzel's legacies (Semo, 2022), as it is the case with Louis's previous work on the French reception of German *Geopolitik* (Louis, 2019).
3. See https://www.ugiparis2022.org/fr/nbsp/4 and https://www.age-geografia.es/site/presentacion-del-libro-del-centenario-de-la-ugi-en-el-congreso-de-paris-2022/for the recording of the session. Also interesting as a century-long balance of 'international geography education' is De Miguel González (2020).
4. Figures, maps and tables in Fortuijn's (2022: 82, 86) chapter are especially striking as they show the evolution of the location of the IGU congresses from 1871 to 2021 (an international community of geographers holding congresses existed fifty years before the formal foundation of the IGU) and countries represented in the IGU Executive Committee from 1922 to 2022.
5. A strong case to avoid current theory-informed debates to reiterate 'a longer problem for radical academic theory of being unable to account for its own normative priorities in a compelling way' was made some decade ago by (Barnett (2008): 11) himself. On a rather different basis but expressing similar disconformity with post-fixed aversion to normativity, see Olson and Sayer (2009).
6. Alongside the metaphor of 'volume', much inspiration in this task can be drawn from Malpas's sustained exploration of the topological nature of thinking (Malpas, 2022). Malpas' proposal of topological thinking and other compelling philosophical avenues to geography (including the recent work *The Philosophy of Geography* edited by Tambassi and Tanca, 2021 and a large number of agenda-setting intervention in the newly launched *EPF*) will be explored in the next report in order to outweigh the spotted imbalance (Conway, 2018) that these reports have incurred in, i. e., more attention has been devoted to the history of geography than to its philosophy.

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