

# Building Bridges between Cultures through Geographical Education



Proceedings of the IGU-CGE Istanbul Symposium  
July 8-10, 2010  
Istanbul, Turkey

## Editors

*Ali Demirci  
Lex Chalmers  
Yilmaz Ari  
John Lidstone*



**FATİH  
UNIVERSITY**



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## **Foreword**

The 2010 IGU Symposium of the Commission on Geographical Education was organized at Fatih University in Istanbul between July 8 and 10, 2010. The Symposium was hosted in association with the European Association of Geographers (EUROGEO), Fatih University and Balikesir University. About 100 geographers from 23 countries gathered in Istanbul to discuss the latest developments in geographical education. The program included a wide range of topics but the main theme of the symposium was addressing the representation of cultural differences through geographical education.

The symposium program included five keynote speeches, 55 oral presentations, a workshop, and a wide range of social activities. In his keynote speech, Joseph P. Stoltman from Western Michigan University (USA) addressed geographical education and international understanding from a historical perspective. Another keynote speaker, Margaret Robertson from La Trobe University (Australia), highlighted the role of young people's insight in future directions of geographical education. Then, in his keynote speech, Mehmet Ipsirli from Fatih University (Turkey) shed light upon understanding the Ottoman – Turkish educational system. Hartwig Haubrich's key note advocated a key role for geographical education in addressing intercultural competence and Karl Donert, the President of EUROGEO presented a view of geographical education for spatial citizenship. The only workshop of the symposium was given by Michael Solem from the Association of American Geographers (AAG). Michael worked with the use of web-based materials for international collaboration and learning.

Many different subjects were discussed in the oral presentations which were held in 12 different sessions. The session topics included: (1) education in a multicultural environment, (2) curricula studies in geographical education, (3) cultural representations in geography textbooks, (4) the world, students, and perceptions, (5) the use of spatial technologies in education, (6) models in geographical education, (7) the 2005 geographical education reform in Turkey, (8) culture, ethnicity, and society, (9) geography in higher education, (10) environment, globalization, and geography education, (11) cultural representations in education, (12) geography learning and teaching. The numerous issues covered during the sessions reflected the role of geographical education in building bridges between cultures throughout the world.

The symposium provided the participants not only an opportunity to discuss scientific issues and to work on networking and cooperation, but it also gave them a chance to explore Turkey, and especially Istanbul, the 2010 European Capital of Culture. The symposium also offered numerous social activities. The program included an opening dinner, a concert with Turkish classical, art, and folk music, a boat tour of the Bosphorus, and a tour of the historical peninsula of Istanbul.

Many people and associations contributed to the success of this symposium. The Organizing Committee would like to first thank Fatih University and Balikesir University for organizing this symposium in Istanbul, Turkey. We would like to thank the Rector, Prof. Dr. Şerif Ali Tekalan and all the academic and administrative personnel from Fatih University for hosting this symposium and for showing Turkish hospitality and friendship to all the participants. We thank EUROGEO and all the members of the IGU Commission for their active support

during the symposium. We would also like to thank every member of the organization and scientific committee for their valuable contribution. Our special thanks go to the keynote speakers of the symposium Joseph P. Stoltman, Margaret Robertson, Mehmet İpşirli, Hartwig Haubrich, and Karl Donert for accepting our invitation and for sharing very special speeches with the participants. Our greatest thanks go to the many participants who attended the symposium from different corners of the world and actively contributed to the success of the event.

We also acknowledge the Research Assistants and students from the Geography Department at Fatih University for their active role in organizing the symposium. It would be impossible to mention all of those who contributed to the symposium in this short foreword. Let us just say that we are grateful to everyone who helped us to have such a wonderful time together.

The symposium lasted for only three days, but the friendship and cooperation which were created during the symposium are most likely to continue forever. We are looking forward to seeing you all again in other symposiums.

Ali Demirci and Lex Chalmers

March 2011

On behalf of the Organizing Committee

IGU Commission on Geographical Education Istanbul Symposium, 2010



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# GEOGRAPHICAL EDUCATION AND THE INTERCULTURAL PERSPECTIVE OF YOUNG PEOPLE FROM EUROPE AND THE MAGHREB

Albino DA CUNHA<sup>1</sup>, Manuela Malheiro FERREIRA<sup>2</sup>

## ABSTRACT

In a world where time and space derive worth through intercultural dynamics, we wish to present a number of reflections that arise from a questionnaire survey using a comparative approach among secondary school students in the countries included in our research: on the one hand, Portugal, Spain, and France; and on the other, Morocco, Algeria and Tunisia. Our methodological tools in this endeavour derive from various social sciences, most notably geography which becomes, within the framework of our study, a significant trump card, since it attempts to integrate the study of individual or collective imagery and their spatial contexts. We consider that the study and analysis of geographical circumstances is vital in order to understand and explain the construction and diffusion of values and images associated with each culture. One of the goals of our fieldwork was the identification and analysis of cultural references, representations, values, and behaviours that these youngsters from Europe and the Maghreb have about each other within the framework of school; and how these may or may not have a significant role in the construction of their personal and professional life trajectories, while keeping in mind their geographical proximity, cultural and historical heritage, as well as human mobility dynamics between the two regions. There is a constant search of the one in the other and through the other, the results of our fieldwork show through the perspective of geography, an education towards understanding the difference between near and far, and the comprehension of the 'the other' and other places, without forgetting the place that bears us.

**Keywords:** Geographical Education, Intercultural, Youth, Mediterranean.

## 1. INTRODUCTION

“Be plural like the universe!” Fernando Pessoa<sup>3</sup>

In the world we live in, time and space are evaluated through intercultural dynamics. When people from different cultures interact, they use common cultural elements to communicate, but they also resort to elements that are external to their cultures. In this process, which creates new cultural spaces of interaction, the search for external cultural elements that are marked by representations or images, which are often incorrect, incomplete, and/or frequently false.

Individual and collective imaginations are related to specific spatial contexts. In the framework for the discussion proposed in this paper, we cannot forget the space that surrounds us – even though it is certainly not the only explanatory factor. The study of geographical contexts – geographical education as perceived in its human, social and cultural components – may contribute to the understanding and analysis of the relevance of space in the construction and diffusion of the imagination and values associated with each culture.

This is why one of the main goals of geographical education is increased awareness of social, cultural, and environmental issues in different parts of the world; both individual/cultural differences and the spirit of understanding and ability to engage in critical dialogue (González et al., 1996). Geographical education offers real opportunities to appreciate the diversity and scope of the world, people, and places, while contributing to local, regional or global development, and to the understanding and promotion of different perspectives about the world. Geographical knowledge comprises many different components that are present within each territory – environmental, social, economic, and cultural (Mondada et al., 1995). When a comparative perspective is used, as is the case of the present study, and when we wish to interpret both the relations between behaviour

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<sup>3</sup> From the Portuguese and freely translated: «Sê plural como o universo!» Fernando Pessoa, *In* Maria João Fernandes, (1991), "Fernando Pessoa e a Europa do século XX", *Por Fernando Pessoa*, Porto: Fundação de Serralves, p. 191.

and space/environment, these become signposts for the study of the life and experiences of societies and individuals.

Both Geography and History have contributed to make countries under a Mediterranean influence into lands of exchange, acknowledging that the civilizations developed in the region cultivated a permanent ability to adapt. Their geographical and cultural proximities have imprinted the relationships between the countries of the North and South of the Mediterranean. Besides the (short) distances and language as factors of approximation, the Internet and globalization have also contributed to the breakdown of national boundaries.

With the data presented herein, we wish to explore, from a geographical perspective, the relevance of education in understanding the difference between those near and far, and of the other place, and the other person, whilst also considering the space that surrounds us. Faced with a boundary that “separates” us from another space, there should be a transition and sharing zone that promotes difference without neglecting each identity: “Living with another, with the foreigner, confronts us with the possibility of being another – or not” (Kristeva, 1991:25).

## 2. OVERVIEW OF THE STUDY

The context of the paper is an ongoing PhD study at Universidade Aberta in Lisbon, in the area of Education Studies, with a specialization in Intercultural Education, and entitled “Euro-Mediterranean Relations. The role of young people in the construction of bridges towards Mediterranean interculturality”. The objective of the study is to reflect upon and analyze the vital role of young people in the present and future of relations between Europe and the Maghreb, through the exploration and appraisal of the significance of school, and through it of intercultural education, in the ways of being/living, relating, and acting as European and Maghrebi young people, i.e., Mediterranean youth.

From our perspective, young people are fundamental actors in the dialogue, reflection, and exchange between cultures, “messengers of intercultural dialogue”<sup>4</sup>; therefore, all references to a common history and representations of a shared present may become decisive factors for a better future, a future of encounter (Eloy, 2004). Mutual knowledge engenders appreciation, and destroys fear and mistrust (Buezas, 1997; Marcos, 1995). School can play an important role in the promotion of intercultural education, providing an excellent testing ground for a project wherein young people may overcome a certain lack in future-oriented expectations and values, which has resulted in intolerant, xenophobe, and violent attitudes (UNESCO, 1995; Bureau International d’Éducation, 2004). On the other hand, such action on the part of young people, in the framework of Euro-Mediterranean relations, can contribute to mitigate the cultural stigma derived from a lack of knowledge and the distortion of reciprocal influences between Europe and the Maghreb, Islam and Christianity.

As previously mentioned, young people, as fundamental actors in the intercultural dialogue, are usually quite ignorant of the past, through no fault of their own. The responsibility lies with the collective value and representational systems which are transmitted by their respective educational systems. These should, in the world of today, contribute to deconstruct and dilute existing prejudice and stereotypes, and make sure that the knowledge of spaces and the human and cultural heritage, the past and the present of the two civilizations which so profoundly marked the Mediterranean (European and Islam) become more objective and pragmatic (Remis et al., 1995).

## 3. METHODOLOGY

We would like to present herein some data and the resulting discussion – where we will stress the spatial/geographical contexts – of fieldwork based on a (comparative) questionnaire<sup>5</sup> directed at

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<sup>4</sup> In the (freely translated) title of an article by journalist Mahitab Abdel Raouf (MENA Press Agency, Cairo), “Jóvenes, mensajeros del diálogo entre culturas”, *in* Med. 2007, Barcelona, IEMed/CIDOB, pp. 307-309.

<sup>5</sup> The questionnaire is comprised of 36 questions, and is divided in four parts: I. Young People, the Maghreb, and Europe; II. Young People, School, and Society; III. Young People, Culture, and the World; IV. Young People, the Maghreb, Europe, the Mediterranean. It includes two complementary areas of reflection: school and society (interpersonal relations and education for citizenship), and culture and the world (intercultural education and the world of work).

students/pupils at the State Secondary School level in the capitals/urban areas of each of the countries under study, i.e. Portugal (Lisbon), Spain (Madrid), and France (Paris) within Europe, and Morocco (Rabat), Algeria (Algiers)<sup>6</sup>, and Tunisia (Tunis) in the Maghreb<sup>7</sup>.

One of the goals of this study is to identify and analyze the cultural references, representations, values and behaviours of young people in their context of Mediterranean influence, understanding of one another within the school framework (another special environment for its significance in the education of the other) and, therefore, how these may or may not play an role in the construction of their personal and professional life projects. The following influences and restrictions on the process of getting to know others are in place: geographical context and proximity, cultural and historical legacies, and the dynamics of human mobility between these two regions.

The sample countries that represent each of the two regions, Europe and the Maghreb, were selected on geographical as well as natural, historical, cultural, and political proximity. The present research project is a continuation of a previous study, carried out as part of a MA dissertation in International Relations, on the theme of “The Mediterranean: Youth, Europe, and the Maghreb” (Cunha, 2005). The study explores and evaluates the political, social, and cultural impact of Islam as practiced by young people upon Mediterranean relations, in particular between Europe and the Maghreb, and more specifically between Portugal and Morocco.

In the selection of our sample<sup>8</sup>, we began by carrying out a survey of all State secondary schools within the capital/urban area of the countries under study. Faced with societies transformed by a rapid urbanization process and the universalization of primary and secondary education, we considered it relevant to include urban and educated youths, and in particular secondary school pupils, since this age group is decisive in an intellectual and cultural education open to the world. We also considered that State schools might provide a more faithful picture of reality than private ones. Private schools are usually attended by the offspring of higher social classes, who are better off economically and frequently also have other avenues and resources to increase their intercultural knowledge (e.g., more frequent trips abroad, availability of computers to access a different world view, etc.).

Within the secondary schools included in the surveys, two were selected; in each one, two classes were chosen, one in the Languages/Social and Economic Sciences field, the second in Sciences and Technology. The selection process relied on two complementary criteria: geography, and socio-economic level. We believed that the choice of two geographically diverse secondary State schools would guarantee social heterogeneity, since one was located closer to the centre of the capital/urban area, the second farther from the centre or in the outskirts of the same area.

Figure 1n summarizes the detail of the schools in the capitals/urban areas of the countries under study, both in Europe and the Maghreb:

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<sup>6</sup> The questionnaire has not yet been administered in Algiers due to difficulties in following up several contacts made at different levels. Should any of these contacts follow through, the resulting data will be used for a post-doctoral study. Moreover, we consider obtaining quantitative and qualitative information on the perceptions of Algerian young people on the others included in the present study to be a human and cultural advantage.

<sup>7</sup> We have opted to use the names of the capital cities/urban areas in which the questionnaire was administered rather than the countries, so that readers, according to their knowledge and level of analysis may decide whether or not to generalize.

<sup>8</sup> The selection of the schools and of the school years was random. The characteristics of this cycle within the education system of each country were also considered. The questionnaire was presented in Portuguese, French, and Spanish. The database of this study is in the format SPSS 17.0 and partially in Excel (2007) for graphic analysis. For the treatment of the database, we wish to acknowledge the collaboration of Joaquim Gonçalves, mathematician and researcher at *Instituto Politécnico do Cávado e Ave / IPCA*, Braga, Portugal.

<p><b>Portugal</b> Lisboa Secondary School : Escola Secundária Rainha Dona Leonor (two classes: A/S.S e N.S/T) Escola Secundária Prof. Herculano de Carvalho (two classes: A/S.S e N.S/T) For a total of <b>97 questioned students</b></p> <p><b>Maroc (المملكة المغربية)</b> Rabat Secondary School - الرباط: Lycée Moulay Youssef - ثانوية مولاي يوسف (two classes: N.S/T) Lycée Abi Dar AlGhifari {Nevada}/ bay El Fatb ثانوية ابي دار الغفاري - { ولاية نيفادا } (two classes: A/S.S) For a total of <b>104 questioned students</b></p>	<p><b>France</b> Paris Secondary School : Lycée Galilée-Gennevilliers (two classes: A/S.S e N.S/T) Lycée Louis Le Grand (two classes: A/S.S e N.S/T) For a total of <b>92 questioned students</b></p> <p><b>España</b> Madrid Secondary School Instituto de Educación Secundaria/I.E.S. Palomeras (two classes: A/S.S e N.S/T) Instituto de Educación Secundaria/I.E.S. San Juan Bautista (two classes: A/S.S e N.S/T) For a total of <b>112 questioned students</b></p> <p><b>Tunisie (الجمهورية التونسية - تونس)</b> Tunis Secondary School : Lycée El Menzah VI - ثانوية المنزه (two classes: A/S.S) Lycée pilote de l'Ariana - المعهد النموذجي بأريانة (two classes: N.S/T) For a total of <b>76 questioned students</b></p> <p><b>For a total of 481 students</b></p>
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**Figure 1.** Sample distribution<sup>9</sup> (Source: Database)

With reference to the more general objectives of the study – namely, the relation between geography/geographical education and the appreciation of interculturality among young people in the school framework – a number of questions were selected which explicitly mentioned the issue of geography; the following analysis is characterized by a series of factors when this relation is analyzed.

The analysis carried out focuses upon Part I of the questionnaire, “Young People, the Maghreb, and Europe”, and specifically questions Q.1, Q.2, [Q.3, Q.4, Q.6]<sup>10</sup>, with the following goals: (1) identify and evaluate knowledge about the Maghreb and Europe; (2) identify the acquisition of knowledge about the Maghreb and Europe (in each country); (3) identify knowledge areas regarding the Maghreb and Europe (in each country); (4) describe, from a young person’s point of view, the peoples of the Maghreb and Europe; (6) identify and evaluate the significance of an improved mutual knowledge of the countries of the Maghreb and Europe. From Part III, “Young People, Culture, and the World”, we analysed questions Q.15, Q.16, Q.19, and Q.20, with the following objectives: (1) identify and evaluate the significance of being acquainted with and learning the culture of another people, namely of the Maghreb or Europe; (2) identify and explain the knowledge, relevance, and meaning of interculturality in school (intercultural skills). Finally, from Part IV, “Young People, the Maghreb, Europe, and the Mediterranean”, we analysed question Q.30, where the aim was to identify and describe representations about the Mediterranean and the relations between peoples of its Northern and Southern shores<sup>11</sup>.

#### 4. SOME RESULTS AND CONSIDERATIONS

With reference to the geographical proximity, cultural and historical heritage, the dynamics of migration and geographical mobility, as well as the economic and political cooperation between the

<sup>9</sup> Considering the different terminology used in the various educational systems of the countries included in the study, we adopted the following terms for the English translation of the Sciences respectively: A./S.S: Art/Social Sciences; N.S/T: Natural Sciences/Technology.

<sup>10</sup> Here, we will present only the graphs of the questions Q.1 and Q.2 [Q.3: How did you acquire your knowledge about the countries you know?; Q.4. Identify some domains of your knowledge on the country which you said you know; Q.6: Do you consider it important to get to know better the country which you indicated?].

<sup>11</sup> Fieldwork was completed in June 2010, and was followed by qualitative and quantitative data analysis, which is ongoing as part of the planned development of the doctoral project.

countries studied, we will analyze a number of perceptions and opinions which young people from these countries mutually hold; one of the main references will be their level of knowledge regarding the relations between these countries themselves, Europe and the Maghreb (or, in other words, between the Islamic and European cultures, in particular their historical, human, social, and cultural dimensions).

We wish to highlight interculturality as a fundamental element of the peoples and cultures of the Mediterranean area, and to base our considerations upon Mediterranean pluralism as a paradigm of global society<sup>12</sup>. Despite the differentiated contexts underlying the societies of the countries under study, we believe that this paradigm makes it possible to learn to interpret and put into context a number of concepts, peculiar to each of the peoples and cultures of this geographical space, or common to them. Within this space, geographical, historical, political, economic, social, cultural, and human contexts and experiences are different, but not completely. There is indeed much in common between a European and a Maghrebi youth, in their past, but especially in their present and future.

The education of young people becomes therefore especially important in the context of today's globalization. We ask whether it is advisable that all young people receive the same basic education in the current situation of economic and cultural diversity. In other words, we see two choices as currently available: the education of young people to the space they inhabit and the society of which they are part, or one that would prepare them for mobility. In the case of a European and Maghrebi youth, the reference context within globalization is the Mediterranean space, a shared and shareable space which must be studied from the point of view of its sociological and cultural diversity, in order to construct a reality seeking the alliance of different cultures that share the aspiration of a more humanist and ecological society, based on solidarity and dialogue (Bensalah et al., 2003).

The analysis of the questions selected for the present study reveals that motivation and interest in getting to know the other are considerable, especially on the part of those on the other shore of the Mediterranean; however, they are more marked among the young people of Rabat and Tunis than among those from Lisbon, Madrid, and Paris (See Figure 4). We can see just how important it is to know and learn the culture of the other. When we compare young people of both regions, we verify that there is a greater interest from those of the Maghreb. The higher level of interest on the part of the young people of Rabat and Tunis, may be explained, on a preliminary level of analysis, by the personal and professional expectations held by the young people of the Morocco and Tunisia relatively to European countries, about which they have access to significantly more information in several different areas (economic, social, human) and through various channels (the Internet, TV, school books, friends, etc.) than happens in the European communities.

When we look at each country in greater depth, (See Figures 2 and 3), we verify that more homogeneous knowledge is displayed with regards to Spain and France. Young Europeans (from Lisbon, Paris and Madrid) usually are the ones who better know their European neighbours. However, for historical, political and economic reasons, French youngsters have a better knowledge of their neighbours from the Maghreb, than those from Spain and Portugal. We can also note that only a small percentage of Maghrebi youths have heard about Portugal. A simple analysis of these two graphs clearly reveals that privileged historical-cultural and political-economic relations, namely between France and the Maghreb, and between France and Spain, may explain why young people from these countries evidence a better knowledge of France. Of course, the political, economic, and cultural dimensions of a country like France are also translated in an improved knowledge on the part of all the young people who took part in the study. We may, however, question whether such improved knowledge actually corresponds to an improved "objective" knowledge. With this expression, we mean that the process of improving mutual knowledge and communication (which

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<sup>12</sup> The Mediterranean area is currently seen as a space of opposed and plural realities. Within a complex framework, at the intersection of different cultures, political and economic systems, the peoples of the Mediterranean are seeking the synergy of tradition and modernity. By resorting to the tradition of dialogue, born in classical Greece, they endeavour to articulate the aspiration to universality of certain values with the cultural and religious diversity of all partners in the dialogue. It is precisely within such a context that we conceive the plurality of the Mediterranean.

we have defined as a change of perspective) will have to be encouraged, especially within schools. This requires a reflection upon one's own life and one's culture as seen by others, for example one's behaviour about prejudice and preconceived ideas. The comparison of different points of view and the resulting awareness of the relativity of ethnocentric ideas, are elements for analysis and teaching tools that can be used to help thinking and promoting diversity within schools and, beyond all inherent differences the basic alterity of space and place (Groux, 2002).

