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## Book review

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Chan, L. et al. 2002. Budapest Open Access Initiative. New York: Open Society Institute. Available at: <http://www.soros.org/openaccess/read.shtml> [Accessed: 18 November 2015]

**Whitworth, A. 2020. *Mapping information landscapes: New methods for exploring the development and teaching of information literacy*. London: Facet. 224pp. 978-1783304172. £65.00. Hbk.**

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On what grounds can individuals distinguish legitimate from illegitimate authority in the workplace or civic life? How should students determine what counts as scholarly information? These are necessary questions given the deluge of information individuals encounter on a daily basis as well as the glut of misinformation and disinformation in contemporary public discourse. There are real political, workplace, and educational implications for how (information literacy) IL educators approach these questions.

To answer such fundamental questions, among others, Whitworth treats IL as a serious object of philosophical examination – exploring epistemological, ontological, and ethical aspects of IL while using mapping as an ‘*epistemological and methodological practice*’. Creating a map is treated as an educational practice to help individuals or groups organize, represent, and communicate information in a meaningful way. The process of mapping (one’s information landscape) offers both a method, and a new perspective, to investigate IL.

The first three chapters weave together multiple theoretical perspectives, the most important of which are likely Annemaree Lloyd’s theory of IL as a social practice, David Harvey’s critical geography, and Russian philosopher Mikhail Bakhtin’s semiotics (Bruce’s Informed Learning is present but comes later) to create the foundation for the central argument – that the process of mapping can help learners, workers, and citizens navigate their information landscape more effectively. Creating such a map (think more concept map than cartography as the discursive aspect of mapping is more important than the graphical) involves multiple intermeshed dimensions – the epistemic, social, corporeal – ultimately evidencing how individuals perceive and navigate an information environment. It is in the process of map making that is of value – not the end product. Such an exercise also allows, Whitworth argues, participants to examine power dynamics, oppression, and other critical aspects of an information landscape.

The following three chapters provide specific examples of mapping efforts ranging from the more traditional – library staff mapping how to change their information practices – to the experimental. Whitworth utilises a ‘psychogeography’ methodology, comparable to autoethnography, involving Whitworth himself navigating various physical locations and analysing journaling data to provide examples and support for his key points. Having a variety of such concrete examples are useful, especially as evidence for the utility of mapping in different contexts. While not lacking, some examples of mapping supported Whitworth’s central thesis better than others. Additionally, Whitworth’s examples better support his theoretical advancements than practical advice for IL education.

The final chapter labelled ‘Conclusion’ is a concise and fitting crescendo to the ideas presented in the work. Whitworth is masterful in plainly and simply arguing for both the utility of mapping as well as treating IL as a *rich* concept, ‘being manifested in real-world settings’ well before Zurkowski coined the term in 1974. More IL scholars should do the same. Furthermore, helping others navigate their information landscape is not sufficient – IL educators must enable learners

to investigate the tools they used to map their information landscape. It is a refreshing and welcome approach to see multiple IL and philosophical theories interwoven in consideration for how to help others make more informed and effective judgments in various spheres of their lives.

This work elevates IL discourse – cementing Whitworth as a foremost scholar in the field of IL. While few IL books reference so many notoriously difficult to comprehend philosophers including Habermas, Heidegger, Wittgenstein, and Foucault, I cannot help but give my strongest recommendation as it is worth grappling with such complex ideas to more fully understand Whitworth's argument.