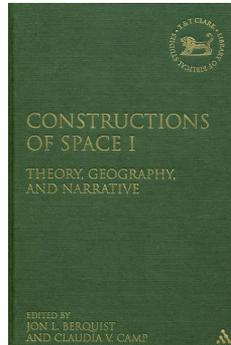


○ **REVIEW OF JON L. BERQUIST AND CLAUDIA V. CAMP (EDS), *CONSTRUCTIONS OF SPACE I: THEORY, GEOGRAPHY, AND NARRATIVE***
 (THE LIBRARY OF HEBREW BIBLE/OLD TESTAMENT STUDIES 481.
 CONTINUUM, 2008. PP. I-XII + 161)

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This anthology is dedicated to James Flannagan, who introduced the field of critical spatiality to biblical studies. In his article, ‘Introduction: Critical Spatiality and the Uses of Theory’, Jon L. Berquist introduces the field of modern and postmodern human geography. He shows how Marx has cast a large shadow over this field and has contributed to geography becoming a form of social theory. The field is both eclectic and interdisciplinary. Its postmodern turn is accredited to the work of Lefebvre and Soja. Both spoke of three types of space: physical space (what positivists had studied quantitatively, Soja’s Firstspace), mental space (Secondspace, perceptions of and ideas about space), and social space (Thirdspace, the practices of living in space in relation to other people). Other contributions to critical spatiality are from experts on place, non-Western spatiality, closely aligned with Tuan and postcolonial theory, and feminist spatiality.

The book is divided into three parts: theoretical perspectives, mapping the Bible, and space in biblical narrative. In the first part, in the first article, ‘Space and History: Siting Critical Space for Biblical Studies,’ Mark George introduces the field, provides a brief history of it, and explores its significance for biblical scholars. Critical spatiality does not really emerge until Durkheim, who understood space as a cultural phenomenon. The French Marxist philosopher Lefebvre argued that space is produced dialectically between people and their experiences of material space. He did not produce a universal spatial code. Rather he believed different cultures produce their own unique code. He believed the official production of space represented those in power, but he also recognized alternative spaces created by the poor and powerless.

In the next article, ‘Sacred/Profane and an Adequate Theory of Human Place-Relation,’ Wesley A. Kort uses critical spatiality to interpret some works of fiction and derive positive qualities of space-relations. He argues that in the Western world, the focus on time or history

has shifted to space. A focus on history has simply resulted in a pessimistic view because Western history has been so destructive and violent. The new focus on space is often defined as merely the negative of modern history. This correlates with sacred (place) versus the profane (history). However, Kort wants to show how space can be defined positively and be sacred. He analyzes six English works of fiction from the 19th and 20th centuries. From these he extrapolates a theory of place-relations: types (cosmic, social, and personal), physical and spiritual aspects, and norms for evaluating the qualities of place-relations. He shows how the works he discussed actually provide a norm, which he calls accommodation, which contains these positive qualities: reciprocal, capacious, liberating, and gift-like.

In the next article, 'Formation of Self in Construction of Space: Lefebvre in Winnicott's Embrace,' Mary R. Huie-Jolly combines Lefebvre's critical spatiality with Pediatrician Donald Winnicott's developmental view of the self to enable consciousness of one's own spatiality. Lefebvre's first space of physical things is similar to Winnicott's developmental space: the total dependence of an infant in the womb and early infancy. Winnicott's second developmental stage is similar to Lefebvre's lived space: the ability to distinguish the self from one's mother (toddler). Winnicott's third stage, 'transitional space,' resembles Lefebvre's 'conceived space'. It involves the child clinging to a blanket or teddy bear in order to cope with the wider world. Lefebvre saw capitalism de-personalizing space (conceived space). Because of this, humans must 'regress' (psychoanalysis) back to earlier bodily experiences, what he called 'appropriation'.

In the next article, 'Language as Extension of Desire: the Oedipus Complex and Spatial Hermeneutics,' Huie-Jolly uses psychoanalytic theory to interpret spatial consciousness. Lefebvre shares the Freudian view that the human body is a physical entity that is motivated by drives that excite desire in the body. Huie-Jolly uses Freud's Oedipus complex to connect tensions in the body and the language of myth (stories). The son murders the father but feels guilty afterward. This signifies that the father has returned in the form of the superego and law (civilization and culture), which re-channel desire. The law of the father is acted out spatially in the symbolic order that shapes daily life. Huie-Jolly shows how language can be construed spatially. Language enables the extension of bodily desire in everyday life. Myths are storied spaces that allow humans to cope with life in a way similar to the child with a teddy bear. They are like clothes, which protect the body from vulnerability. They enable humans to connect feelings with satisfying purposeful social action.