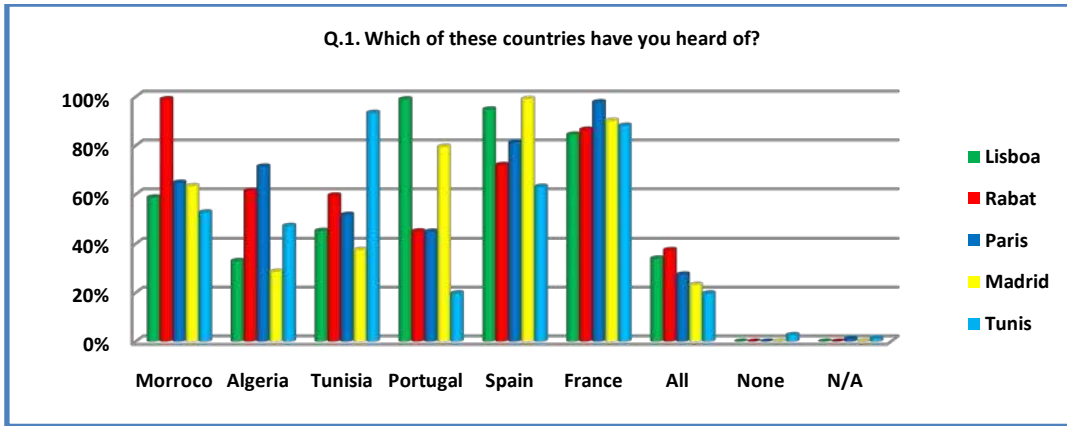


Figure 2. Q.1. Which of these countries have you heard of? (Source: Database)

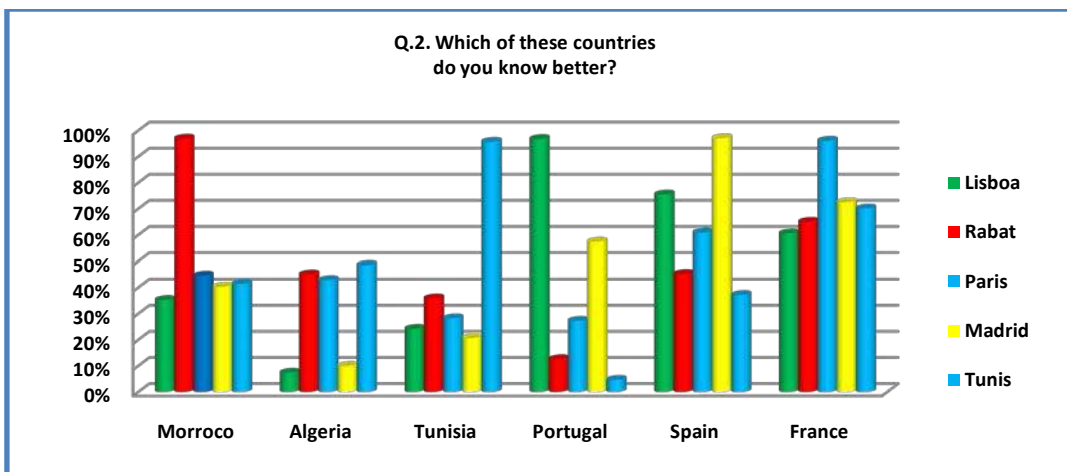


Figure 3. Q.2. Which of these countries do you know better? (Source: Database)

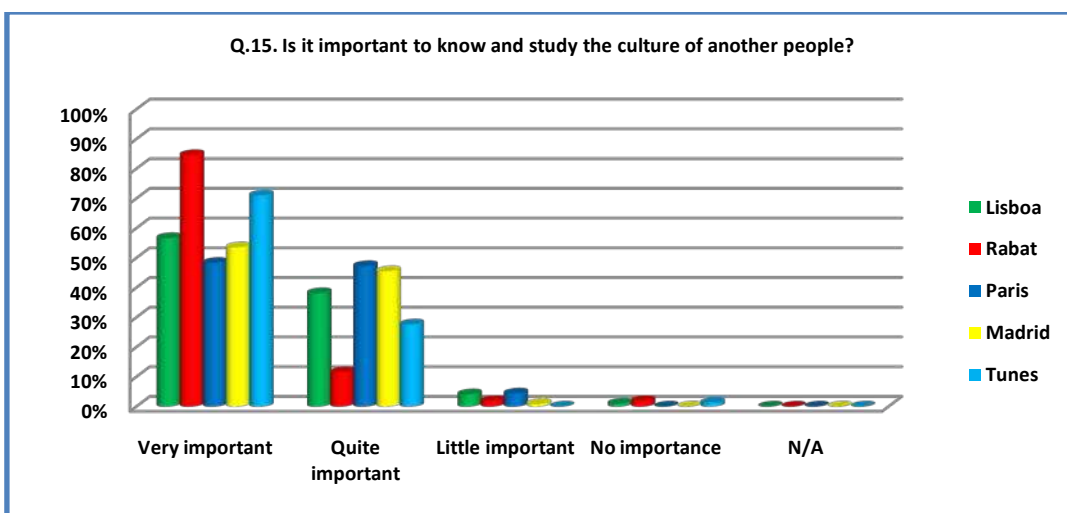
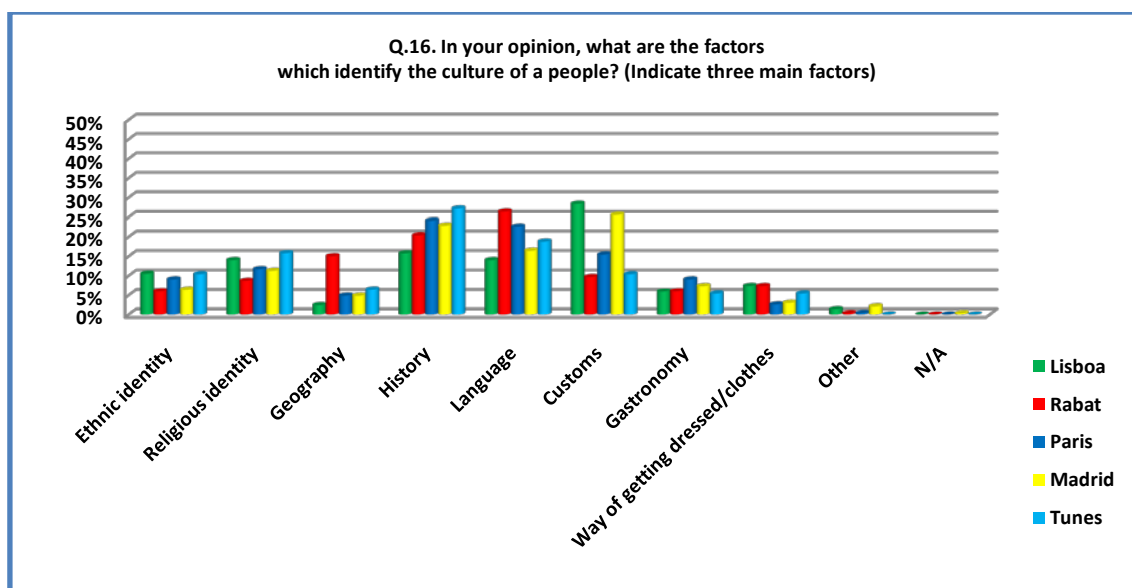


Figure 4. Q.15. Is it important to know and study the culture of another people? (Source: Database)

When young people are asked to select the factors that identify the culture of a people, the most named are History, Language, and Customs (See Figure 5). In our analysis, this may suggest the areas in which daily classroom practices may see the introduction of a change in perspective in order to improve knowledge of the other and of oneself. Of course, there are variations among the different nationalities. Young people from Madrid and Lisbon point to Customs as the main factor; History and Language next. In the case of young people from Rabat, Language comes first, followed by History and Geography; while youngsters from Tunis point to History, Languages, and Religious Identity, in that order. The latter is the fourth factor at a global level, and it is particularly significant to note that these young people attribute such a relevant role to religion, considering on the one hand the strong association between culture and religion and, on the other, the statistical data related to this element. In our sample, 41% were Muslims, 26% Christian, 23% have no religion, 6.5% gave no response, and 3% have a different religion (mostly Jews)<sup>13</sup>.

Nevertheless, a more detailed analysis of data puts in evidence that is more important the religion of students than the place where they live concerning the importance given to religion for characterizing a culture (even religion is only the fourth factor pointed out by students). The researcher therefore feels that the proposed interpretations and analyses are extremely complex, not merely due to the nature of the theme of the study, which this is likely to be the less problematic element, but especially due to the epistemological and axiological complexity he is facing (Van der Maren, 1996). As concerns cultural diversity, it is indeed a factor of personal – and therefore social – development, since it promotes not only economic growth and development but, more importantly, constitutes a “means to achieve more satisfactory intellectual, emotional, moral and spiritual existence”<sup>14</sup>. A means of access to a world in which the general characteristics of each culture – that is, a specific way of thinking, acting, living, and organizing the world – have long ago become globalized.



**Figure 5.** Q.16. In your opinion, what are the factors which identify the culture of a people? (Source: Database)

The analysis of a (small) number of questions included in this study on the appraisal of interculturality within the school system as a means to understanding society provides us with the springboard to reflect upon one of the objectives of Geographical Education, that is, awareness of the social and environmental issues of different regions of the world. We believe this should be the

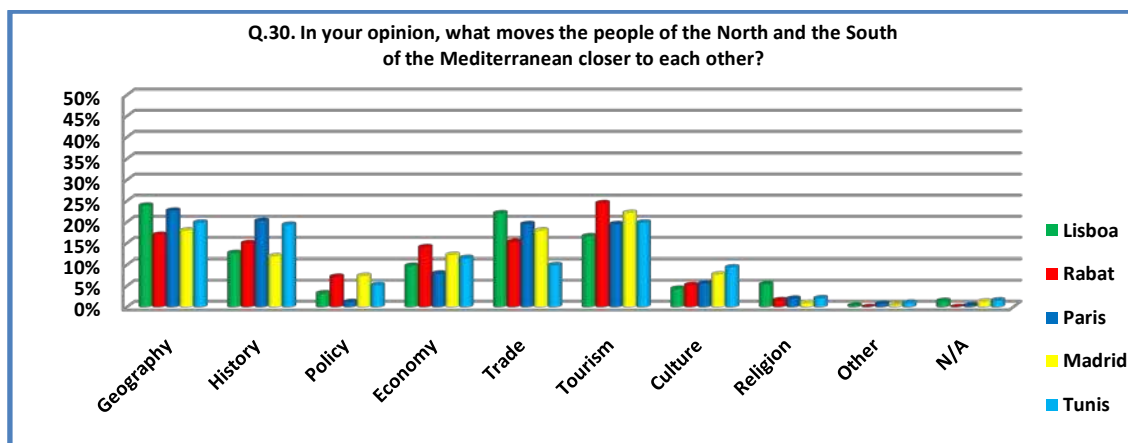
<sup>13</sup> From the database of this study - in SPSS 17.0 format, and partially in Excel (2007) for graphic analysis.

<sup>14</sup> Cf. Article 3: “Cultural diversity as a factor in development” – UNESCO Universal Declaration on Cultural Diversity (2002).



aim of teaching Geography: to give a geographical education to the world in which we live. Thus Geography offers real opportunities to appreciate the diversity and scope of the world, people, and places, and contributes both to local, regional or global development, and to the understanding and promotion of different perspectives upon the world.

Let us now see how the question on “what moves the peoples of the North and South of the Mediterranean closer to each other”. Keeping in mind the specific geographical context of the present study<sup>15</sup>, helps us to understand the significance of geography in appreciating the diversity and scope of the world, people, and places; and how at the same time it is seen differently according to the characteristic that one wishes to highlight (See Figure 6).

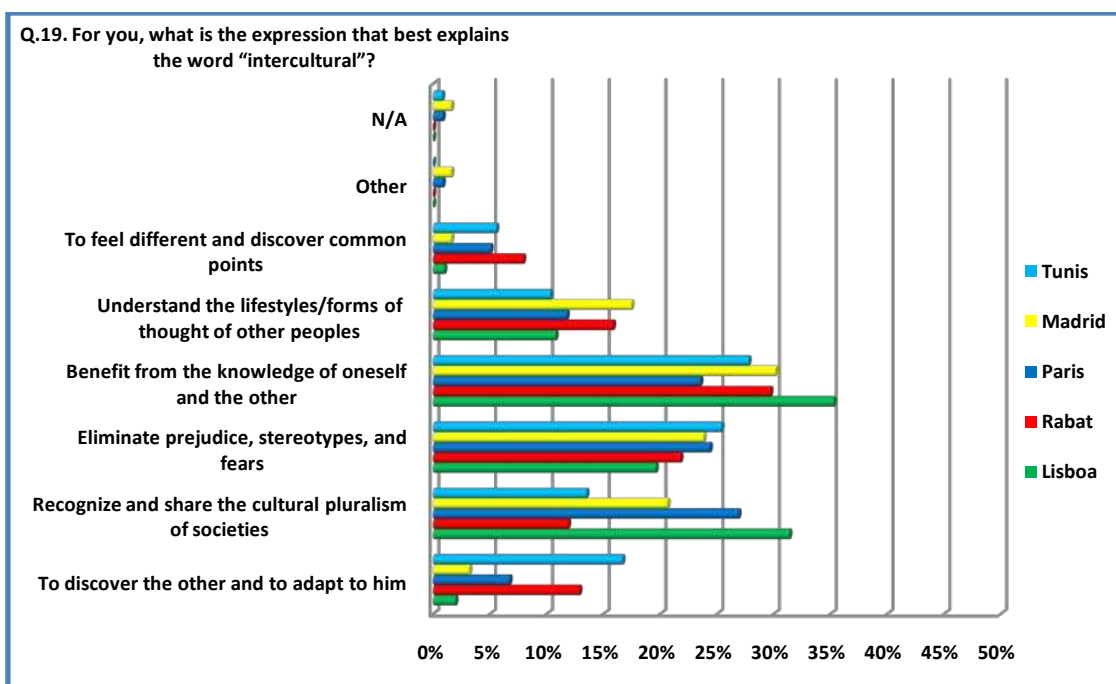


**Figure 6.** Q.30. In your opinion, what moves the people of the North and the South of the Mediterranean closer to each other? (Source: Database)

The above graph shows that, according to the young people who answered the questionnaire, the four main factors believed to bring the peoples of the Mediterranean area closer are: Geography, Tourism, Trade and History. If we compare this result with the answers to Q.16 (See Figure 5), we can shed further light on the role of geography in understanding and promoting different perspectives on the world. With the exception of young people from Rabat, Geography is not really considered as a factor in the identification of a people’s culture. However, when we consider what brings peoples and cultures closer together in the Mediterranean context, Geography is immediately mentioned. It is the first factor in Lisbon, Paris, and Tunis (on par with Tourism), the second in Madrid, and the third in Rabat. Moroccan youngsters point to Tourism as the first factor.

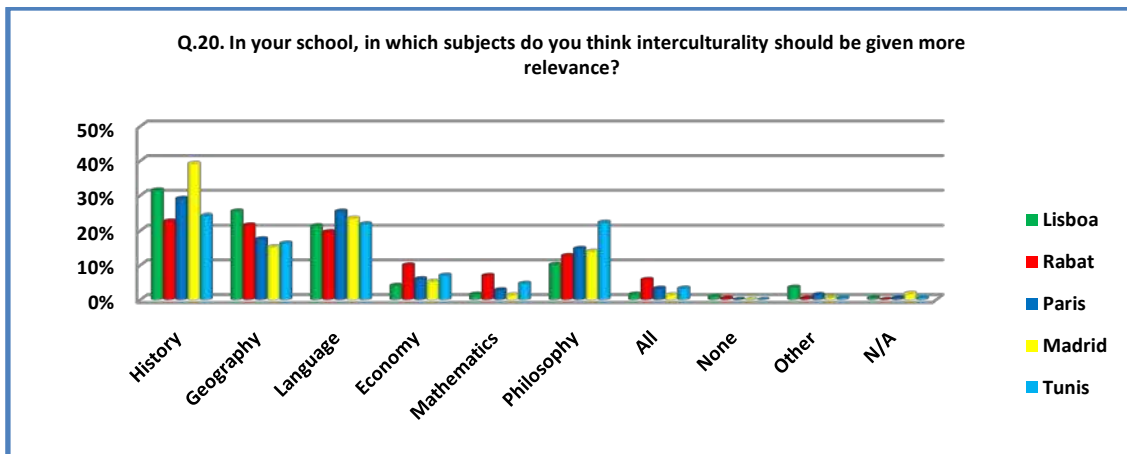
This “geography” seems to be prevalently marked by the material aspect of the territory, rather than its affective dimension. Most geographers recognize that “the object is not merely the material aspect of a territory, but also the perceptions, representations, and symbolic mediations which run across it” (Mondada et al., 1995:253). Geography thus attains a significant role among the social sciences because it attempts to connect the study of individual or collective imaginations with their spatial contexts. The analysis of the above graph cannot be limited to its territorial meaning, since the geographical configuration of the Mediterranean area actually promotes proximity rather than approximation. We must then broaden our perspective to the context of the questionnaire, namely possible relations between questions. We are thinking especially of the questions on the importance of the intercultural viewpoint in school. When young people are asked to choose the expression that best explains the word “intercultural”, some options stand out: to simultaneously benefit from the knowledge of oneself and the other, in order to promote understanding between cultures; and recognizing and sharing the cultural pluralism of societies; with the elimination of prejudice, stereotypes, and fears a close third (See Figure 7).

<sup>15</sup> Cf. on the relevant issues, horizons, and challenges for the Mediterranean area, Fabre, T. et al. (2009). *La Méditerranée, Horizons et enjeux du XXIe siècle*, <http://ramses2.mmsh.univ-aix.fr>



**Figure 7.** Q.19. For you, what is the expression that best explains the word “intercultural”? (Source: Database)

When we asked the students in which subjects they thought interculturality should be promoted in their schools, the most frequent choices were: History, Foreign languages, and Geography. Philosophy came fourth (See Figure 8). While History is indicated as the most important subject for the promotion of interculturality, we cannot forget that cultures interrelate, with their differences and similarities, each one with its own history which is, according to the well-known formula, also the history of its geography. With this in mind, when we consider the role of the subjects chosen by the young people, there is a clear awareness of the meaning of interculturality as an educational paradigm for mutual recognition and understanding. A geographical education grounded upon interculturality could serve to promote values and attitudes that lead to respect and acceptance of difference, contribute to cultural enrichment, thus contributing to cultural growth and counteracting behaviours of exclusion. The issue at hand is the promotion of an education towards understanding the difference between near and far, and the comprehension of other places and other people, without forgetting the place and environment that bear us. Of course this requires a proper reformulation of the content of school curricula in these subjects. Despite the different contexts of the school systems in the countries included in the study, the culture of secondary school is still mainly focused upon national content, in particular in the study of literary works, history and geography (Bureau International d’Éducation, 2004).



**Figure 8.** Q.20. In your school, in which subjects do you think interculturality should be given more emphasis? (Source: Database)

## 5. CONCLUSION

The educational process currently takes place in a complex society, which undergoes change at an ever increasing pace. Life in a global society is in constant flux, with growing interdependence affecting both the world at large and schools. These trends require that the development of the educational process be undertaken with multiculturalism and interculturality in mind.

In today's society, school presents young people with knowledge and skills for life, based principally upon strong human and interpersonal relations. The time young people spend in school means that the latter becomes a significant arena for developing social relations in young people, where classmates and groups of friends have a fundamental role in shaping attitudes, defending points of view, broadening perspectives, and moulding personalities. For these reasons, the promotion within school – and more specifically within secondary schools – of a practical and theoretical intercultural approach, through a specific group of subjects including Geography, History, Foreign Languages, Philosophy, Economy, or even Mathematics, constitutes a challenge to provide young people with basic skills to integrate socially and culturally, to keep learning through life, and to lead their personal, professional, and cultural lives in the context of globalization.

The present research project aims to highlight the connection between geographical education and the intercultural perspectives of young people, based on the brief quantitative and qualitative analysis of a questionnaire built in order to support this connection, showing that geographical knowledge in its most diverse components (environmental, social, economic and cultural), differently embodied in each territory, makes it possible to study the situation of individuals and society, through their experiences, and consequently to interpret relations between behaviour and space, behaviour and environment.

There are many different variables (e.g. social background, different life trajectories, type of family and family support networks, cultural and economic resources) that influence how each young person attains maturity, is socialized, and affirms his or her identity and singularity. School no longer has the monopoly of knowledge, but independently of its geographic context, it remains a relevant (cognitive and affective) space to collect, translate, resume, and transmit other perspectives, be they geographical, historical, cultural, or human.

Among all relevant aspects of school, we wish to underline the issue of interculturality as a basic component of the peoples and cultures of the Mediterranean area, and to base our reflections upon Mediterranean pluralism as a paradigm of global society. We believe that, despite the different contexts underlying the countries studied; this paradigm can make it possible to learn the interpretation and context of a number of concepts peculiar to the peoples and cultures of this geographical space – or common to them – specifically in the framework of school.

On the other hand, the development of information and communication technologies, which rapidly disseminate a global culture, somehow challenge the culture of secondary schools, which is still largely focused upon national content, in particular in the study of literary works, history and geography.

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## HOW DOES GIS MOBILIZE STUDENTS TO WORK FOR SOCIETY? CONDUCTING GIS-BASED PROJECTS IN GEOGRAPHY LESSONS

Ali Demirci<sup>1</sup>, Ahmet Karaburun<sup>1</sup>, Mehmet Ünlü<sup>2</sup>, Ramazan Özey<sup>2</sup>

### ABSTRACT

The aim of this study is to introduce one of the recent projects initiated jointly by Fatih University, Marmara University, Istanbul Metropolitan Municipality, and three pilot high schools in Istanbul with the support of The Scientific and Technological Research Council of Turkey (TÜBİTAK) in September 2009. The project entitled “Using GIS to develop social sensitivity among students: Implementation of GIS-based projects at secondary school geography lessons” is aimed at identifying the main obstacles in front of conducting GIS-based projects in schools and creating a model for teachers to implement similar projects in their schools. The project which will last until March 2011 entails students to engage in different activities ranging from conducting a survey on public, identifying main social, economical, and environmental problems in society, developing projects to solve some of the current problems in cooperation with governmental agencies, using GIS to collect, store, manipulate, and analyze data, and informing public and relevant institutions about the outcome of the project. Nine GIS-based projects were targeted to be finalized in each of the three pilot secondary schools and the results of the project will be published in a book.

**Keywords:** GIS, Geography Education, GIS-Based Projects, Secondary Education.

### 1. INTRODUCTION

Education at a secondary school level has seen an enormous change in the world over the last two decades with the advent of new technologies. Internet, high-tech computers, multimedia, digital cameras, and many other electronic equipments have provided teachers with not only valuable tools for instruction but also a chance to invigorate their lessons with different methods within and outside of classroom settings. Of the many different forms of technologies which are used commonly around the world, Geographic Information Systems (GIS) is one that offers a wide range of services to educators in teaching and learning of different subjects at schools.

GIS has diffused into secondary schools long ago in a number of countries such as the USA, Canada, and England (Broda and Baxter 2003; Kerski 2003; Wigglesworth 2003; Bednarz 2004; Bednarz and Van der Schee 2006). There are new developments in many other countries to incorporate GIS into their secondary curricula. One of these countries is Turkey. Although GIS has started to be used in higher education almost two decades ago, the use of GIS in secondary education has started with the development of the new geography curriculum in 2005 (Demirci 2008a). The new curriculum recommends geography teachers to use GIS as a tool to implement exercises and projects in their lessons. The new curriculum not only changed the subjects which will be taught in geography lessons but also urged teachers to organize, manage, and conduct different activities in lessons by using different techniques and equipments (Karabağ, 2005). The majority of the geography teachers heard about GIS for the first time in their life with the new curriculum. Many wanted to use it but could not due to some important constraints resulting from their inadequate knowledge and skills about GIS and from the lack of hardware, software and data in their schools (Demirci, 2009).

The challenges and obstacles which were found in front of teachers to incorporate GIS into their lessons have been addressed in many studies in Turkey (Demirci, 2006, 2007, 2008a, 2009, Demirci and Karaburun, 2009). The number of articles, graduate thesis, and even doctoral dissertations has increased from 2006 onward. Conferences and workshops were organized for teachers to teach them mainly about GIS. Although different efforts have been undertaken to widen the use of GIS in secondary schools, the most important step was taken in 2008 with a book titled “*GIS for teachers*”

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which was published in Turkish (Demirci, 2008b). By taking into consideration the needs of the teachers, the book focused on giving teachers everything they need to use GIS in their lessons. The book provided teachers with enough knowledge about GIS: a GIS software, digital data, and one year license. The book also provided teachers with nine GIS-based exercises along with necessary digital data, student handouts and guidelines for the implementation of the exercises.

There is still a debate in the world about what different methods can be used to incorporate GIS in curricula. The book “*Mapping Our World*”, published in 2003 in the U.S. (Malone et al., 2003) was the first example of using GIS to implement exercises in the classrooms. Project based learning (PBL) is another method in which GIS is used at secondary schools around the world. In many countries, such as the USA and the UK, GIS is used in different projects in which students collect, store, manipulate, and analyze data by using GIS. In Turkey, however, GIS was mainly used to implement GIS-based exercises in classrooms. Only a few examples show how to use GIS as a tool to conduct projects in Turkish high schools and many of them are doctoral studies (Karatepe, 2007, Tuna, 2008). Although many different materials, lesson plans, and digital data were produced and made available to teachers to implement GIS-based exercises, lack of good examples prevents teachers to benefit from GIS to conduct projects in their lessons. This problem was the main motivation behind a project which was initiated in 2009 in Turkey. The project entitled “*Using GIS to develop social sensitivity among students: Implementation of GIS-based projects at secondary school geography lessons*” aimed at identifying main obstacles in front of conducting GIS-based projects in schools and creating a model for teachers to implement similar projects in their schools. The project will end in March 2011. This paper outlines the aim, significance, methods, stages, and some outcomes of the project.

## **2. THE MAIN THEMES OF THE PROJECT**

The project-based learning, the use of information and communication technologies, and development of students’ social sensitivity are the three main themes of the project. Project-based learning is usually applied in Turkish schools in Turkey in a format in which not the students but the teachers play an active role in determining the topic to work on and implementing projects. In general, the projects are regarded as a mean of getting medals to schools and the real role of project-based learning which is to provide students with knowledge and skills is ignored at secondary schools of Turkey.

The second important theme of the project is concerning the use of technology in schools. As addressed in many studies (Demirci, 2008a, 2009, Demirci and Karaburun, 2009), GIS is not utilized properly in Turkey. Although the use of GIS has been recommended very strongly in the new secondary school geography curriculum, many barriers exist in front of teachers to use GIS in their lessons. Lack of knowledge about what GIS is, how a GIS software is used, and how it can be used to teach geography in schools are among the most significant barriers for teachers. Lack of examples showing successful use of GIS in schools is the other barrier. GIS-based projects are not common in secondary schools in Turkey due mainly to the fact that GIS is not known adequately by teachers.

The third important theme of the project is about social sensitivity. If the aim of geography education and national education is examined, it is seen that introducing students to environment and society in which they live is among the main objectives (Karabağ, 2005). However, current teaching activities in schools are inadequate to introduce students to their society with all its colors and differences, to teach students to live with other members of society in solidarity and unity, and to develop a social sensitivity among students to the extent that it will motivate them to work on solving current societal problems.

## **3. THE AIMS OF THE PROJECT**

The project has three main objectives. The first aim is to develop a road map for teachers to implement projects in their lessons by focusing only on their students’ developments using successful examples. In the project, students will be active in determining the project topics and implementing the projects from the first to the last stage. The effects of project-based learning on students will also be evaluated in the project. The second fundamental objective of the project is to test the use of GIS in project-based learning as an educational tool. Students will utilize GIS technology in their projects to store, analyze, and display data as maps, tables, and graphics. The project aims at providing all other teachers in Turkey with enough knowledge to implement similar GIS-based projects at their own

schools by showing them some applicable examples. The third main objective of the project is to test whether GIS-based projects will contribute to development of social sensitivity among students. At the end of the project, all other teachers in Turkey will be able to learn how projects can become a tool to bring teachers, students, schools, families, state institutions, and society together for social issues and to develop social sensitivity among students.

#### **4. THE DETAILS OF THE PROJECT**

The project was initiated in 2009 in association with Fatih University, Marmara University, and Istanbul Metropolitan Municipality in three pilot public high schools in Istanbul, Turkey with the support of The Scientific and Technological Research Council of Turkey (TÜBİTAK). The pilot high schools are located in three districts of Istanbul namely, Şişli, Büyükçekmece, and Bahçelievler. The schools are Mümtaz Turhan Social Science High School in the district of Bahçelievler, Şişli High School in the district of Şişli, and Recep Güngör High School in the district of Büyükçekmece. The project will last for 18 months until March 2011. The project members include four geographers from two universities, three graduate students as project assistants, public servants, mainly from Istanbul Metropolitan Municipality but also from some other governmental agencies, six geography teachers from three high schools, and approximately 200 students from the schools.

#### **5. THE STAGES OF THE PROJECT**

Students from each school conducted a survey over people in their school district in the first stage of the project. The survey included 24 questions aimed at making students get to know their own school district with its main social, economical, and environmental problems from other people's point of view. Students in each school then chose three important problems and work on their solutions in cooperation with related governmental agencies by using GIS. Nine GIS-based projects were targeted to be conducted in three schools at the end of the project.

The stages of the project can be summarized in eight different steps which were outlined below (Figure 1).

##### 1- Conducting a survey on the society

- Identifying rules to conduct the survey (gender, age groups, the methods, photographs, etc.)
- Identifying the number of surveys to be conducted in each neighborhood in the district.
- Organizing students to conduct the survey.
- Conducting surveys and entering results into the computer in an excel format.

##### 2- Sharing the results of the survey with the society

- Analyzing the survey results in ArcGIS
- Preparing a survey report with tables and figures
- Organizing a conference at schools to publicize the results
- Visiting state institutions for the survey results

##### 3- Determining project topics in association with related public institutions

- Organizing workshops with students to discuss possible project topics
- Visiting state institutions to talk about possible project topics
- Choosing project topics by considering different factors (time, level of students, applicability, availability of necessary data and equipments, etc.)



- Identifying the details of the project (aims, methodology, time table, project groups, data sources, responsibilities of the students, etc.)
- 4- Conducting GIS-based projects
- Learning about the project topic, visiting state institutions
  - Collecting data using GPS and other necessary equipments
  - Entering data on GIS and making analysis
  - Showing the results with maps, tables, and graphs
  - Writing project reports in MS word document
- 5- Sharing the results of the project with the society
- Preparing a Power Point presentation for each project
  - Organizing a conference to inform public and state institutions about the results of the projects
  - Allowing students to introduce their findings through media (TV channels, radio programs, and newspaper interviews)
- 6- Evaluating results and preparing the final report of the project
- Analyzing the surveys conducted on teachers and students during the project
  - Evaluating the whole process in the project to assess the effects of the project on learning and teaching in secondary schools
  - Identifying challenges and problems in front of teachers to conduct similar projects in schools
  - Developing different models to conduct GIS-based projects under different physical conditions
  - Writing the final report of the project with all the results and analysis
- 7- Evaluating the effects of the project on learning and teaching
- Preparing surveys to conduct on teachers and students for assessing the effects of the project on learning and teaching
  - Conducting three surveys on students, one before they started conducting surveys on society, the other one after they finalized sharing the results of the survey with society, and the third one when they complete the GIS-based projects.
  - Conducting one survey on teachers to evaluate their thoughts about each process during the project, gaining of the students, problems, challenges, etc.
  - Evaluating the results of the surveys in SPSS program.
- 8- Teaching teachers and students how to use GIS
- Organizing seminars for teachers and students to teach them what GIS is and how it is used in education
  - Organizing courses for teachers to teach them how to use ArcView 9.3

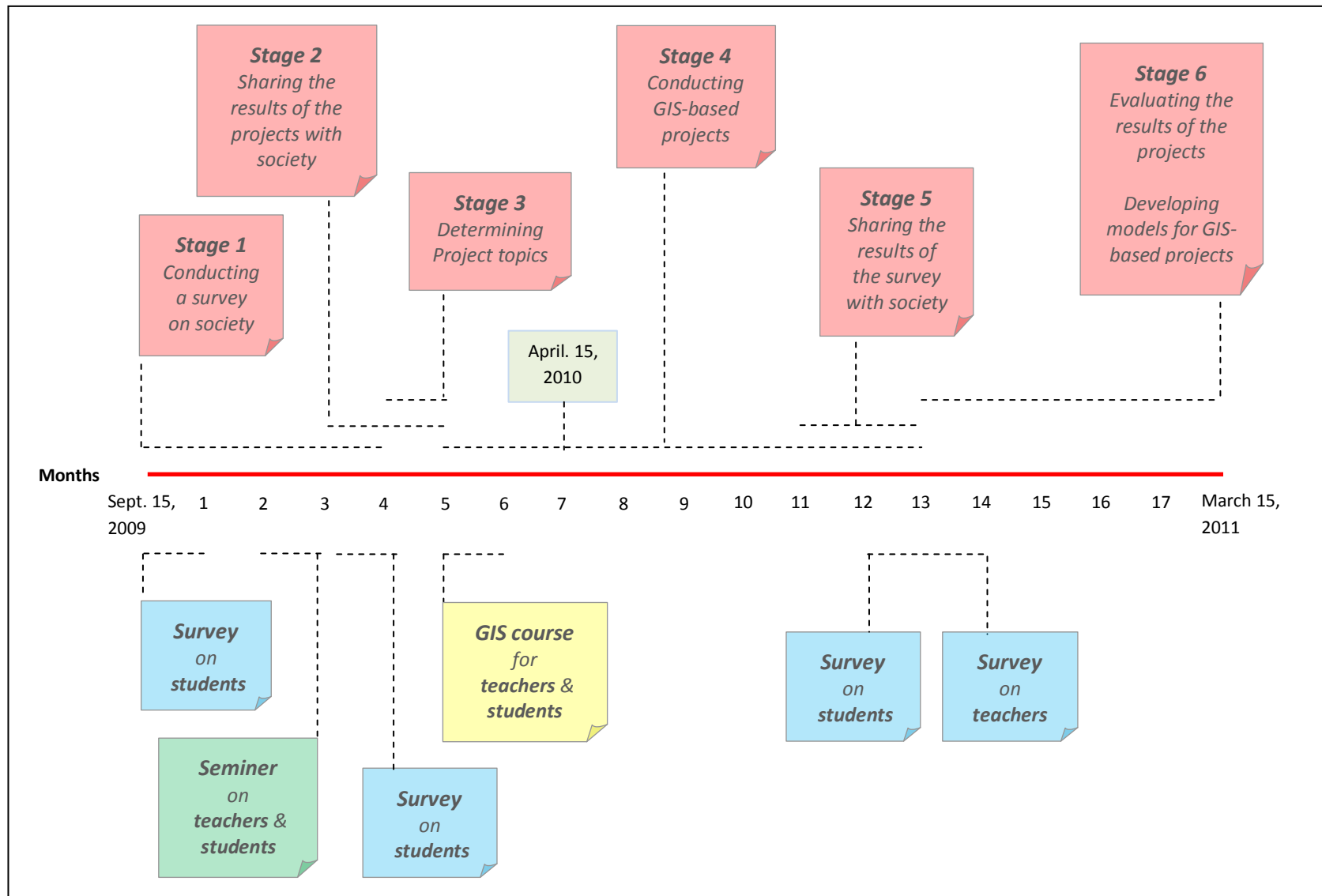


Figure 1. The timetable for the project

## 6. WHAT HAS BEEN DONE SO FAR?

The first three stages of the project have been finalized until now and the fourth stage that is conducting GIS-based projects has not been finished yet. In the first stage, students conducted a survey on society in their district. The questions in the survey had been prepared by project members before the project started. Twenty-four questions were asked in the survey in four different sections. The first section included 12 personal questions. In this section, people were asked what their gender was, how old they were, what their education level was, if they were married, how many people there were in their family, which district they lived in, which streets they lived on, if their house was on rent, how long they had been living in the same district, what their occupation was, what average monthly income their family had, and if they owned a car.

The second section in the survey aimed at measuring if people were happy with the environment they were living in and included five questions. The questions in the second section were; (1) Are you happy with your life in this district?, (2) what are the two features of this district that you like the most?, (3) What are the two features of this district that you do not like at all, (4) If you were asked to rank the level of your happiness from your life between 1 and 5 what your answer would be?, (5) Do you think people living in this district are happy with their life?

The third section of the survey contained five questions. The questions in this section were; (1) What are the most important problems in your district?, (2) If you were given the authority what would be the two changes you would like to make in your district?, (3), Have you ever applied to a state department regarding a problem you were having in the past? (4) Which state department you would apply to first when you have a problem?, (5) Which of our problems we should solve first to have a happier, more peaceful, and more prosper society? In the final section of the survey a Likert type question was asked with 17 sentences. In these questions, people were asked to determine the level of their acceptance with each sentence by choosing one of the following five options; strongly agree, agree, no idea, disagree, strongly disagree. This section included sentences related to social, cultural, environmental, and economic aspects of the district. Some of the sentences are: (1) I think the environmental conditions in my district are very good for my health, (2) the streets and roads in my district are cleaned often, (3) the number of health centers and hospitals and their locations in my district are pretty good, and I like the service given in them.

Before conducting the surveys on society, geographical characteristics of each district had been investigated. The total surface area, the numbers of neighborhoods, population of the district and neighborhood, basic economic activities were analyzed in each district by the project groups. The population statistics were taken from the Turkish Statistical Institute to determine how many surveys to conduct in each neighborhood and at which age groups. Around 2000 surveys were targeted in each district. The population pyramid has been prepared for each district and these data were used to determine the number of surveys to conduct on male and female groups and at different age groups. A number of rules have been set for conducting surveys. Only one person, age 12 or above, was surveyed in each family. Each student was given an ID card showing their name and role in the project along with which neighborhood they would conduct the surveys in. Students were asked to go to the neighborhoods and conduct surveys randomly according to the given instructions (Figure 2). Conducting surveys took around two months although each school finished this stage at different times. Total number of students who contributed to conducting surveys in their districts is 281 in three schools. Between 1250 and 1600 surveys were conducted in each district.



**Figure 2.** Students conducting survey in their school districts

In the second stage of the project, the results of the surveys were inserted into MS excel format but later on converted to GIS environment. The students analyzed the results for the entire district without focusing on each neighborhood. The results were displayed as table, maps, and graphs along with a short explanation as text in MS word. Students prepared a final report for their survey results and prepared a PowerPoint presentation. A conference was organized in each school separately to share the results of the survey. The Governor and The Mayor of the district, the Headmen of the neighborhoods, Manager of National Education in each district, the managers of other schools located in the same district, parents, students, and media were invited to the conferences. Around 5-6 students took the role of presenting the survey results in each school.

After the presentations of each survey results, students who took part in conducting survey came together again for a brain storm to discuss about possible project topics. Students analyzed the main problems of the district to find solutions with their projects. Many different project topics were chosen. However, only three project topics were selected in each school. The list below displays the GIS-based projects which were selected to be conducted in three high schools in Istanbul.

1. How accessible is the Sisli district for disabled people? Analyzing the pedestrian ways for people with wheelchair
2. How many cars can we park in the Sisli district? Analyzing existing parking areas to find a solution to parking problem
3. How healthy are we in the classrooms? Analyzing temporal and spatial change of Carbon dioxide gas in the school building
4. Do we have enough containers for solid waste in the Bahcelievler district? Evaluating the locations of waste containers and their capacity
5. Which locations are good for the thieves in the Bahcelievler district? Preparing illumination map of the district

6. How quiet is my neighborhood? Mapping the noise pollution in the Bahcelievler district
7. Which classrooms are heated better in my school? Analyzing spatial change of temperature within the school building
8. Who pollutes the coastal zone more, dogs or people? Coastal zone planning in the Buyukcekmece district with GIS
9. Which place is more favorable for swimming in the Buyukcekmece Bay? Analyzing marine pollution in the Sea of Marmara

A number of activities were targeted for the students in each GIS-based project. Students were expected to work in planning different stages of the project, review the existing literature in order to understand the problem and the main concepts regarding the project topic, conduct interviews in state and private institutions regarding the project topics, study GIS in order to understand what GIS is and how to use it in their projects, collect and store their data, using GPS, analyze data with GIS, and prepare and disseminate the results of their study (Figure 3).

The project members from each school were given a GIS course which lasted two days either in their school or at Fatih University. Students learned how to use ArcGIS 9.3 and its basic tools along with how to use a GPS in their projects.



**Figure 3.** Activities targeted for the students in each GIS-based project

As of today, the students have completed their literature review, have conducted interviews with different institutions, and have started collecting data in the field. Students are expected to finalize their projects at the end of December in 2010. The whole project will end in March 2011.

## 7. CONCLUSION

The aim of this paper was to outline a project titled “Using GIS to develop social sensitivity among students: Implementation of GIS-based projects at secondary school geography lessons”. The first three stages of the project have been finalized and the fourth stage is still ongoing. Within this process, students are expected to collect data by using GPS, store and analyze their data on GIS environment, produce maps, tables, and graphs regarding their findings and prepare a report for each project. In the sixth stage which will start in October 2010 and last until March 2011, the whole process in the projects, students’ and teachers’ attitudes towards different stages of projects, students and teachers performances during the projects, main obstacles in front of conducting GIS-based projects in schools will be assessed together to develop different models to conduct similar projects in secondary schools of Turkey

## Acknowledgment

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## BEST PRACTICE EXAMPLE OF EDUCATIONAL PROJECT: SUSTAINABILITY IN DEBLÍN, SOUTH MORAVIA, CZECH REPUBLIC

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### ABSTRACT

The aim of this paper is an educational project in a study programme of the Institute of Geography, Faculty of Science, Masaryk University in the city of Brno, the school year 2008/09. The sustainability teaching/learning was based on methods such as joint deduction, induction and abduction in study groups, emphasizing fieldwork in the Deblín-town area, near the city of Brno. It was also based on cooperation of the university, primary school Deblín and Deblín-town community. The project also involved the municipal authorities of Tišnov, their Department of Environment and the public administration of Deblín-microregion. We have included the main stakeholders/actors for the Millennium Ecosystem Assessment for their important role in cultural landscape ecosystems sustainability. Studying environmental perception and participation, GIS technology application in the framework of multiple method in geographical research based on field survey and remote sensing data offered new knowledge.