In part two of the book, in the first article, 'Biblical Geography and Critical Spatial Studies,' Thomas Dozeman uses critical spatiality to interpret ancient maps. He points out that the field of biblical geography has mainly focused on historical problems, e.g., location of a city or region, rather than the ideological construction of space. He distinguishes between the pre-modern approach, 'Religious Geography,' and the modern one, 'Geography of Religion'. He shows how many ancient maps are more fantasy than fact. For example, the famous map in Madaba of Jerusalem and its surroundings has the Nile river flowing from the east of the city instead of southward. This is because in ancient Christian tradition the Nile was one of the rivers of Paradise. He then interprets the Four Rivers of Paradise in Gen 2 and the journey from Kadesh through the Tansjordan, where Num 20 contradicts Deut 1-3, from a spatial critical perspective. He maintains that biblical geography must engage both the symbolic function of space and its historical dimension.

In the next contribution, 'Bible Maps and America's Nationalist Narratives,' Burke O. Long shows the ideological features of the Hammond atlas, *The March of Civilizations* (1949). The atlas suggests that America represents the apogee of human civilization. One of its maps commemorates the Monroe Doctrine, showing the colonial dominance America had achieved. The atlas includes pictures of the three basic races, without any acknowledgement of the contemporary racial problems in American society. Its atlas of the Bible lands pretends that the contemporary peoples and their lands had remained essentially untouched since biblical times. In essence, these lands became 'orientalized' (Edward Said), mysterious and nostalgic.

In part three of the book, space in biblical narrative, in the first article, 'A Bakhtinian Reading of Narrative Space and its Relationship to Social Space,' William R. Millar shows how the contradiction between the songs of the patriarch Jacob (Gen 49:5-7) and Moses (Deut 33:8-11), the former viewing Levite hostility negatively, the latter positively, can be explained spatially. Traditional scholarship theorized from these passages that Levi was originally secular and then later became priestly. Millar reads these texts synchronically and, with Bakhtin, emphasizes the multi-voiced character of the canon. He concludes that beneath these texts lies the 'lived space' of the dissolution of David's regime. This is the basis for the two differing 'conceptual spaces' represented in Gen 49 and Deuteronomy 33. Gen 49 is by a northern author who praises the dispersion of the Levites by Jeroboam I because of their hostility toward Bethel and the golden calf. Deuteronomy 33 represents a northern Levitical tradition that legitimates the Mushite Levites in spite of their disenfranchisement by Jerusalem.

In the last article, 'Exploring the Utopian Space of Chronicles: Some Spatial Anomalies,' Steven James Schweitzer uses utopian theory to explain spatial contradictions in Chronicles. He cites Roland Boer as the first to interpret Chronicles as utopian. He notes that utopian theory is related to deconstruction and postmodern approaches in that it exposes the deficiencies of the status quo; it imagines a new and better world. He also cites Claudia Camp's work on social theory and Ben Sira. He wants to move from Thirdspace (power) to Secondspace (liberation). 'Utopian space creates a space of resistance' (147). Schweitzer then counters biblical scholars who see Chronicles as legitimizing the contemporary priestly hierarchy and its cult. He shows how the Chronicler presents a new utopian world where excessive attention to restrictions of holiness in the Temple is subordinate to meaningful worship of the heart. Thus, the Chronicler actually discreetly challenges those in power.

As a whole, this anthology serves as an excellent introduction to critical spatiality for biblical scholars. Berquist supplies a brief but helpful overview of the field. In the first part of the book, theoretical perspectives, the brief history of critical spatiality presented by George will be especially helpful to biblical scholars. The other three articles (Kort and two by Huie-Jolly) are theological/philosophical and will be less helpful for traditional biblical scholars. In the next part, mapping the Bible, the contributions by Dozeman and Long will be useful to biblical scholars interested in ideological criticism, from an ancient (Dozeman) and modern perspective (Long). The two contributions in the last part, space in biblical narrative (Millar and Schweitzer), are actual examples of applying critical spatiality to biblical texts. 'Thumbs up' for this anthology! We look forward to the next volume.