**Keywords:** Sustainability, Perception, Rural Development, Socially Constructed Rurality, Governance, Rural Policy, Local Community, Spatiality, ESPECT/TODS Approach, Project Training

### 1. INTRODUCTION AND LOCALIZATION

Our project held under the expert-team from Institute of Geography focused on the landscape sustainability in Deblín and Tišnov towns area, joining tertiary as well as primary school system (the university and primary school), the public authorities and the community in the efforts to strengthen the environmental consciousness, as well as the practical steps towards improving the environment – significant landscape elements and water circulation. Thereby it proved the possibility of improving landscape sustainability even in the case of the present missing The Local Agenda 21.

The team of authors was led by A. Hynek and whole team has been engaged in project training with focus on urban-rural relationships (emphasizing sustainability and safety of the area/landscape/region). The project team was dealing with these questions within the courses *Z0131 – Sustainability* (taught during autumn semester) and *Z0132 Urban and Rural Studies* (taught during spring semester). The project training possibilities were tested strategically in South Moravian Region (with accent of local knowledge and know-how of regional experts), within the framework of research in physico-geographical and social studies on the village of Pouzdřany and searching for sustainability and safety of Klentnice municipality. It was followed by a workshop with public participation.

The research carried out by the team of authors cooperating with the students crossed the borders of the South Moravian Region and covered parts of adjacent regions and countries, all the time benefiting from the international co-operation (Hynek et al., 2007, 2008). The team has been working on the project called The Sustainability of the Deblín Area since September 2008.

Project follows the model of project training by the cooperation with pupils of the local primary school as bearers of internal knowledge and ties in the suburban zone. It is the involvement of the primary school as an equivalent partner of the university that brings a substantial innovation to the project. Examples of good practice in cooperation could be seen especially in the situation, when pupils from primary school help the students at the Institute of Geography to identify the structure and functioning of the community reciprocity, their benefit from the mutual cooperation is the new, more detached view and skills with accent of improving their key competences.

The common approach to sustainability aims to involve people living in this area, or influencing it in different ways. The pupils' activities help to make the inhabitants of the country-town interested in

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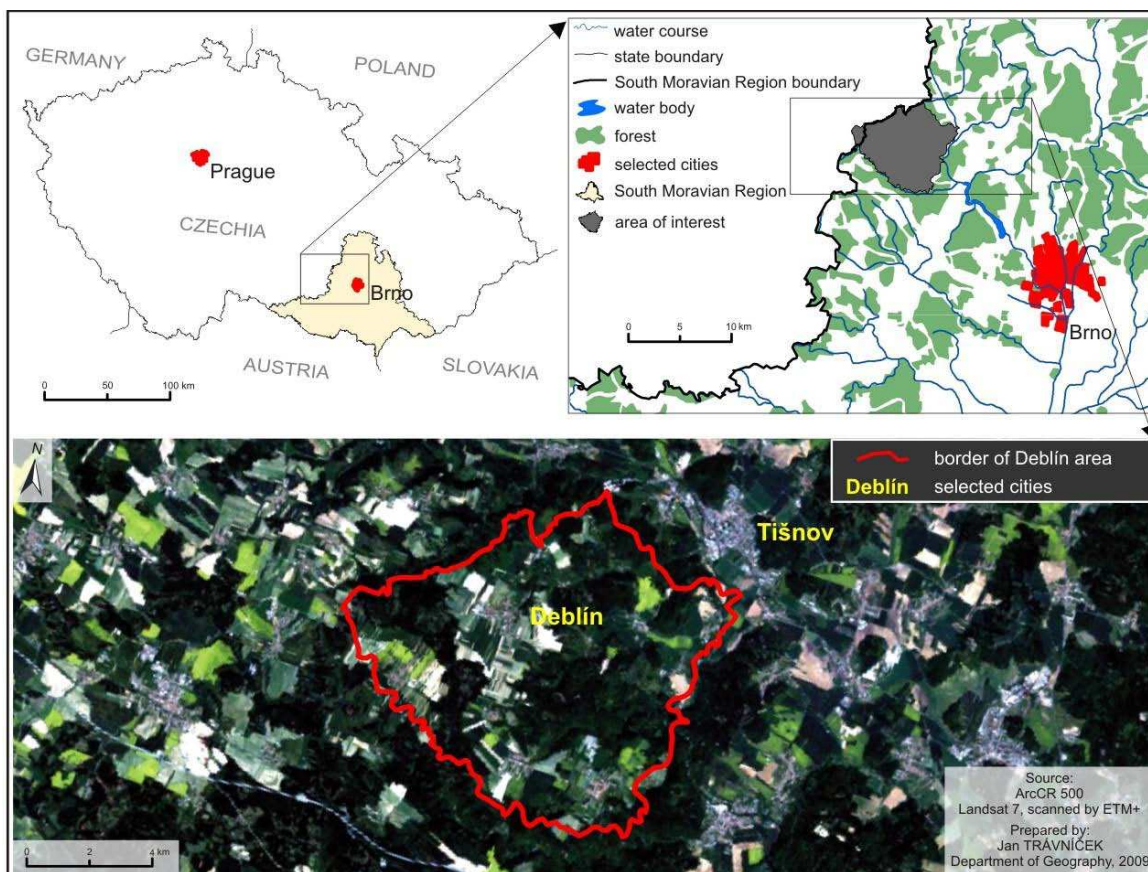
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their environment and develop their perceptivity and responsibility to the principles of sustainability, or motivate them to participate in the project.

The project could be seen as an unique chance for the pupils and students to participate in the output which is presented and discussed together with the representatives of the public administration and local authorities, with the aim of taking it into account decision-makers, shareholders, stakeholders and putting results into practice.



**Figure 1.** Spatial delimitation of the area, geometrically transformed picture from the satellite in natural colors (RGB 3 2 1), May 24<sup>th</sup> 2001

As Fig. 1 shows bellow, the project covers the area round Deblín, delimited with respect to several basic principles:

- the Deblín Municipalities Alliance,
- the integrated transport connections,
- historical and contemporary ties to the nodal municipality/village of Deblín,
- the natural conditions.

## 2. METHODS AND MATERIALS

The educational project is focused on studying and particular research in the Deblín area and the detailed cognitional knowledge of the local environment. Understanding the community problems from the persons involved and the citizens' point of view is an important prerequisite. The social and political aspects of the research was focused on the environmental practice, skills, experience and the relation of public services, local communities and the private sector, and its specific signs in the landscape. The community research was also aimed at the environmental perception, views (also through mental maps) and behavior/activities of local residents, students and visitors. Project emphasized identifying the problems of sustainable development, environmental security, and solution proposals coming out from the inside (having embedded inside) but related to the outer territories. The environmental shape of the research is based on distinguishing natural and cultural landscape ecosystems as described nicely by the Millennium Ecosystems Assessment (Alcamo et al., 2003).

## 2.1. Multiple method research and the ESPECT/TODS approach

The team of authors uses qualitative research approaches for locality studies, giving also attention to quantitative data which have the potential for deepening the knowledge/understanding of the socially constructed reality. The complementarity of these approaches naturally leads to combining them and thus the results obtained complement each other.

The importance of the so called multiple method research (e.g. Tashakkori, Teddlie, 1998, 2003; Fay, 1996), or using both the qualitative and the quantitative methods, techniques and paradigms/research programs within one paper/study, has been rising since the year 2000 with reference to the above resources cited. In this respect, it is important to mention the inspirational usage of abduction in geographical research. The essence of abduction consists in verification of the induction-deduction relationship through field survey (Holt-Jensen, 2009, Inkpen, 2005); without the abduction it is only a formal mind act.

However, the methodological basis of the research is the concept of ESPECT/TODS (Hynek, Hynek, 2007) which enables studying the components of social reality both in an integrated way and separately, in terms of spatiality and emergence of power.

The author's team were entering an unknown locality where important participants/persons involved actors come to the fore or are identified, disclosing the networks that the interconnection with the surroundings was based on.

### ESPECT & SDOS

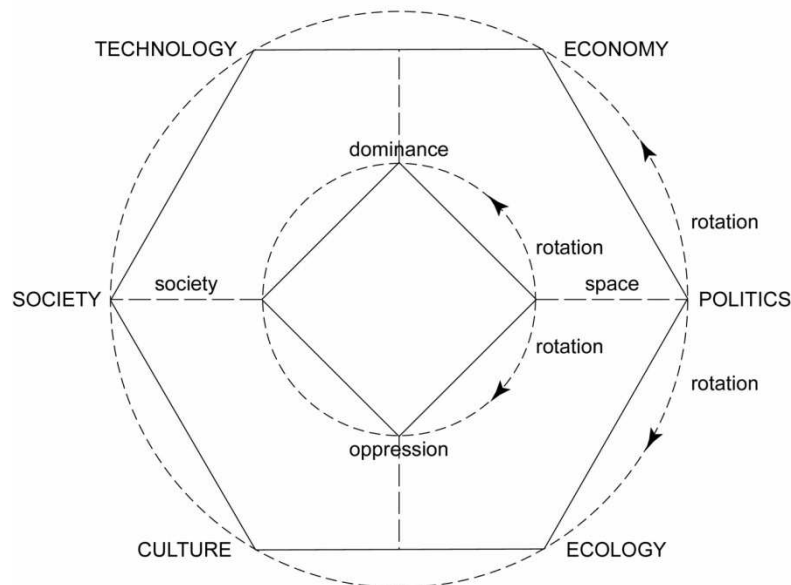


Figure 2. Scheme of ESPECT & TODS concept (Hynek, Hynek 2007)

ESPECT/TODS methodological approach includes six pillars of environmental sustainability/security: (Economy, Society, Politics, Ecology, Culture, Technology). We can say that the pillars are determinants functioning in the socio-cultural system. Each pillar must be regarded/looked upon as a product of other systems' operation. The interaction of factors developing in the area under research is not well-balanced or neutral. According to M. Foucault, the dominative factors which may even cause heterotopia have spatial effects. The essence of heterotopia is represented by the nucleus/core of the hexagon (TODS) encompassing the spatio-temporal dimension of superiority and inferiority (see Fig. 2). The innovation is the usage of Foucault's concept of bio-politics (Foucault, Senellart, 2008).

Another concept applied is Actor-Network Theory (ANT) by Bruno Latour (2005). ANT is ranked among post-structuralist approaches that, among other things, initiate new environmental discourses; as such, it has been increasingly used also in human geography. (e.g. Crang, Thrift, 2000). ANT also

deals with integration of nature and society, their hybridism and separation, live participants/actors and inanimate actors (Whatmore, 2002, Murdoch, 2006).

Consequently, the research methodology is based not only on the cooperation with geographical disciplines but also derives benefit from interdisciplinary cooperation with other, non-geographical sciences (such as ethnography, anthropology, sociology, philosophy or psychology); it can be carried out as a trans-disciplinary science.

## **2.2. Techniques of data mining and gathering information**

Basically, the teaching process consists of creating research situations and assumption of the common solutions that the pupils, students and teachers work out together. The significant attribute of this system is that result is not known beforehand, the teachers are ahead of the students only because of their experience. However, the students' and pupils' advantage is more freedom in searching for the solutions. Particularly, during the project teaching, the pupils and students combine selective primary and secondary sources of information, plus field research and assessing the validity of the acquired information, using methodological triangulation. Therefore, both qualitative and quantitative data sources are used.

We can indicate the core of primary techniques in the participative observation, which is leading up to space and time identification (where/how things happen), structured or semi-structured interviews using content analysis of accessible resources (reports, documents, materials from museums, chronicles, bibliographic references and autobiographies, books, magazines, periodicals, internet, photographs, narratives, mental maps) are included in secondary techniques. The narrative approach helped to gain different perspectives and interpretations from the respondents. Really important was the acceptance of local historic truth which was significantly shaped in local residents' minds. This has a strong influence on current and also present-day semantic structures (Cloke et al., 2004).

## **2.3. Locality studies concepts**

The concept for studying the localities was also the qualitative, ethnographically oriented, field research in the sense of “thick description“ (in accordance to partially used quantitative data). Term “thick description“ was firstly introduced by Clifford Geertz, who preferred Weberian approach based on understanding the socio-cultural phenomena. Fay (1996) even mentions different levels of thickness. The gradual transition from the observer's to the community member (stranger's) role made it possible to get in the special characteristics of the area and understand the actors'/participants' points of view/prospects/outlooks and mentality. In a simplified form, the thick description can be characterized as data collecting strategy that enables achieving the analysis in wider relationships/connections, political and cultural, on the basis of the description of local events. In up-to-date human geographies it is for example Cloke (et al., 2004) that refers to/deals with this term.

The concept's basis was fully completed by one member of the authors' team who lived in the research area for more than a year. As a teacher he acquired a social status encompassing implicit expectations of the community members, which includes recognizing the rules, standards, customs, values, laws and behavioral models. He was not burdened with local stereotypes, which enables to uncover deep layers of reality inaccessible and invisible or partly visible and accessible for common visitors.

Qualitative research validity was successfully verified by using the triangulation method. Triangulation (also called “multiple method“) urges/ that the results are checked continuously and alterations or changes are made if necessary. Four types of triangulation were applied during the research: – data-based,

- theoretical,
- methodological and
- the researchers' triangulation/multiple methods.

### 3. PROJECT GOALS (TEACHING CONCEPTIONS)

In the educational sphere, the proposed model of project teaching provides an application basis for verifying and exploiting theoretical knowledge and forming/creating skills. During this process students validate, amend or disprove information gained from available resources. Another important target is practical application of sustainability principles/policy within concrete topics chosen according to their (close) relation to the area under study. Each of the topics is dealt with by a team of three or four students. They are encouraged to cooperate with students from other study groups and share the results and engaged know-how. At the same time the students learn how to defend their results at public meetings, in published studies or at scientific conferences (Trávníček, Trojan, 2008).

The project stimulates personal development of students/pupils, aiming for the role of mature and responsible citizens who understand the needs of their neighborhood and endeavor to contribute to its future development. Students and pupils are given a chance to participate in the outputs discussed together with the representatives of public administration and local authorities, with a view to put them into practice. The project is also great benefit to primary school pupils from several points of views, especially in contributing to developing their key competences (they learn how to obtain and critically evaluate information on the selected area, carry out the field verification, propose solutions, present and argue for their solutions at public meetings)

Very important is also the application level. The main objective in the research area is developing the community integrity and people's concern about the town/village sustainability and environment.

### 4. DEVELOPMENT OF THE PROJECT

In the basis feature, the indicated sequence of the project is similar both for primary school pupils and the university students. The differences are only in the approach which is driven by university/primary school common purposes:

- Universities typically reach sophisticated methods and have outside expert opinions. They also study selected area as an object at its all meanings.
- Primary school attends project for reaching the better educational system at primary level while taking methods and approaches coming from university partnership.
- The common denominator is in getting deep overview of selected locality in the rural region.

Follows examples of individual steps linked and often blended together; further progress is influenced by the results of previous stages:

1. Mental mapping – a unique personal interpretation/presentation of the reality, used on a daily basis for spatial mobility and orientation, evaluated and improved continually (Lynch, 1960); mental maps were completed by guided/ controlled interviews to enable their interpretation.
2. Definition of the area linked to the results of mental mapping
3. Collecting available data and controlled interviews with major actors
4. The profile of the Deblín area is a concise image of the village as a place, land and landscape
5. Making a list of major problem issues Examples of problem issues and their brief interpretation with team's solutions“
  - *Three-generation jobs change within the structure of the economy (locally oriented issue addressed by pupils of primary school Deblín)*
  - *Water management from the perspective of sustainable development (Subject to address specific issues of sustainable development in a broader context)*
  - *Significant landscape elements (SLE) in Deblín cadastre (topic based on intensive collaboration with elementary school students and university students)*
6. Students and pupils meetings in the Deblín primary school premises and joint field work

7. Generating outputs and public presentation of the results
8. Joint excursions/expedition and identification of problems required by the public/local or government authorities
9. Seeking opportunities for financial and organizational backing of further cooperation.

## **5. CONCLUSION**

Qualitatively oriented cooperation in the educational project focused on sustainability in Deblín is led to many findings and proposals for partial and comprehensive solutions (e.g. water management proposals, significant landscape element management etc.) as well as understanding and interpretation of the area from the perspective of local actors.

The cooperation with primary school appears to be essential for sustainable development. The pupils have not only understood the principles of sustainability they also applied the acquired deep knowledge when working on actual topics most of all during fieldwork in their area. Pupils learned how to perceive the landscape shaping processes and realize that they are part of the landscape and it is only up to them whether their impact on it is positive, negative or neutral. They discussed their observations and results with cooperating subjects, which brought a critical and desired feedback.

Pupils have brought the proof that under appropriate supervision they can be those who initiate the solutions. Their activities help to arouse the interest of natives at their place and its surroundings, develop their sensitivity to sustainability principles or stimulate their active participation in the project. Exchange of views respecting the rules of debate was also part of the final public presentation in Deblín-town where the students and pupils built on their endeavor in the project.

The project had fundamental importance for the university students as well. During cooperation with other participants they searched for unsustainable points in the new area and proposed solutions based on a common consensus. The students successfully applied their theoretical knowledge while working in cooperative teams multidisciplinary combined together that dealt with suitably chosen issues linked to the area of interest. Many students continue to work on the project individually, in their leisure time. Establishing cooperation with other subjects at the Institute of Geography would be very helpful for them. Therefore, besides the value of research, the project has an educational and motivational value as well.

The presented project exceeded the common concept of a two-semester workshop closed by an examination and a credit at all points. A positive feedback (from public presentation and discussion at academic stages) that goes beyond the studied area shows the adequacy of the chosen approach.

## **ACKNOWLEDGEMENTS**

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## **APPENDIX**

Presented project is strongly supported by state authorities and the local government (through the Tišnov municipality). Feedback from the residents and participating institutions was crucial for the whole project and contributed to its further development. Local authority follows the significant landscape elements in cooperation with Tišnov municipal administration and water cycle service project in the village of Vohančice. Authors also succeeded with application for grant in Operational Programme: Education for Competitiveness co-financed by European Union scheme structures. The project became a part of 3lensus database of “good practice” pilot projects focused on sustainable development and education being inclusive.

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# THE IMPORTANCE OF STUDYING GEOGRAPHICAL BASIS OF ETHNOLOGY FOR EDUCATION OF FUTURE GEOGRAPHY TEACHERS

Andjelija Ivkov-Dzigurski, Jelena Milankovic, Smiljana Djukicin<sup>1</sup>

## ABSTRACT

Acquiring ethnological notions and noticing cause and effect relations between ethnology and other disciplines especially geography, is of great importance for education of students of geography. Studying the components of ethnology has long tradition at the university of Novi Sad , at the Department for geography, tourism and hotel management. At this course students deal with separating basic forms of social structure and social elements, and with defining major characteristics of different peoples in the world and their primary life conditions. The subject also tackles defining and adopting features of different world religions and determining and adopting different customs.

Focus is on ethno-geographical features of population of Vojvodina, which is a multiethnic region with 26 different nations and ethnic groups, which belong to 34 confessions.

Besides studying ethno geographical features of people they live with, students study about ethno geographical features of the people on the Balkans, in Europe and other continents.

This is how future geography teachers are taught tolerance, political correctness and multiculturalism.

This subject is not obligatory one but a recent survey showed that over 75% of students had chosen it which shows that the subject is popular.

**Keywords:** Higher Education, Ethnology, Geography, Multiculturalism.

## 1. INTRODUCTION

*Ethnic characteristics* that make one nation unique, represent typical and noticeable features that identify one group from another: somatic (physical) and social characteristics as well as those connected with language, economy, residence habits, clothing and cuisine, traffic, customs, beliefs, artistic expressions, knowledge, understandings, moral, mentality.

Human life inside one community is performed inside different social groupings (family, school, work, and nation) and their interaction while it is rather difficult to imagine society without that indirect function. When the relationship between an individual and social group is concerned, it seems that those beliefs that experience that relationship as a relationship of mutual functionality face the denial (Skledar, 1996).

As the result of *different geographical* influences, different parts of the world developed different living conditions, which as such influenced the creation of cultural diversities and living habits of various human communities. For example, some regions are cold, some rich in certain materials, some exposed to turbulent historical events...All of these influenced the fact that regional differences and local varieties emerged even among one ethnic group.

That is why the following questions emerge: *How are geography and ethnology connected?* and *How important is to teach ethnic characteristics while creating future teachers of geography?*, although we can also ask *How important is to teach geographical characteristics while creating future ethnologists?*

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## 2. GEOGRAPHICAL BASES OF ETHNOLOGY

The science of ethnology experiences people as socially organized species and does not observe a human as an individual, although some parts of ethnology interest in the role an individual has in the process of the creation of the society. On the other hand, geography is a complex science that studies natural and social phenomena and processes in geospace as well as relations between them. It is closely connected with many natural and social sciences.

Ethnology should be based upon the greatest knowledge people have of the people and the globe, although many scientists do not accept this attitude. They experience ethnology as historical science of rural society and residents and only in such an aspect that deals with their traditional culture (Marković, 1987).

Interrelation between geography and ethnology is great. In order to get to know certain ethno characteristics of some nations it is essential to be familiar with basic geographical conditions (natural or social) that influenced one group of people to inhabit one region and to determine how geographical characteristics influenced the creation of certain ethno characteristics (Ivkov-Džigurski, 2009). The study of settlements and populations is the segment where the cooperation between geographers and ethnologists is most often achieved.

Geography and ethnology consolidate in their researches the contemporary methods of applied cartography. That is how both of these sciences can achieve objective and useful results. However, what is often neglected in the researches is the natural surrounding where one nation lives. That surrounding represents an important indicator which can help us understand why the life in a certain region is just the way as it is discovered in reality (Marković, 1987).

One of the oldest books that deals with the problems of ethnologic characteristics in Serbia is „*Characteristic or nation description*“ by Avram Branković, which was published in 1827 in Buda, only two years after „*Noveise zemleopisanié*“ by Joakim Vujić, which was as well published in Buda.

is of opinion that national character is created by cause chain that begins with geographical conditions. Geographical conditions determine national cuisine and thus influence the body composition and mental characteristics. Such an understanding represents a pattern of geographical determinism when explaining national character ([http://istorijabalkana.com/index.php?option=com\\_content&task=view&id=80&Itemid=4](http://istorijabalkana.com/index.php?option=com_content&task=view&id=80&Itemid=4)).

After Branković there were many scientists that dealt with the representation of ethnological characteristics on the area Serbia. However, they do not share the same attitude towards the importance of geographical influences upon the creation of certain ethno characteristics.

## 3. THE IMPORTANCE OF STUDYING ETHNOLOGIC CHARACTERISTICS

As part of the curriculum of the subject Geographical bases of ethnology, students of the second year of module Geographer on the Department of Geography, Tourism and Hotel Management, Faculty of Natural Sciences, Novi Sad meet with the following concepts:

- 1) ethnological notions and cause-effect links between ethnology and other disciplines, especially geography,
- 2) basic forms of social structures and social elements,
- 3) basic characteristics of different world nations and their primal life conditions,
- 4) influence of geographical conditions upon the creation of different types of cuisine, food and beverages, clothing, households and appliances in different parts of the world,
- 5) the beginnings of economy and development of traffic,
- 6) basic characteristics of different world religions, as well as the roots of science and lettering in the world,
- 7) different customs of world nations,
- 8) basic ethno geographical characteristics of population on the area of Vojvodina,

- 9) basic ethno geographical characteristics of population on the area of the Balkans and in Europe,
- 10) basic ethno geographical characteristics of population in Africa and America,
- 11) basic ethno geographical characteristics of population in Asia and Australia.

This form of studying is very important because an important place belongs to ethnographic material in the study of history and creative opus of one nation.

Folklore as the only form of artistic activity belongs to the past and we can not speak of its revival. However, we can speak of the usage of its qualities, especially if there still are living sources that we find in one country (Hercigonja, 1972).

In order to reshape folklore material into different contents, each segment of folklore heritage must be better analyzed: costumes, customs, songs and dance and gastronomic offer.

National costumes are an integral part of every ethnic grouping, its feature which embraces spiritual and cultural heritage, historical and social circumstances, climatic conditions, economy. However, it must be emphasized that due to interrelations among different populations, there were no strict boundaries when costumes and clothing were concerned. Past times experience modifications of certain parts of costumes as well as the acceptance of costumes from other regions.

Ethnological heritage has always been strong enough to make paths for culture thus creating new, well built frames of civilization. Spiritual heritage of the ancestors, as a base of ethno heritage, is an inexhaustible source of all future cultural happenings. The beauty of national culture gathers its strength from rich spiritual and material heritage. It was the base for the creation of the new and modification of the existing cultural contents of all types.

Contemporary society implements great efforts in order to organize itself as efficient as possible (Ilić, 1975). Great socio-economic changes led to significant changes in the agro structure of many countries and created the appearance of numerous economic, agricultural, sociological and geographic publications (Tiškjević, Jaćimović, 1991).

Greater topicality and importance of contemporary economic-geographical researches in spatial and urban planning, studying of contemporary socio-economic processes, transformation of settlements etc. contribute to the affirmation of the sponce of geography and greater application of the results from geographical researches in different forms of social life (Miletić, 2007).

The approach to the research of ethnic and national identity, cultural and geographical specific features of population and territory is basically geographical but as well interdisciplinary. Theoretical-geographical base of the study of territorialism and ethnic identity can not be based upon only one geographical-philosophical segment or it can be the subject of only one geographical discipline. Moreover, it is necessary to adopt possibilistic attitude towards cultural influence upon the development of the region and life, but as well as behavior understanding of the territory as spatial organization of social life which as well as has a much deeper psychological sense (Grčić, 1987).

The application of these principles is relevant for the studying of territorialism and ethnic identities all based upon different principles: territorialism, ethnogenesis, creation of nations, ethno-territorial systems.

Apart from the other themes, people studied medicine as well, especially complementary/alternative one. Domestic authors most often paid their attention to recognition and description of phenomena that used as a base for the creation of the concepts of health and sickness. That is why there is a great opus of ethnographic material from different parts of Serbia on alternative medical procedures and practices

From the end of the 20<sup>th</sup> century, anthropologists that study this phenomenon have paid greater attention to the analysis of cultural notions and social practices that refer to the questions of health, sickness and medicine. In their researches they study influences of social, cultural, biological and linguistic and as well geographical factors upon the opinions of health and sickness, as well as upon social relations (Srđić Srebro, 2009).

This kind of theoretical base enables the use of the knowledge of numerous geographical disciplines for the study of the mentioned subject – cultural geography, political geography, population geography, geography of religions, geography of social matters, demography, geography of settlements and urban geography, historical geography, geopolitics. However, in order to properly study the complex questions of territorialism and ethnic identity, it is necessary to establish interdisciplinary relationship with non-geographical disciplines, their theoretical-methodological bases and research results. That is how geographical theoretical-methodological base can successfully cooperate with theoretical and methodological postulates of ethnology, history, social, political and cultural anthropology, sociology but as well as of political science, psychology, law and linguistics.

Traditional link between geography and ethnology on this area dates back to the second half of the 19<sup>th</sup> century and beginning of the 20<sup>th</sup> century when the oldest geographer and ethnologist in Serbia, Jovan Cvijić made his researches.

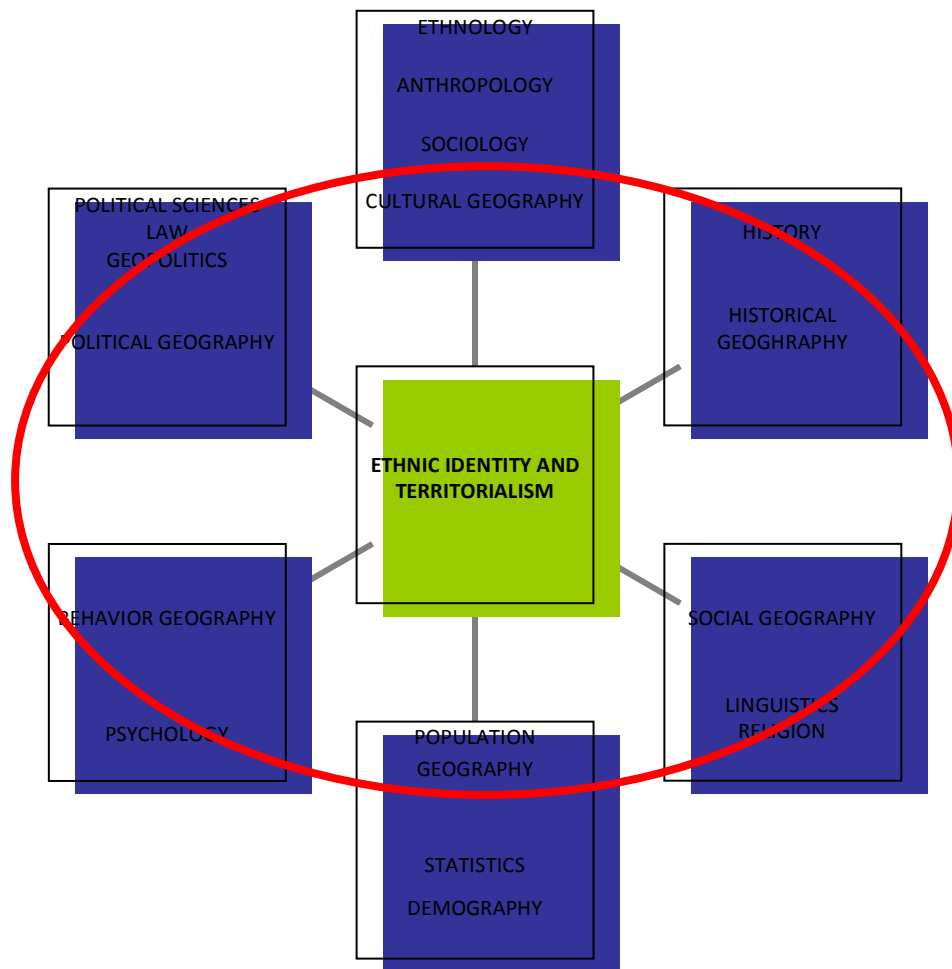
Moreover, anthropology must also base itself upon interdisciplinary studies and cooperation with similar disciplines. It must be here emphasized that the role geographical sciences have in the researches of such matters cannot be marginal at all.

The greatest contribution of geography is crystallized through the research of the territorialism of certain phenomena, cultural-geographic specific features as well as through the study of the regionalism and sub-state territorial divisions made upon the base of ethnic distinctiveness. In the works of anthropologists, ethnologists and sociologists there is quite often cartographic element missing, which only proves the necessity of the cooperation of these sciences and geography. By using complex spatial observation of the research subject and cartographic and historical-genetic methods characteristic for geography, it is possible to overcome certain oversights that usually appear in theoretical-methodological constructions of anthropology, ethnology and sociology. This kind of approach enables realistic interdisciplinary method, while the importance of geography and its theoretical-methodological bases is central and unique.

In order to observe, in as much details as possible, the complex problems of territorial and ethnic identities, it is necessary to widen the interdisciplinary concept with methods and research results from other disciplines: sociolinguistics in the domain of the relationship between language and ethnic identity; psychology in the domain of the research of mental relationship of an individuals and groups towards territory and identity, as well as in the researches of the sense for place and construction of “mental maps”; law in the area of constitutional and administrative-territorial solutions

Complex approach towards the researches of ethnic identities and territorialism highlights the importance of interdisciplinary methods with an accent on the science of geography as the primal one. That consequently makes geographical and historical-genetic methods primal complementary methods used in this kind of approach.

Archive maps can serve as the presentation of former tendencies and processes, but as well as the significant data base (Blagojević, 2006).



**Figure 1.** Presentation of complex approach towards research of ethnic identity and territorialism, with expressed priority belonging to geographic disciplines (according to Blagojević, 2006)

Apart from the mentioned, it is important to emphasize that the research of the ethnologic features and the influence of geographic characteristics upon them has a great role in the development of proper attitudes and opinions of other nations and cultures in order to, especially when younger generations are concerned (those who will in the future educate generations to come), develop tolerance.

Apart from the fact that a human being is natural, spiritual, rational creature (*ebon logon*), symbolic creature (*animal symbolicum*), practical and creative...man is, according to his generic, anthropological definition, also a creature of community (*zoon politikon*). Latin term *socius* (meaning: friend) makes us understand that it is spoken here about inherent human need for socializing, which results from important human orientation towards other people, and not only from pure needs and natural instincts.

Every human is, as an individual, a member of specific social group and culture and their life of an individual is possible only in a community (Skledar, 1996).

Man is also a creature of culture, product, but also a producer of culture which in a way serves as an ennobler of his world, and represents the potential of human nature and not the content. That is why the contents and forms of human spirit and culture, as well as different organizations of human society, represent the results of human creation and development (Skledar, 1996)

In our time and level of civilization marked with opposite values – social, cultural, political, ideological etc. it is necessary to find the solution to overcome the problem of tolerance (the relationship of either

acceptance or ignorance). Tolerance as a philosophical issue is a rather new concept, believed to be derived from the ideas of religious tolerance.

Man can be free only in the community with other people, respecting others as free subjects, and thus making a free individual a base of free community (Skledar, 1996). Understanding other people, societies and cultures represents a basic precondition for such a community because we can understand only those concepts we know and are familiar with.

## **4. STUDENTS' ATTITUDES**

### **4.1. Aim and objectives of the research**

The aim of this research is to determine the place and role of geographical bases in ethnological researches, as well as to emphasize its great educational role in the process of formal education.

The task is complex and should provide answers to the following questions:

- why did students choose this subject (which, according to the curriculum, is elective,
- do they think that the contents of this subject are important for their future profile (teachers of geography),
- what are contents of the subject that they are most interested in (both when general and specific ethnology is concerned),
- how important is to be familiar with ethnologic characteristics when processing regional contents,
- how are students satisfied with the level of ethnological contents in elementary and secondary schools in the Republic of Serbia, as well as in media which today represent one of the leading sources of information,
- what is their attitude on the importance of ethnologic characteristics of different nations in order to nourish tolerance, political correctness and multicultural concept.

### **4.2. Sample**

Sample in this research includes 102 students. It was composed so that interviewees are of different age and gender. The sample further included students of all four years of the module Geographer and students of module Teacher of Geography – Master on the Department of Geography, Tourism and Hotel Management, Faculty of Sciences in Novi Sad.

### **4.3. Sample structure**

On the base of the results, it can be seen that 102 interviewees took part in the research; 32 male interviewees (31.4%) and 70 female interviewees (68.6%). Such a great percent difference between male and female interviewees can be explained by the fact that female population of students on this specific Module at the Department is almost two and a half times greater than male population.

Structure of interviewees according to the year of studies was chosen so that there is approximately equal number of students for those years of study where subject Geographical bases of ethnology is part of the curriculum (1<sup>st</sup>, 2<sup>nd</sup> and 4<sup>th</sup> year of studies). However, other students were as well included in the research.

The greatest share of students who took part in the research was from the fourth year of studies (32.4%) and second (31.4%) year of studies, then comes first year of studies (22.5%), while the smallest number of students was from the third year of studies (8.8%) and master studies (4.9%).

When the place of origin that students come from is concerned, we identified the following categories: Novi Sad (as the town where the Faculty is placed), then urban and rural regions both in Vojvodina and in central Serbia and surrounding countries that some students come from (Croatia and Bosnia and Herzegovina).

This analysis is rather important to show the influence of rural, i.e. urban surroundings upon the attitude students have towards the studying of ethnologic characteristics, i.e. getting familiar with other

nations and cultures, and especially upon the importance of these characteristics to the development of tolerance, political correctness and multiculturalism.

According to the data obtained it can be concluded that the greatest number of students come from urban regions of the Republic of Serbia and that is 65 (63.8%), 31 students come rural regions (30.4%), while only 6 students come from surrounding countries (5.9%).

On the base of the analysis of the school which students finished before enrolling the Faculty, it was seen that the greatest number of students, 57 of them, finished some kind of Grammar school (55.9% - 17.6% of male interviewees and 38.2% of female interviewees), then come Secondary schools of economics which was finished by 18 students (17.6% - 3.9% male interviewees and 13.7% of female interviewees), followed by Secondary technical schools (7.8%) and Secondary school of chemistry (2.0%). Other types of secondary schools hold the share of 16.7%. However, observed individually, there is a rather vast scope of profiles present.

#### 4.4. Research instrument

Instrument that was used in the research is questionnaire of closed type that consists of 17 questions, divided into three parts.

First part consisted of questions that are connected with socio-demographic characteristics of the interviewees, the second part referred to the pleasures and interests of interviewees towards geographical bases of ethnology while the third part served to estimate ethnologic contents.

Instrument that was used in the third part is the scale which interviewees used to express their opinion on the level of the representation of ethnology and its contents in elementary and secondary education and in the media, as well as how important they are for the nourishing of tolerance, political correctness and multiculturalism. Statements on the scale were I do not agree, I partially do not agree, I do not have an opinion, I partially agree and I agree.

#### 4.5. Research procedure

The questioning was performed individually in a following matter: a group of interviewees was given a questionnaire followed by short instruction. Each interviewee completed a questionnaire on his own and personally handed it to the interviewer. Each questionnaire was anonymous.

Obtained data were processed in statistical SPSS program. Software SPSS package (*Statistical Package for Social Sciences*) represents one of the most widely used statistical packages in the world that is applied in almost all areas of researches (Vuković and others, 2002).

#### 4.6. Data processing

**The second part of the questionnaire** that referred to the pleasures and interests of interviewees towards geographical bases of ethnology gives us answers to the following questions: why did students choose this subjects (which according to the curriculum is elective), do they think that the contents of this subject are important for their future profile, what are contents of the subject that they are most interested in.

The greatest part of the students chose this subject because of the opinion of older students (39.2%), because of the special interest (28.4%) and because of the advantages they will have in the future (26.5%). The smallest part is off those students who chose this subject under the influence of the best friend, i.e. who chose under the influence of some other person – only 6 of them or 5.9%.

On the base of table 1, it can be concluded that the greatest part of students is of opinion that the studying of geographical bases of ethnology is pretty important 67.6% (69 students), 23.5% (24 students) of them thinks that it is very important, while only 8.8% (9 students) of them thinks that it is less important. Neither one interviewee thought that this kind of study was not important at all. Observed by years of study at the Department, it is noticeable that the students of the 4<sup>th</sup> year of studies are mostly of the opinion that this kind of the study is pretty important (23.5%) and very important (7.8%), which maybe shows that the maturity of students can be a crucial element when this kind of opinion is in question.

**Table 1.** The opinions of students on the importance of the study of Geographical bases of ethnology for future teachers of geography according to the year of study (descriptive analysis)

		The importance of the study of Geographical bases of ethnology for future teachers			Total
		very important	pretty important	less important	
Year of studies	First	5.9	15.7	1.0	22.5
	Second	5.9	22.5	2.9	31.4
	Third	1.0	5.9	2.0	8.8
	Fourth	7.8	23.5	1.0	32.4
	Master- first	2.9	0.0	2.0	4.9
Total		23.5	67.6	8.8	100.0

When their interests for certain contents is concerned, it can be concluded that students are mostly interested in the study of ethno characteristics of nations of extra-European continents (3.3% or 34 students), for contents of general ethnology (31.4% or 32 students), ethno characteristics of European nations (18.6% or 19 students), while the smallest number of students want to learn about ethno characteristics of population in Vojvodina (16.7% or 17 students). It is interesting that the smallest part are interested in the area which most of them come from, and the presumption is that it is why they are mostly already familiar with it.

If we observe according to the year of studies, it can be concluded that the students of the first year are mostly interested in contents of general ethnology (52.5%). They become interested in other contents as they move towards final year. Thus, the students of the second year of undergraduate (50.0%) and the first year of master studies are mostly interested in ethno characteristics of nations of extra-European continents. It is interesting to mention that the students of the fourth year of studies are mostly interested in ethno characteristics of population in Vojvodina (30.3%), and in extra-European continents (27.3%). It is assumed that that is because the curriculum of the fourth year contains regional geographical contents that influenced the increase in the students' interests.

**Table 2.** Interest of students for certain contents of ethnology according to the year of studies (descriptive analysis)

		Interest of students for ethnographic contents				Total
		general ethnology	ethno of Vojvodina	ethno of Europe	ethno of extra-European	
Year of studies	First	52.2	0.0	21.7	26.1	22.5
	Second	25.0	9.4	15.6	50.0	31.4
	Third	33.3	33.3	33.3	0.0	8.8
	Fourth	24.2	30.3	18.2	27.3	32.4
	Master- first	20.0	20.0	0.0	60.0	4.9
Total		31.4	16.7	18.6	33.3	100.0

Further analysis of interests for certain contents of general and specific ethnology shows that students are mostly interested in those contents that refer to marriage and beliefs (32.4%), beliefs, religion and customs (27.5%) and settlements and customs (19.6%). Students are least interested in those contents that refer to tools, weapons and development of traffic (2.0%). It is not surprising that it is mostly female population that is interested in contents that refer to marriage and beliefs (37.1%) and beliefs, religion and customs (28.6%), while they show no interest at all (0%) in those contents that refer to

tools, weapons and development of traffic. Male population also shares the greatest interest for already mentioned contents but at the same time show interest in those contents that refer to tools, weapons and development of (6.3%), and those contents that refer to economy (12,5%).

When contents from specific ethnology are concerned, students are mostly interested in those connected with the population of Europe and Africa (19.6%), from the Balkans (14.7%) and Vojvodina (13.7%), while they are least interested in the area of Australia and Oceania (only 5.9%). The fact is that the students are more interested in those features that are closer to them and which they have a chance of experiencing by themselves in order to make the feeling of the experience complete.

If we observe the interest of students in certain societies depending on the level of development, it is noticeable that they are mostly interested in the civilizations that have vanished (65.7%), followed by the interest in highly developed civilizations (9.8%), while they are least interested in underdeveloped countries (24.5%). Observed according to the gender, it can be concluded that male population is more interested in the vanished civilizations (75.0%) than it is the case with the female population (61.4%), while female population has a greater interest in underdeveloped societies (27.1%) than male population (18,8%), as well as for developed ones (11.4%) compared to the 6.3% with male population.

***The third part of the questionnaire*** that refers to the estimation of ethnological contents, determines the opinion students have of the importance of ethnological contents in the process of studying regional geographical contents. Students were given the following statement: *Teacher of geography must have more knowledge of ethnology in order to make students familiar with elements of regional geography.*

By giving answers according to predetermined scale, students mostly answered that they agree with the given statement (49.0%), that they partially agree (33.3%), while there are only 2.0% of those who answered that they do not agree at all with the statement. When analyzing the year of the study it can be concluded that the situation is quite equal among students of all years, while the greatest part of those who do not have any kind of opinion (11.0%) belongs to the students of the third year.

When analyzing the opinion students have on the level of the representation of ethnology and its contents in elementary and secondary education, it can be concluded that the greatest number of students are of an opinion that these kinds of contents are not adequately present since they answered that they do not agree or that they partially agree (41.1%), while the smallest number of students (3.9% or 4 students) answered that they absolutely agree. This actually means that children in elementary and secondary schools do not have enough knowledge of geographical bases of ethnology, which they consider important for acquiring regional geographical knowledge (which is dominant in the curriculum of elementary education).

Results that refer to the representation of contents from national and specific ethnology in educational TV program on Serbian language show that there are much more contents of specific ethnology and that 41.2% do not agree that there are enough contents of national ethnology (only 7.8% think that there are), while 47% of them think that there are enough contents of specific ethnology (only 2.3% think that there are not).

The question that is the most interesting one is the one that refers to importance of studying ethnological characteristics when nourishing of tolerance, political correctness and multiculturalism are concerned. The greatest part of the students agree with this statement (39.2%), 30.4% of them partially agree, while 5.9% do not agree. 24.5% of interviewees said that they do not have an opinion, which is quite a lot especially considering the fact that it is one quarter of the total number of interviewees. Neither one student answered that he does not agree at all with the statement.

Observed by the gender and year of studies it can be concluded the following: the oldest students (master studies) have the clearest attitude (80% of them completely agree with the statement). Students of the second, third and fourth year of studies also mostly agree with the statement, while the difference is noticeable with the students of the first year whose dominant answer was I partially agree (47.8%), followed by I do not have an opinion (30.4%), while the smallest part of them said that they completely agree (21.7%). On the base of such answers it can be concluded that the maturity of students influences their opinion and attitudes.



**Table 3.** The attitude of students on the importance of ethnology and its contents for the nourishing of tolerance, political correctness and multiculturalism according to the year of studies (descriptive analysis)

		<i>nourishing of tolerance, political correctness and multiculturalism</i>				Total
		I partially do not agree	I do not have an opinion	I partially agree	I agree	
Year of studies	First	0.0	30.4	47.8	21.7	23
	Second	15.6	25.0	25.0	34.4	32
	Third	0.0	22.2	22.2	55.6	9
	Fourth	3.0	24.2	27.3	45.5	33
	Master- first	0.0	0.0	20.0	80.0	5
Total		5.9	24.5	30.4	39.2	100.0

Observed according to the gender, it is noticeable that both genders have approximately the same answers. About 40% of interviewees completely agree with the statement, 30% of them partially agree, 25% of them have no opinion while about 6% of interviewees do not agree partially.

If we observe the opinion of students depending on the fact whether they come from rural or urban surroundings, it is noticeable that slightly more of those who completely agree come from urban settlements (40.0%) than from the rural ones (37.8%). However, if we separately observe rural and urban regions of Vojvodina and Central Serbia, it is noticeable that the part of those who completely agree is much higher with the population of Vojvodina (those who live in Novi Sad (41.7%) and other towns in Vojvodina (41.4%)) than with urban population of Central Serbia (33.3%). Even the share of rural population in Vojvodina is higher for about 5%.

This kind of result can be explained by the fact that population of Vojvodina lives in multiethnic and multicultural environment (26 nations and ethnic groupings live on the area of Vojvodina, with 34 different religious communities), which makes interviewees have an already developed attitude.

**Table 4.** The attitude of students on the importance of ethnology and its contents for the nourishing of tolerance, political correctness and multiculturalism according to origin of students (descriptive analysis)

Place of residence	Nourishing of tolerance			
	I partially do not agree	I do not have an opinion	I partially agree	I agree
Novi Sad	4.2	16.7	37.5	41.7
Vojvodina-town	6.9	27.6	24.1	41.4
Vojvodina-village	6.5	29.0	25.8	38.7
Srbija-village	8.3	25.0	33.3	33.3
Total	5.9	24.5	30.4	39.2

## 5. CONCLUSION

The importance of the research of ethnological characteristics in geography is rather great, and it is noticeable that students of geography share that same opinion. This leads to the conclusion that geography can play the central role in the study of territorialism and ethnic identity. That consequently makes the geographical method the most important one. Geography and ethnology depend on each other and are logically interconnected.

That is why interdisciplinary studies represent the only option that serves as the solution to many questions that deal with ethnos, ethnical territories, ethnic identities, ethnic conflicts etc. It is

important to merge all scientific disciplines that are in a way interconnected. That is why anthropology, as a general science of man and culture, should be more connected with ethnology as a science of the culture of certain nations. Geography is, especially if it overcomes its internal dualism, the most competent one to perform that integrative role and serve as a leader in interdisciplinary approach to the research. Geography has penetrated into all elements of nature on the Earth, elements of society and human culture, which no other science has achieved so far, and that is why it is necessary to connect all those elements and enable future teachers follow the study curriculum in a simpler matter.

It is noticeable that both future teachers and the others share the opinion that the study of the ethnologic characteristics is rather important for the nourishing of tolerance, political correctness and multiculturalism. This is significant in order to preserve and develop the sense of community belongings both in Vojvodina, as specific multicultural environment, and in nearer and further surrounding. It can be concluded that the aim of the study of ethnological characteristics is to enable the development of tolerance and coexistence, as well as the nourishing of multicultural heritage especially with those individuals that will, after finishing studies, teach newer generations.

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# **GIS EDUCATION IN THE SENIOR HIGH SCHOOLS OF TAIWAN; RESULTS OF A NATIONAL SURVEY OF GEOGRAPHY TEACHERS**

Che-Ming CHEN<sup>1</sup>, Yao-Hui WANG<sup>2</sup>

## **ABSTRACT**

Along with biotechnology and nanotechnology, geotechnology is identified as one of the three fastest growing career options of the next decade. The Taiwanese government understands that an effective education system providing high quality human resources in these three areas is the key to ensure a favorable environment for the nation's sustainable development. The Ministry of Education (MoE) introduced GIS to the geography curriculum standards of senior high schools in 1995 and has funded the "GIS seed schools project" on an annual basis since 2002. The MoE pools resources in these GIS seed schools and expects them to become the centers of innovation. Although enormous funding has been invested in the last decade, the outcome of the implementation is still unclear. This study investigates the status of GIS education in senior high schools of Taiwan. A nationwide survey of 362 geography teachers including 27 teachers from GIS seed schools and 335 teachers from non-seed schools around the country was conducted at the end of 2009. The results indicate that GIS has taken root in geography in senior high schools as a whole, but the implementation strategy has also created a gap between the seed schools and other schools.

**Keywords:** GIS Education, GIS Literacy, Geographical Education, National Survey

## **1. INTRODUCTION**

According to a 2004 US Labor Department research report, geotechnology will be one of the three fastest growing career options in the next decade. Access to Geographical Information Systems (GIS) has increased significantly, and by merging with other technologies, GIS has become a central part of geotechnology in areas such as flood management and urban planning. More recently, the use of web services and cloud computing have become a significant feature of geotechnical industries (ARC Advisory group, 2009), with GIS becoming accessible to all. GIS contributes to the expectation that the geospatial market will expand by between \$60 and \$100 US billion in the next 10 years (Corle, 2004).

The Taiwanese government recognizes the importance of the geotechnology industry and understands an effective education system providing high quality human resources in these areas is the key to ensuring the nation's sustainable development. In 1995 the Taiwanese MoE introduced GIS to the geography curriculum standard of senior high schools; now all senior high schools students in Taiwan are required to learn about GIS. Although GIS has been promoted in Taiwanese senior high schools since 1995, only two studies have been conducted on this implementation. Ho and Ding (1999) examined high school geography teachers' ability with geotechnology and found that although most teachers (72%) had experience in computer use, 70.8% were unfamiliar with the manipulation of GIS software. Wang (2001) also found geography teachers of senior high schools were not confident about teaching GIS at that time. Significantly, both studies were conducted near the beginning of the period under study, and they do not represent the current situation realistically.

With the promotional program of the last 10 years in mind, this paper investigates the current status of GIS education in senior high schools of Taiwan. More specifically, this study was undertaken to establish (a) what are the awareness, proficiency and attitude of Taiwanese geography teachers to GIS, (b) what is the pedagogy used in teaching GIS, and (c) what are the constraints that hinder the implementation of GIS teaching? Through the survey, we hope to provide some guidelines for developing GIS in K-12 education.

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## **2. THE PROMOTION OF GIS EDUCATION IN TAIWAN**

GIS education is good in Taiwan. Firstly, in teacher training and the provision of GIS-based lessons, the MoE has carried out two projects since 2002. The Geography Department of the National Taiwan University implemented both projects. The first project invited geography teachers of senior high schools to develop 16 GIS lesson plans covering physical geography and human geography. The results were shareable on a website and demonstrated at three workshops (Lay and Yu, 2004). Two hundred senior high school geography teachers, about one-seventh of the total in Taiwan, attended these workshops. In the second project, as part of the National Socio-Economic Development Plan, 36 “seed schools” were selected to promote GIS in senior high schools. The MoE provided each school with GIS training programs, one package of GIS software (ArcView), and spatial data CDs. The geography teachers of these schools were obliged to attend teacher workshops (40 hours), assign students to attend a GIS camp (3 days, 5 students for each school), organize a GIS task force and a student GIS club, conduct a field survey to collect geographic data, and to help students join the GIS national competition (Lay and Chiu, 2003). After this required work, those schools shared the benefits by organizing other workshops. Since 2002, the MoE has continued to seed GIS use in schools on an annual basis. Every year more than 300 teachers attend GIS workshops. By 2009, more than 1,000 teachers have attended GIS courses, about two-third of all geography teachers of senior high schools in Taiwan. The GIS national competition that started in 2005 also drew the attention of geography teachers and students. It includes a GIS lesson plan contest for teachers and a GIS mapping/project contest for students. Both workshops and contests provide considerable quantities of GIS material for teachers.

In a second hardware and software initiative, since 2006 the MoE has invested in new resources. For example, each seed school received a GIS computer lab including 40 PCs and GIS software (Lab Kit Licenses of ArcGIS). Beside the seed schools, regular schools also can obtain desktop GIS software with other funding. By the end of 2009, more than a quarter of senior high schools in Taiwan had desktop GIS software such as ArcGIS.

Thirdly, GIS was added to the Taiwanese national curriculum in 1995. In the 1995 standard, GIS was introduced at Grade 12 in the applied geography course for students majoring in social science. The standard was revised in 2006 and 2010 for two main reasons. Firstly, all senior high school students have to learn the GIS framework and the potential applications of GIS in daily life in grade 10, but now teachers are encouraged to offer 1 or 2 hours for students to use software such as ArcGIS, Google Earth, or other web-based GIS. The second major revision introduced more intensive GIS to the applied geography course at Grade 12. Students should be able to understand how GIS is applied for national land planning, disease monitoring, flood forecasting, and debris flow monitoring. These developing standards emphasize not just learning about GIS but also learning with GIS.

## **3. RESEARCH METHODS**

A questionnaire survey identified the implementation of GIS education in Taiwanese senior high schools in late 2009. Our research project designed a survey and carried out national sampling.

### **3.1. Design of the Survey Instrument**

Several national surveys of GIS education have been done. Six such surveys were selected and their design templates were explored (United States, New Zealand, Singapore, Hong Kong, Finland and Japan (Kerski, 2001; Olsen, 2002; Yap, et al., 2008; Lam, et al., 2009; Minori, 2009). The questionnaire we developed for Taiwan had six areas of interest; (i) basic data about geography teachers, (ii) the GIS literacy of geography teachers, (iii) the preference of GIS software, (iv) opinions about the national geography standard reform, (v) constraints to implementing GIS teaching and (vi) the pedagogy of GIS teaching. Five experts, including three seed teachers and two University GIS lecturers were invited to review the questionnaire and a pilot test with 36 participants was run in order to establish the validity and reliability of the design.

### **3.2 Sampling Design and the Return of Questionnaire**

The target population of the research was all geography teachers in Taiwanese senior high schools. According to statistical data from the Central Region Office of MOE, there are 1507 senior high school geography teachers in Taiwan. Among them, there are 155 teachers in GIS seed schools and 1352 in regular schools. In order to sample representatively, this survey has a hybrid design. The seed teachers and regular teachers were stratified into two groups. For seed schools, questionnaires were sent to lead teachers administering the seed schools project. Thirty five questionnaires were sent to those schools. Regular schools were sub-stratified into five groups by geographical region. Systematic sampling was conducted as follows; all the schools in each regional group were listed by size of student numbers to determine how many questionnaires should be sent to each school. Beside the pilot test schools, all the schools were sent at least one questionnaire and the number questionnaires for each school ranged from one to five. Between December 2009 and January 2010, 382 of 911 questionnaires were returned, yielding a 42% response rate. Among the 382 surveys, 20 were discarded because they were incomplete. In total, 362 surveys were analyzed.

## **4. FINDINGS**

In this discussion, the general situation of GIS education in high school (including the GIS literacy of teachers, software preference, pedagogy for GIS unit and barriers to prevent the implementation) are described first. The differences between seed teachers and regular teachers are revealed.

### **4.1. The General Situation of GIS Education in Taiwanese Senior High Schools**

#### **4.1.1. The GIS Literacy of Teachers**

Taiwanese geography teachers learn about GIS from multiple sources. The survey results showed that although teachers acquire their GIS specialty by attending university or postgraduate courses, the workshop is the main source of their GIS training. Most of the teachers (84%) agree that workshops were the most important experience in supporting their GIS literacy. The fact endorses the promotional policy of Taiwanese MoE.

In GIS awareness, almost all the teachers (99%) feel very confident about teaching about GIS and 96% of Taiwanese geography teachers know the characteristics of raster formats and vector formats. However, being familiar with GIS necessarily does not mean that the teachers are able to use any kind of GIS. Only 48% teachers believe that they can teach students how to use GIS software but only 34% teachers have confidence about their GIS ability. In general, Taiwanese senior high school geography teachers have a very high level of GIS awareness, which means they know how to teach about GIS. However, due to the low confidence on GIS software use, teachers' GIS skill and attitude still need to improve in order to help them to teach with GIS.

#### **4.1.2. GIS Software Preference**

In this study, we expected that teachers would have different views and teaching software preferences. For teachers, Google Earth (84%) and Google Map (52%) are the most popular software because they are free and easy to use. ArcGIS (31%) is the third choice. For students, Google Earth (89%) is still the first option, and ArcGIS (52%) came next. That is because in workshops ArcGIS is the main software package teachers used and teachers have more familiarity with and use these resources and software. In considering software choice, 82% of teachers believe that the Human Computer Interface (HCI) is the most important factor; this is why the teachers' first choice is Google Earth. However, 69% teachers also claim the Chinese medium for the software is another important issue. It can help students to learn GIS more easily.

### 4.1.3. Pedagogy for GIS Unit

Many researchers argue that GIS education can only be implemented successfully with non-traditional instruction (Kerski, 2000; Bednarz, 2001). However, Asian research finds that the non-traditional instruction, such as problem-based learning and cooperative learning are very hard to implement in a credential context (Yap et. al, 2008; Lam et. al, 2009; Minori, 2009). Like other Asian countries, Taiwan places a strong emphasis on assessment. In this survey, it is no surprise to find that 93% of the teachers choose didactic and catechetical instruction as the first option when they teach about GIS. When preparing GIS lessons, although many resources could be used, the publishers' CD is the first choice. In general, the CD only contains animations and slides for teachers. Teachers can just insert the CD into their computers and teach without using any GIS software.

### 4.1.4. Barriers to GIS Implementation

In this section of the survey, teachers were asked to indicate on a Likert scale ( 1=strongly disagree; 5=strongly agree) the extent to which barriers have discouraged them from implementing GIS education. The average score for each question is presented in Figure 1. Obviously, the two major barriers to GIS implementation are limited class hours (4.4) and costly software (4.2). Although there are many free GIS packages, teachers still believe they need to purchase software with spatial analysis modules. With respect to limited class hours, the national standard suggests it should take 5 hours for a GIS unit. However, 80% teachers still use less than 4 hours to teach GIS. This is because the teachers take more time for units such as Climatology and Geomorphology. This allows teachers to reschedule their teaching plans and reduce the lecture hours for GIS.

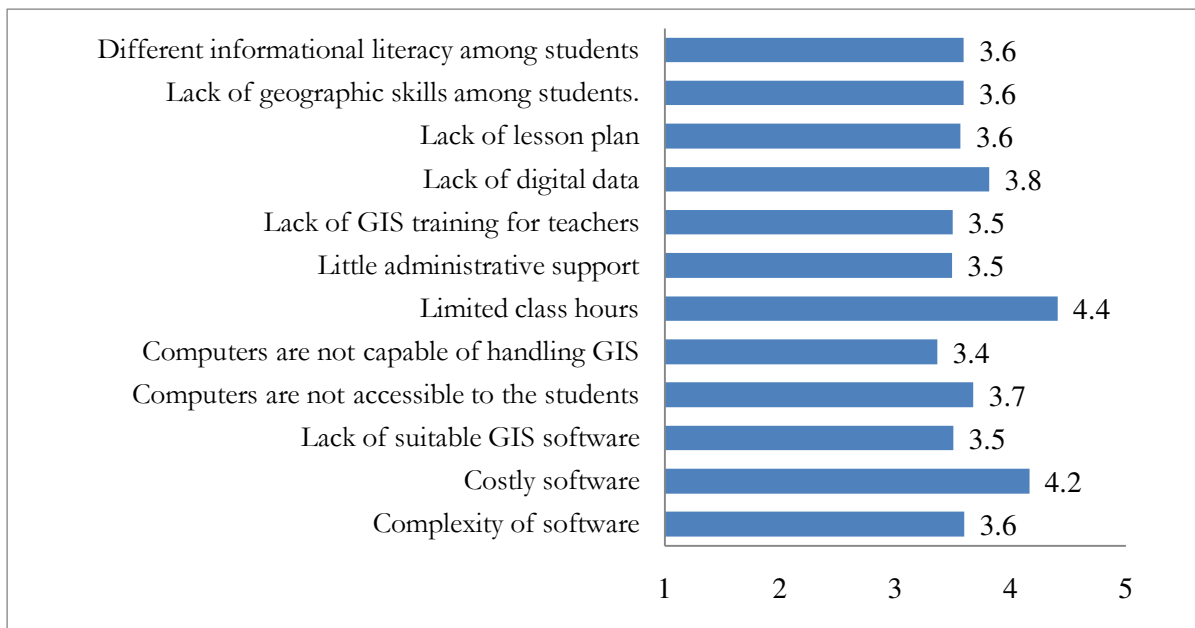


Figure 1. Perceived Barriers to GIS Implementation

### 4.2. The Differences between the Seed Teachers and Regular Teachers

As the pioneers of high school GIS education, the seed teachers have had more opportunities to participate in workshops and more resources to purchase hardware and software. The analysis explored whether seed teachers have higher GIS literacy than regular teachers and fewer barriers to implementing GIS education.

### 4.2.1. Differences in GIS Literacy

In GIS literacy, teachers were asked to indicate on a Likert scale of 1–4 ( 1=strongly agree; 4=strongly disagree ) the extent of their GIS awareness, skill and attitudes. Wilcoxon rank-sum tests were run to determine the difference between seed teachers and regular teachers. The null hypothesis is that the two groups are equivalent. The alternative hypothesis is that the seed teachers have higher GIS literacy than regular teachers do.

With regard to GIS awareness (see Table 1), there is no significant difference between seed teachers and regular teachers. However, in skills (see Table 2) the situation is very different. The seed teachers' GIS skills are significantly higher than regular teachers, especially on teaching students how to use GIS and assisting students to conduct GIS projects. Finally, in attitude (see Table 3), although both seed teachers and regular teachers believe that GIS is essential for teaching geography, the seed teachers are more active in learning with and teaching about GIS. In addition, the seed teachers have more confidence in helping students conduct GIS projects.

**Table 1:** Differences between the Seed Teachers and Regular Teachers in GIS Awareness

	Variables	General Schools n=335 Mean	Seed Schools n=27 Mean	Wilcoxon rank-sum test P Value
GIS Awareness	I can teach about GIS	1.7	1.5	.126
	I can recognize the difference between geographical data and non-geographical data	1.7	1.6	.321
	I know the characteristics of grid format data and vector format	1.6	1.5	.240
	I know what GIS could be applied	1.7	1.7	.470
	I know which courses could be taught with GIS	1.9	2.0	.317
	I know where to download GIS data	2.2	2.0	.091



**Table 2.** Differences between the Seed Teachers and Regular Teachers in GIS Skill

	Variables	General Schools n=335 Mean	Seed Schools n=27 Mean	Wilcoxon rank-sum test P Value
GIS Skill	I can use GIS to store, manage and analyze data	2.2	2.0	.042*
	I know where to download GIS lessons	2.0	2.0	.202
	I can edit GIS lesson by myself	2.5	2.1	.002*
	I can teach students how to manipulate GIS software	2.5	2.0	.000*
	I am able to evaluate students' learning result on GIS	2.5	2.1	.001*
	I can assist students to conduct GIS projects	2.6	2.2	.000*
	I can teach with GIS	2.5	2.2	.018*

**Table 3.** Differences between the Seed Teachers and Regular Teachers in GIS Attitude

	Variables	General Schools n=335 Mean	Seed Schools n=27 Mean	Wilcoxon rank-sum test P Value
GIS Attitude	I think GIS is essential for teaching geography	2.0	2.1	.391
	I think it is easy to manipulate GIS software	2.7	2.4	.021*
	I am confident of my GIS ability	2.8	2.3	.002*
	I am interested in learning GIS	2.2	1.9	.025*
	I am anxious about learning GIS	2.6	2.8	.037*
	I am confident about teaching students to manipulate GIS software	2.8	2.4	.008*
	I am confident on assisting students to conduct GIS projects	2.8	2.4	.002*
	I am interested in assisting students to conduct GIS projects	2.4	2.0	.001*
	I am anxious about assisting students to conduct GIS projects	2.5	2.8	.012*

#### **4.2.2. The Difference in Barriers to GIS Implementation**

In this section, a Likert scale of 1–5 (1=strongly disagree; 5=strongly agree) was used to indicate teachers' views of barriers to implementing GIS education. Wilcoxon rank-sum tests were run to determine the difference between seed teachers and regular teachers. The null hypothesis is that the two groups are equivalent. The alternative hypothesis is that the seed school teachers encounter fewer barriers to implementing GIS education than regular teachers. Only two variables are significantly different; the cost of software and limited class hours. This indicates that seed teachers have fewer barriers than regular teachers in implementing GIS education.

### **5. DISCUSSION**

#### **5.1. Fragmentary GIS Literacy of Teachers and Students**

In a centralized education system, Taiwanese geography teachers are required to teach GIS in regular class sessions. However, for practical reasons, teachers do not follow the national curriculum standard completely. Teachers recognize it is important to teach GIS. They also acknowledge that students struggle to learn GIS when taught with traditional pedagogy. Regardless of whether the teacher is a seed teacher or not, the overcrowding of the curriculum and costly software oblige teachers to use didactic and catechetical instruction without extension when they teach GIS in regular class sessions. Most Taiwanese senior high school students know what GIS is but do not know how to use GIS. Fortunately, in addition to regular class session, students have the chance to learn how to use GIS by participating in national competitions like the Geography Olympiads and the national GIS competition. In this context, the high quality work of some students indicates they clearly know how to use GIS. But only some students reach this level; most Taiwanese students still need the chance to learn how to really use GIS.

#### **5.2. What Kind of GIS Software Is Suitable for Taiwanese GIS Education?**

Most schools are well equipped with computers in Taiwan, so dissatisfaction with school computer facilities is no barrier to implementing GIS teaching in Taiwan. The survey also shows that teachers appreciate the spatial analysis function of commercial GIS software in achieving the national curriculum standard. It is clear that seed teachers have more confidence in their GIS skills and more positive attitudes about teaching students how to use GIS. However, the steep learning curve with commercial GIS programs and the expensive software suggests that a major commitment of time and budget will be required if Taiwan chooses to continue the current promotion strategy.

Baker (2005) and Kerski (2007) argue that WebGIS has cost advantages and is easier to use than desktop GIS in education. With the rapid development of the Internet, WebGIS is expanding its functionality and usage. WebGIS sites can be designed as mapping sites with spatial analysis tools. For example, Lai (2009) has used a Google Earth API to build a WebGIS for Taiwanese senior high school students. Evaluations show that the website enhances students' study motivation and students are willing to accept e-learning models of GIS. However, the website does not have the analytical power offered in a desktop GIS. Spatial analysis functions need to be added in order to achieve the specification of the National Curriculum Standard. For Taiwanese GIS education, developing a WebGIS with spatial analysis functions should be a priority in the near future.

### **6. CONCLUSION**

In this survey, we found that Taiwan has significantly improved high school GIS education in the last decade. By holding numerous workshops, teachers' GIS literacy has increased notably. However, we reveal that teachers' GIS literacy is variable. Most teachers have good awareness of GIS, but they have little confidence about their GIS skills and are unable to help students conduct GIS projects. Seed teachers have been significantly supported with both software and hardware; as a result, they clearly have

more confidence about their GIS skills and positive attitudes that help students carry out GIS projects. We believe, however, that it will be costly in terms of time and budget if Taiwan persists with the existing promotional strategy. WebGIS offers us an alternative, especially if the development of spatial analysis functions can be organized. WebGIS including spatial analysis functions is an obvious priority to suggest for Taiwanese senior high school students in GIS education.

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## TEACHING EUROPEAN CULTURE IN THE PAGES OF PORTUGUESE GEOGRAPHY TEXTBOOKS

Cristiana MARTINHA<sup>1</sup>

### ABSTRACT

Our paper informs the Geographic Education community about how current textbooks on the Geography of Portugal (after the curriculum reform of 2001) present questions of "European Culture" to students in Basic and Secondary Education. We begin with a theoretical introduction to the issues of what constitutes "European Culture" and assess if this is factual and a matter for education, especially for the discipline of Geography. This theoretical discussion links notions derived from reflections on the "Idea of Europe", "European Citizenship" and the "Education of Europe", where it joins the importance that the discipline of Geography has in this context of education and training European Citizens. We will present our analysis based on a set of categories used to analyze the content of textbooks. The categories were used to construct that a database. We present the main ideas associated with European Culture in these textbooks and the different "European cultures" that they select. In the discussion we present and reflect on the question on whether there is a "European Culture" common to all countries of Europe. We emphasize that in order to understand the European Culture, Geography textbooks (that guide what teachers teach in their classrooms) are used with middle school students, and to call the attention of all that Geographical Education is vital to the teaching of this "Culture". The future of Europe depends on this education.

**Keywords:** European Culture; Geography Textbooks; European Citizenship

### 1. INTRODUCTION

This paper discusses some of conclusions reached in a Masters research project (Martinha, 2008). The work explores and categorizes the way the issue of Europe was taught in Portuguese Geography textbooks between 1980 and contemporary times. The methodology used a content analysis of ten textbooks, representative of each curriculum reform period and course of study. Features noted included the use of the text and its editorial diversity. Eight categories of analysis were explored:

1. The problematic of the European limits and the dual vision of Europe-EU;
2. Integration/Constitution Process of the European Union;
3. European Organisations;
4. Advantages and Disadvantages of the Portuguese insertion in the European Union;
5. *Variable Geometry Europe*;
6. Problems, Dangers and Challenges of European integration;
7. Political Organization of Europe – Geopolitical position of Europe in the world context;
8. The exercise of European Citizenship – the European Values.

To carry out the analysis a database in *FileMaker Pro* was constructed as an important tool in the content analyse of textbooks.

### 2. THE TERRITORIES AND THE TEXTBOOKS

As noted by Xosé González Souto, “*There is no doubt that Geography teaching about different territories can cause phobias of some countries over others, resulting in conflicts between countries [...] in other institutions, it is to create a territorial identity, such as the Council of Europe and the European Union, which may focus on the design of a western European culture that "sees" the others with a certain superiority.*” (Souto González, 2002, 135, our translation).

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It is important to discuss this reflection and the related question posed by M. Manuela Tavares Ribeiro when she asks if “*Are not continents mythical constructions? Today, we know that it is not geography that determines, that defines, but a particular idea one has of geography, a "geopolitical imaginary."*” (Ribeiro, 2003, 80, our translation).

Because of that, Francisco Rodríguez Lestegás asks: “*How can we propose a representation of the European space from an image so confusing? [...] How can we teach something that exists more as an ideological and political project and as a problem, than as reality?*” (Rodríguez Lestegás, 2006, 852, our translation).

So, we can say that Geography is very important for the creation of European Citizens. It is possible, if we work to develop a European Citizenship model, to build a good concept of Europe and strong teaching programs about Europe for our pupils. In the textbooks that are analysed in this paper, we seek to discover how the European Culture is taught. This is the object of study of this presentation.

### 3. SOME IMAGES AND REFLECTIONS ABOUT THE CONTENT OF THE PORTUGUESE GEOGRAPHY TEXTBOOKS

If some of the textbooks analysed there is no exploration of disparities between European regions in general. Secondary Education textbooks show it, articulating this reality with the existence of structural funds. Some of the texts aim to show that there is a hierarchy in the development of European Regions (Figure 1).

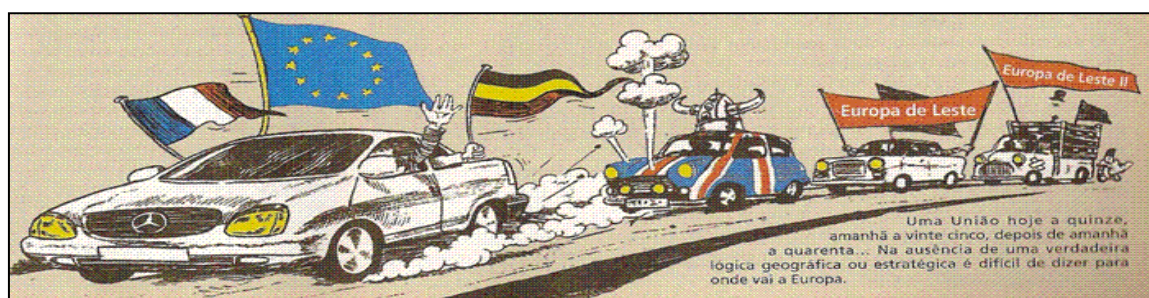


Figure 1. Illustration of the level of development of the Regions of Europe, in a textbook of 12<sup>th</sup> grade

The vision of Europe given to students in secondary schools varies according to whether the programs feature scientific-humanistic courses or technological ones. In the last type, this aspect is more intense. We highlight the innovativeness of some textbooks for encouraging students to critically reflect on the future of Europe, and exploring problems, potential and challenges with innovative design. Such texts are configured as tools of reflection, questioning and promotion of active citizenship by students. Some of the problems/dangers/challenges addressed are the continuing enlargement of the EU or security issues, migration and aging in Europe.

About the geopolitical future of Europe, the analyzed textbooks questioned mainly on the political future of the EU, more or less federalist (Figure 2).



Figure 2. Illustration untitled "United Europe?" in a textbook of 12<sup>th</sup> grade

With the 2001 reorganization of the curriculum in Portugal, the teaching of Citizenship and Symbols of the EU gained ground in Geography at school, especially in 3<sup>rd</sup> cycle of basic schooling. The symbols involved are the flag, European Day, the national anthem and the Euro (Figure 3). What we saw was an evolution of the teaching of European integration and structural funding towards an effective European Citizenship education, by Geography at the beginning of the 21<sup>st</sup> Century.

### Os símbolos da União Europeia

 A **bandeira** foi hasteada pela primeira vez a 29 de Maio de 1986, em Bruxelas. Representa a união entre os povos da Europa através de um fundo azul-celeste e as 12 estrelas douradas de cinco pontas dispostas em círculo.

 O **dia da Europa** comemora-se a 9 de Maio.

 O **hino** foi adoptado em 1972 e utilizado pela UE desde 1986. É o prelúdio ao Hino da Alegria, quarto andamento da 9.ª sinfonia de Beethoven.

 O **Euro**, cujo símbolo é o épsilon grego €, é a moeda europeia. Primeira letra da palavra Europa, lembra o berço comum das nossas culturas. Os dois traços paralelos simbolizam a estabilidade desejada da nova moeda.

Adaptado de Guia Expresso da União Europeia

**Figure 3.** The symbols of the EU, EU, in a 7<sup>th</sup> grade textbook.

#### 4. THE EVOLUTION OF CONTENT ABOUT EUROPEAN CULTURE IN THE ANALYSED PORTUGUESE GEOGRAPHY TEXTBOOKS

The level of treatment of different topics in the analyzed textbooks is the following (Table 1):

**Table 1.** Synoptic table of treatment of the various topics discussed in textbooks

	The problematic of the European limits and the dual vision of Europe-EU	Integration/ Constitution/ Process of the European Union	European Organisms	Advantages and Disadvantages of the Portuguese insertion in the European Union	Variable Geometry Europe	Problems, Dangers and Challenges of European integration	Political Organization of Europe – Geopolitical position of Europe in the world context	The exercise of European Citizenship – the European Values
M1								
M2								
M3								
M4								
M5								
M6								
M7								
M8								
M9								
M10								

Legend:	
	Very Good
	Good
	Sufficient
	Insufficient
M1 M2	} 2.º Cycle of Compulsory Education
M3 M4 M5	
M6 M7	} Secondary Education
M8 M9 M10	

The construction of this synoptic table was based on two different criteria: firstly, the comparison of the contents of the textbooks according to various analysis parameters; secondly our personal opinion on the degree of depth that would be required for the skills to be acquired by the pupils and the necessary knowledge about Europe for pupils to act as citizens.

By analyzing this table we can conclude that the issues more intensively treated by textbooks were "The Process of Integration/constitution of the European Union" (with 5 textbooks evaluated with "Very Good"), "The Advantages and Disadvantages of insertion of Portugal in the European Union" (with 4 textbooks evaluated with "Very Good") and "The exercise of European Citizenship – the European Values" (also with 4 textbooks evaluated with "Very Good"). However, we regret that issues such as "*Europe of variable geometry*", "Problems, Dangers and Challenges of European Integration" and "The Political Organization of Europe – Geopolitical position of Europe in the world context" are insufficiently treated in many of the textbooks reviewed. The themes less discussed were: "European Organisations" and "*Europe of variable geometry*".

However, a closer examination can be done by reordering the textbooks in chronological order (editing). Thus we have (Tables 2 and 3):

**Table 2.** Synoptic table of the treatment of the various topics discussed in analyzed textbooks (in chronological order of editing).

	The problematic of the European limits and the dual vision of Europe-EU	Integration/ Constitution Process of the European Union	European Organisms	Advantages and Disadvantages of the Portuguese insertion in the European Union	Variable Geometry Europe	Problems, Dangers and Challenges of European integration	Political Organization of Europe – Geopolitical position of Europe in the world context	The exercise of European Citizenship – the European Values
M1								
M3								
M2								
M4								
M5								
M7								
M8								
M9								
M10								
M6								

Legend:		M1	} Decade of 1980
	Very Good	M3	
	Good	M2	
	Sufficient	M4	} Decade of 1990
	Insufficient	M5	
		M7	
		M8	} Between 2003 and 2006
		M9	
		M10	
		M6	

**Table 3.** Synoptic table of the treatment of the various topics discussed in analyzed textbooks - chronological evolution.

	The problematic of the European limits and the dual vision of Europe-EU	Integration/ Constitution Process of the European Union	European Organisms	Advantages and Disadvantages of the Portuguese insertion in the European Union	Variable Geometry Europe	Problems, Dangers and Challenges of European integration	Political Organization of Europe – Geopolitical position of Europe in the world context	The exercise of European Citizenship – the European Values
M1								
M3								
M2								
M4								
M5								
M7								
M8								
M9								
M10								
M6								

Legend:		M1	} Decade of 1980
	Very Good	M3	
	Good	M2	
	Sufficient	M4	} Decade of 1990
	Insufficient	M5	
		M7	
		M8	} Between 2003 and 2006
		M9	
		M10	
		M6	

We note that in the 1980s preference was given to knowledge of "European Organisations" and "Integration/Constitution Process of the European Union ". In the 1990s the focus was on teaching of the "Integration/Constitution Process of the European Union", the "Advantages and Disadvantages of insertion of Portugal in the European Union" and "The Political Organization of Europe – Geopolitical position of Europe in the world context". In the early 21<sup>st</sup> Century continuing importance is attached to the teaching of the "Integration/Constitution Process of the European Union" and "Advantages and Disadvantages of insertion of Portugal in the European Union", but the teaching of the "The exercise of European Citizenship – the European Values", is only rarely covered in the textbooks of the 1990s.

### 5. CONCLUSIONS

After completing this research, there are some important issues to reflect about:

1. In Portugal, the teaching of the European Culture gained weight especially after 2001. What is happening now in others European countries?



2. The dominant view is that we have several “Europes” within Europe. Is this the view in other countries?
3. There is also the idea that Europe is not united, and this raises the question if it will ever be?
4. There is a very big concern in teaching the symbols of the EU.

These points make us think about a very important question; what is the future of the teaching about Europe in Geography?

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# **THE POSITION OF THE GEOGRAPHY IN THE ELEMENTARY CURRICULUM FROM ONE DISCIPLINE TO THE INTERDISCIPLINARY APPROACH: REFORM MOVEMENTS FROM 1985 TO PRESENT**

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## **ABSTRACT**

In Turkey, various reforms have been conducted at certain times by considering the needs of the society in elementary and secondary curriculums from the Republic period to present. While examining the elementary curriculum, geography subjects usually take place in social studies courses. From 1926 to 1968, “Geography” is situated as a separate discipline in the elementary curriculum. From that date, Geography subjects are located in 4<sup>th</sup> and 5<sup>th</sup> grade as the name of “Social Studies”. Between 1973-1985 years, history, geography and civilization topics had been taught in a certain order within the “Social studies” course. In the curriculums implemented between 1985-1997 years, the course took place under the name of “National Geography” as a separate discipline in 6<sup>th</sup> and 7<sup>th</sup> grade. In the 1998 curriculum, Geography was again combined mainly with history and civilizations subjects called as “Social Studies”. Later, this curriculum has been formed to the multiple disciplinary structure including archeology, economy, sociology etc. by revising in 2004 and still utilized in today. Thus, the geography subjects in the curriculum have decreased significantly. This study is aimed to analyze the changes for the Geography field in the elementary curriculum (6<sup>th</sup>-8<sup>th</sup> grades) during the period of 1985 to present.

**Keywords:** Elementary Education, Social Studies, Elementary Geography, Elementary Curriculum.

## **1. INTRODUCTION**

It is seen that studies in education should be systemized in order that communities and individuals that form the community could achieve the goals that are set. This can be possible only by having a programme that provides education be systematic and controlled. (Turan and Akdağ, 2009).

Although the objectives and the content of each syllabus that arranged for educational institutions is different, the common expectation is to prepare students for the life. In this respect, the knowledge, skills, values and attitudes that each academic programme aims to achieve is different. According to Graves (1997) teachers develop students’ spatial skills, provide them with analyzing spatial characteristics and extent of economical and social events and of problems and inform them about the nature of environmental issues and form an environmental morality in their minds by teaching geography (Cited, Öztürk, 2007). Therefore, it is very important for students’ and our community’s future that students’ success in geography lessons in primary and secondary school is sufficient. Each community needs well-educated individuals in terms of geography. By means of geography, students understand different economies, cultures, places, people in the world and their connection and relation with them. This is vital knowledge for the contemporary community and understanding other people’s cultures who share the world depends on people’s world knowledge. (Kızılçaoğlu, Taş, 2007).

It is seen that the content of geography lesson that is arranged as mono discipline in Turkey, is extensive. It is seen that geography topics decrease in number as transitioning from mono disciplinary programmes to multidisciplinary and cross disciplinary programmes.

When we examine primary school academic programmes we see that in the programmes of 1926, 1930, 1932, 1936 and 1948 geography topics were taught as a different lesson depending on the view of mono disciplinary concept. In 1962 primary school programmes it is seen that history, geography and civics lessons are unified under the title of “Community and Country Research” (Safran, 2008).

In 1968 the name of this lesson was changed as social studies. In 1968-69 social studies became valid officially in all primary schools and in 1970-71 social studies became valid in all secondary schools. (Safran, 2008). Therefore, geography was not a separate lesson anymore and geography topics was integrated in social studies lesson like history and civics.

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In 1985 geography started to be studied as a separate subject like history and civics under the title of “National Geography”. This was changed in 1997-98 academic year and geography topics started to be studied in 4<sup>th</sup>, 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> grades in the scope of the social studies.

Primary school social studies academic programme which was accepted with 62<sup>nd</sup> decision of the Head of Board of Education and Discipline and which was published in The Notification Journal in 2<sup>nd</sup> April 1998 by National Education Ministry of Turkey was abolished as a result of programme studies on social studies. Primary school social studies (4<sup>th</sup> and 5<sup>th</sup> grades) academic programme was renewed with the decision (no 118) of The Head of Board of Education and Discipline in 12.07.2004 and then Primary School Social Studies (6<sup>th</sup> and 7<sup>th</sup> grades) academic programme was renewed in 30.06.2005 with 1888 decisions and it was put into practice. Since then geography topics started to be taught in social studies classes.

## 2. AIM

Training people that have geography literacy skills is closely related to the geography education, especially given at primary school. Therefore, the quality and the quantity of the courses that belong to the geography field are important in the primary school curriculum.

So, in this study the position of the geography in 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> grade curriculum in the last 25 years (from 1985 to present) has been considered at length.

For this purpose, the reforms that were carried out in primary school curriculums in the years 1985, 1998 and 2005 have been examined in terms of geography field.

## 3. METHOD

Document analysis method has been used in the research. For this purpose, 6<sup>th</sup> and 7<sup>th</sup> grade curriculums that were put into practice in the years 1985, 1988 and 2005 have been examined. It has been seen that there are no geography classes in 8<sup>th</sup> grade. Changes in the curriculums have been introduced comparatively in terms of learning approach, scope, content and teaching period.

## 4. FINDINGS

In this part, the data, obtained from the research, will be considered.

**Table1.** 6<sup>th</sup> and 7<sup>th</sup> grade curriculums carried out in the years 1985, 1998 and 2005

Curriculum name	Applied (Validity) Year	Elementary Grade	Subject Area	Weekly Hours	Learning Approach
National Geography	1985-1997	6th-7th	Geography	2	Behaviorist
Social Studies	1998-2004	6th-7th	Geography History Citizenship	3	Behaviorist
Social Studies	2005- continues	6th-7th	Geography History Citizenship Economics et all.	3	Constructivist

To sum up briefly, as it is seen in Table 1, three different curriculums were applied in 6<sup>th</sup> and 7<sup>th</sup> grade in the last 25 years. First one of them is the “national geography” program that was valid between the years 1985-1997. In respect of this program, 6<sup>th</sup> and 7<sup>th</sup> grade students have two teaching periods a week for geography. Then “social studies” program was carried out between the years 1998-2004. Subject matters of geography took place in this program. Finally, interdisciplinary “social sciences” program that has been applied since 2005 was developed. Now, detail information about these programs will be given.

#### **4.1. 1985 National Geography Curriculum**

This program was applied in 6<sup>th</sup> and 7<sup>th</sup> grades as two teaching periods a week between the years 1985-1997 with the decision of Ministry of National Education date of 26.04.1985 number 64. Behaviorist learning approach was adopted in this program.

The general aims of the program; are to make students comprehend the geopolitical importance of Turkey, to establish love of country and nation, to teach general geographical characteristics of Turkey and of the areas where Turks live, to inform students about Turkey's main agricultural, industrial and commercial relations.

Scope of the program: the program was organized as 3 chapters and 7 units in 6<sup>th</sup> grade. In 7<sup>th</sup> grade, it was designed as 3 chapters and 10 units. Subject headings were determined to be:

#### **6<sup>th</sup> Grade Social Studies Curriculum**

##### CHAPTER 1: Geography and Our World

Unit 1: What is geography? (Its definition, subject etc.)

Unit 2: Map Information (Direction, sketch, plan, scale and its types)

##### CHAPTER 2: Our World and Turks above Ground

Unit 1: Continents and Oceans

Unit 2: Asia

Unit 3: Europe Continent

##### CHAPTER 3: Turkey

Unit 1: Overview of Turkey

Unit 2: Conditions That Affect the Economic Geography of Turkey

#### **7<sup>th</sup> Grade Social Studies Curriculum**

##### CHAPTER 1: Turkey's Geographical Regions

Unit 1: Introduction to Geographical Regions

1. Turkey's position and importance in the world

2. Turkey' geographical regions

3. What do region, segment and basin mean?

Unit 2: Black Sea Region

Unit 3: Marmara Region

Unit 4: Aegean Region

Unit 5: Mediterranean Region

Unit 6: Southeast Anatolia Region

Unit 7: Eastern Anatolia Region

Unit 8: Central Anatolia Region

##### CHAPTER 2: The Economic Geography of Turkey

Unit 1: Overview of Turkey's Economic Geography

1. Mines

2. Industry

3. Agriculture and Livestock

4. Commerce

5. Transportation

6. Tourism

##### CHAPTER 3: The Strategic Position of Turkey

Unit 1: The Geopolitical Importance of Turkey

1. Geopolitical Position and Importance of Turkey

2. Internal Threat

3. External Threat

4. Love of Country

#### 4.2. 1998 Social Studies Curriculum

This program was applied in 6<sup>th</sup> and 7<sup>th</sup> grades as three teaching periods a week between the years 1998-2004 with the decision of Ministry of National Education. In this program the subject matters of geography were dealt with a multidisciplinary approach under the name of Social Studies. Behaviorist learning approach was adopted in this program.

**Scope of the program:** The program was organized as 6 units in 6<sup>th</sup> grade and only two of these units are related to geography. In 7<sup>th</sup> grade, it was designed as 7 chapters and only two of these units contain geography topics.

**The general aims of the program related to geography field:** To make students analyze geographic events in a cause and effect relation, to make them comprehend the importance of using Turkey's natural resources consciously and the importance of Turkey's geopolitical position and its results, to raise environmental awareness, to inform students about Turkey's relations with countries far and close in distance.

Table 2 shows the distribution of geography topics in the program:

**Table 2.** The Distribution of Units In 6<sup>th</sup> Grade

UNITS	Number of Aims	Teaching period	Proportion(%)
1. Democratic life	23	18	17
2. Geography and our world	18	18	17
3. The history of Turkey	14	18	17
4. Mongols and other Turkish nations	6	12	11
5. The Turkey	32	21	19
6. The foundation of Ottoman Empire	14	21	19
Total	107	108	100

According to table 2 there are 2 units related to geography in 6<sup>th</sup> grade social studies curriculum. These units are "geography and our world" and "the Turkey". The total number of teaching periods for these two units is 39.

**Table 3.** The Distribution of 7<sup>th</sup> Grade Units

UNITS	Number of Aims	Teaching periods	Proportion
1. The geographical regions of Turkey	25	24	22
2. The conquest of Istanbul and its sequel	11	18	18
3. Innovations in Europea	5	9	8
4. Ottoman empire at 19th and 20th centuries	8	12	11
5. Ottoman empire at 17th and 18th centuries	10	12	11
6. Ottoman culture and civilization	4	9	8
7. The neighbours of our country and Turkish world	23	24	22
Total	86	108	100

According to table 3 there are 2 units related to geography in 7<sup>th</sup> grade social studies curriculum. These units are "the neighbors of our country and Turkish world". The total number of teaching periods for these two units is 48. This program doesn't deal with topics related to map and scale which exist in the 1985 program. Instead of these topics such as parallel, meridian, the daily and yearly movements of the world were added to this program. In the program topics related to geography have been determined to be as it is shown below.

## 6<sup>th</sup> Grade Social Studies Curriculum

### Unit 1: Geography and our world

- a) Geography (Its subject matter and the necessity of learning geography)
- b) Our world
  1. Getting known our world (sun system, parallels and meridians, equator etc.)
  2. The movements of the world and its consequences (daily and yearly)
  3. Continents
  4. Oceans
  5. Geographical position (latitude, longitude, parallel, meridians, equator etc.)
- c) Some important events that threaten mankind (unemployment, wars, contagious diseases etc.)
- d) Some important events that have taken place at 20<sup>th</sup> century. (nuclear energy, communication technologies, discovery of space, tissue and organ transplantation etc.)

### Unit 5: The Turkey

- a) Population and settlement in our country
  1. Population in our country (census, distribution of the population, population growth, migration)
  2. Settlement in our country (rural and urban settlement)
- b) Economic life in our country (agriculture and livestock, industry, transportation, commerce, tourism)
- c) Education, art and sport in our country

## 7<sup>th</sup> grade Social Studies Curriculum

### Unit 1: the geographical regions of Turkey

- a) Geographical region and segment
- b) The geographical regions of Turkey (black sea, Marmara, Mediterranean, Aegean etc.)
- c) The strategic position of Turkey (geopolitical importance, internal and external threats, love of country)

### Unit 7: the neighbors of our country and Turkish world

- a) the neighbors of our country (Bulgaria, Greece, Syria, Iraq, Iran, Armenia, Georgia, Azerbaijani, Turkish Republic of Northern Cyprus)
- b) Turkish world
  1. Independent Turkish republics (Kazakhstan, Turkmenistan, Uzbekistan, Kyrgyzstan)
  2. Asian countries where Turks live (Afghanistan, Tajikistan, Eastern Turkistan,
  3. European countries where Turks live (Romania)
  4. Our citizens living at Turkey
- c) National and international organizations (red crescent, social service, protection of children, foundation of public education, BM, NATO, WHO, UNESCO, OECD)

### 4.3. 2005 Social Studies Program

Scientific and technological developments in the world in 2005 gave way to the need of developing a new program. Thus, behaviorist approach was left and 2005 primary school social studies curriculum based on cognitive learning approach in which student-centered, interactive learning techniques gain



importance. In this program, subject matters of geography is dealt with in an interdisciplinary approach.

**Scope of the program;** The program was organized as 7 units in 6<sup>th</sup> grade and in three of these units geographical topics are the focus. Different from other programs, in this program titles of the subject matters haven't been determined. Instead, concepts related to each unit and its attainments have been mentioned. Thus, the program gained a more flexible nature.

**The general aims of the program related to geography field;** To provide learners with explaining the interaction between humans and natural environment by knowing the geographical characteristics of the world and the environment where they live, to make learner arrange and use information (map, graph, table etc.), to make them sensitive to global problems. The distribution of geography topics in the program is shown in table 2.

**Table 4.** 6<sup>th</sup> Grade Social Studies Units

Field of learning	Unit name	Number of attainments	Teaching period	Proportion (%)
Individual and society	I learn social studies	6	12	11
Humans, places and environments	Life on earth	7	15	14
Culture and the heritage	Turks at Silk Road	9	24	23
Production, distribution and consumption	Sources of our country	6	18	17
Global connections	Our country and the world	5	12	11
Power, management and society	Adventure of democracy	5	15	14
Science, technology and society	Electronic century	5	12	10

According to table 4; in 6<sup>th</sup> grade social studies curriculum there are 3 units where attainments related to geography take place. These units are "life on earth", "sources of our country" and "our country and the world". Geographical concepts and advantages that will be given in these units are shown in table 6.

**Table 5.** Attainments, skills, values and concepts related to geography in the " life on earth " in the 6<sup>th</sup> grade social studies curriculum

Concepts	Attainments	Skill/Value
Map, scale, equator, condition, population, desert, environment, direction, ocean, continent, parallel, meridian, geographic position, climate	<ol style="list-style-type: none"> <li>1. Defines geographical positions of continents, oceans and our country using concepts related to the topic on maps with different scales.</li> <li>2. Deduces about characteristics of climate by thinking about life of human at different natural environment.</li> <li>3. Explains the role of Turkey's position and landforms over distribution of climate types in Turkey by benefiting from maps and visual materials.</li> <li>4. Deduces about elements that affect settlement since the first settlement through sample studies.</li> </ol>	<p>Reading map and using books of maps.</p> <p>Sensitivity to natural environment.</p>

**Table 6.** Attainments, Skills, Values And Concepts Related To Geography In The " Sources Of Our Country " In The 6<sup>th</sup> Grade Social Studies Curriculum

Concepts	Attainments	Skill/Value
Mines, soil water, forests, resources, commerce, transportation, tourism, region, agriculture, livestock	<ol style="list-style-type: none"> <li>1. Relates sources of our country with our economic activities and evaluates importance of these activities over the economy of the country..</li> <li>2. Design investment and marketing Project suggestions having regard to geographical characteristics of Turkey.</li> <li>3. Discusses the effect of consuming resources unconsciously over human life.</li> </ol>	<p>Initiativeness</p> <p>Responsibilities</p>

**Table 7.** Attainments, Skills, Values And Concepts Related To Geography In The “ Our Country And The World ” In The 6<sup>th</sup> Grade Social Studies Curriculum

Concepts	Attainments	Skill/Value
Population, distribution of population, importation, economic activity.	<ol style="list-style-type: none"> <li>1. Deduces about population in the world and the reason of distribution of economic activities by using materials and data.</li> <li>2. Evaluates our economic relations with other countries in terms of sources and needs.</li> <li>3. Evaluates our cultural, social, political and economical relations with Turkish republics, our neighbors and other countries in terms of Atatürk’s view of foreign policy.</li> <li>4. Realizes the importance of solidarity and cooperation with other countries in disasters and environmental problems.</li> </ol>	Research/ Benevolence

**Table 8.** 7<sup>th</sup> Grade Social Sciences Units

Field of learning	Unit name	Number of attainments	Teaching period	Proportion(%)
Individual and society	Communion and human relations	6	12	11
Humans, places and environment	Population in our country	5	12	11
Culture and heritage	Traveling to Turkish History	8	27	25
Production, distribution and	Economy and social life	6	18	17
Science technology and society	Science in time	5	12	11
Power, management and society	Living democracy	5	12	11
Global connections	Bridges between countries	4	15	14

According to table 8, in 7<sup>th</sup> grade social studies curriculum, there are 3 units in which attainment related to geography take place. These units are “Population in our country”, “Economy and social life” and “Bridges between countries”. Concepts and attainment that will be given in these units are shown in table 4.

**Table 9.** Advantages, skills, values and concepts related to geography in the “Economy and social life” in the 7<sup>th</sup> grade social studies curriculum

Concepts	Attainments	Skill/Value
Commerce Empathy Resources Transportation, Geographical discoveries	<ol style="list-style-type: none"> <li>1. Gives old and current examples to the importance of productions and commerce roads on development of nations</li> <li>2. Evaluates the effects of developments in production technology on social and economic life by giving examples.</li> </ol>	Historical empathy, honesty

**Table 10.** Advantages, skills, values and concepts related to geography in the “bridges between counties” in the 7<sup>th</sup> grade social studies curriculum

Concepts	Attainments	Skill/Value
Global warming, pollution, cultural heritage	<ol style="list-style-type: none"> <li>1. Relates global problems with aims of international organizations and civil society organizations</li> <li>2. Recognizes the responsibility of Mankind on keeping the production of thought, art, literature and natural things Alive as mutual heritage</li> </ol>	Recognizing stereotyped judgments, peace

## 5. CONCLUSION AND SUGGESTIONS

1. 2005 social studies program (7th and 8th grade) has provided very important developments in teaching-learning process. 1998 and beforehand programs consisted of content, unit, topic and sub-topic. Content, generally, consists of history and geography. 2005 social studies program consists of disciplines such as sociology, economy, psychology and law as well as history and geography.
2. There are geography topics at 8th grade. This is seen as an important deficiency.
3. National standards about when and which geographical information will be given to students have been determined. This can be seen in these three programs.
4. While geography was a single field, in the other programs (1998, 2005) it took place in social studies course. Therefore teaching periods and subject matters of geography were decreased.
5. The only mutual matter that both programs focus on is “the geographical position and strategic importance of Turkey.
6. In the programs in 1985 and 1998 there are topics related to climate and map knowledge was omitted from the program, instead of it, topics named “sun systems” and “movement of the world” were added. This topic is omitted from 2005 program and added to science and technology teaching program (7th grade). Most geographical concepts took place in 2005 program but the time needed for teaching couldn't be provided. Especially in 2005 program basic concepts (mountain, mountain range, valley, plain, plateau etc.) of physical systems don't take place in the program.

### 5.1. Suggestions

1. A different program that contains geography topics should be developed to be applied in 6th, 7th and 8th grade. Interdisciplinary relations should take place in this program.
2. Proficiencies in geography field should be determined for primary school.
3. Geographical questioning skills that take place in secondary education geography program should also take place in primary school program.
4. Attainments related to Geographical Information Systems that takes place in secondary school program should also take place in primary school.
5. Primary school geography program should be developed consistently in terms of structure and topic integrity in order to form a basis for secondary school program.

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## **GEOGRAPHY EDUCATION FOR INTERCULTURAL COMPETENCE**

Hartwig Haubrich<sup>1</sup>

The 2010 meeting of the IGU Commission on Geographical Education was conducted in Istanbul: then the European Capital of Culture. It was therefore appropriate to focus on the topic of Geography Education for Intercultural Competence using three adjectives often applied to geographical education: Intercultural, International and Integrative.

### **1. CURRENT INTERCULTURAL CHALLENGES**

I begin with five current examples of intercultural challenges:

1. A survey conducted by the German Government in 2010 revealed that one in five Turkish citizens in Germany cannot speak German or speak German very badly. Half of the Turkish population of Germany has little or no contact with Germans (Studie des Bundes, zit. In Welt am Sonntag 18.4.2010). This leads to the conclusion that language competence is not the only reason affecting communication.

2. In April 2010 Mrs Aygül Özkan became the first German citizen of Turkish extraction to become Minister for Integration in the Lower Saxonia Government. (BZ 20.4.2010). The question is: will she be able to bring new life into the integration of cultures in Germany?

3. In Milan, recently, a Latin-American killed a 19 year old Egyptian young person apparently without any motive. After the murder, Egyptian residents stormed from their area of the city into the Latin-American quarter and destroyed or burned everything within reach. The question to ask: is this an example of what Huntington called the “clash of civilisations” in a European city?

4. Again, recently, there have been regional elections in France and the government asked its citizens in all “departments” to discuss the issue of national identity. Mrs Gunduz, a lady with Turkish and French nationality, was quoted as saying: “I haven’t given up my original culture, I am now living in France and I am living a double culture in my everyday life”. Mrs Georgenthum, a Muslim who had married a non-Muslim French man, asked: “What can I do, so that I can be proud of being a French citizen”? Both these cases were cited with approval in a government report, but what was the result of the regional elections? Disappointingly for the cause of peaceful collaboration between the different cultures living in France, more than 10% of the citizens voted for the nationalistic and racist National Front.

5. Recently I met a former student of mine in Germany who is now geography teacher. He told me that he teaches a class of 22 students of whom 14 are not from traditional German cultures. Two of them are young Arab girls who wear burkas so the teacher cannot see their faces. The teacher doesn’t know how to respond to such cultural differences.

Such examples illustrate the complexity of our intercultural societies and demonstrate the necessity of education for intercultural competence.

### **2. DEFINITIONS AND CONCEPTS OF CULTURE**

Culture is of course a key concept if one is going to educate for intercultural competence. But culture is also a difficult concept because - contrary to the general meaning - cultures can be very difficult to differentiate from each other. Culture is more than their adherents’ cultural artefacts such as a dome or mosque or a cultural landscape. Culture represents a total social construction of reality. The question we must ask is: how have different human groups integrated themselves into their environment and how do they develop their lives? Religious beliefs, customs, understanding of time and space and norms are all cultural constructs which both link and differentiate different cultures.

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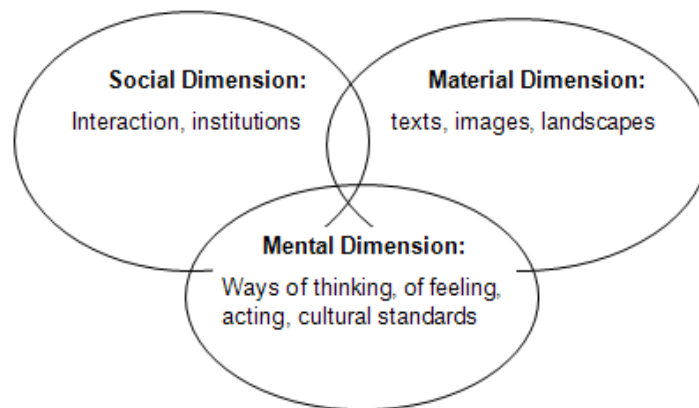
In the German Dictionary Brockhaus volume 10, p.733 (translated by the author) is culture defined as characteristic lifestyle of a population - including its basic philosophy and particularly its value system. Cultures are the result of habits or standards of behaviour and may thus lead to the differentiation of:

- Standards of communication as greetings, headshaking, welcome kisses;
- Standards of thinking as everyday knowledge, life-rules, sayings;
- Standards of feeling as compassion and shame; and
- Standards of behaviour as handshaking, criticizing, welcoming, questioning, listening.

### Dimensions of culture

Anthropologists differentiate three **dimensions** of culture as illustrated in Figure 1. Each culture may have a:

- Social dimension;
- Material dimension; and a
- Mental dimension.



**Figure 1:** Three dimensions of culture

The **social** dimension can be seen in social interactions and such institutions as social security, law and order and the importance attributed to family while the **material** dimension can be seen in buildings settlements and cultural landscapes. However, the **mental** dimension of culture is not observable. One cannot look into the heads of people. Cultural standards reflect the mental dimension of culture. However, it is only when they have an impact on the social life or environment of the community that they become observable.

### Multiculturalism

**Multiculturalism** describes the situation of a society whose groups belong to diverse cultures. Those who advocate multiculturalism desire the acknowledgment of cultural diversity by all members of the community as well as by state authorities. There is no desire by those who support multiculturalism for a dominant national culture, but neither do they desire a melting pot whereby all culturally differences are totally assimilated into a new mono-cultural norm.

The mixing of cultures is not a new phenomenon in Europe (or anywhere else in the world) and almost everywhere there have been processes of intercultural and transcultural exchanges. As illustrated in Figure 2, Intercultural exchange takes place, when the “home” culture comes into contact with a foreign culture and the impacts of the exchange are felt at the intersection on both sides. However, there is also the possibility of transcultural exchanges whereby the intersection becomes fluid and hard borders between the cultures are dissolved. For all of us, our cultural identity contains many so-called foreign elements and when we become conscious of the foreign elements within us, we

can also become conscious of the similarities between the cultures that surround us. A transcultural society is characterized by the mutual existence of many cultures, regardless of the origins of individuals.

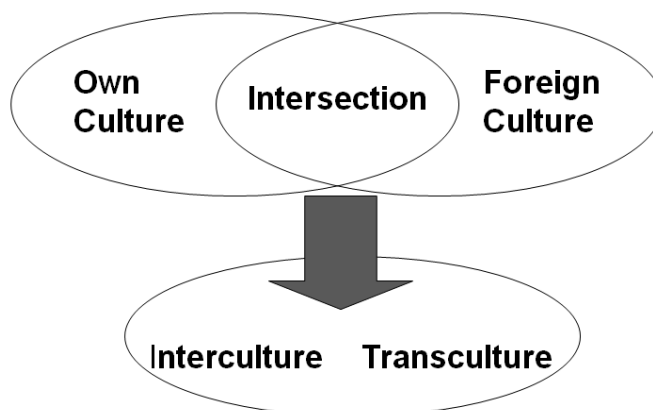


Figure 2: Interculture and Transculture

### **National Culture – Leading Culture – Cultural Identity**

Since the 18th Century the word “nation” has come to mean a political community which is characterized by some form of political independence, national awareness and a wish for unity (Brockhaus Band 13, S.213). This has led to the notion of National Culture (*Leitkultur* in German which literally translates to English as “leading culture”) whereby the majority culture takes precedence in cultural activities and development and minority cultures are expected to assimilate into the main stream. This is a concept which is widely accepted by individuals and nations although it is now coming under closer scrutiny. The term cultural identity is often associated with national culture but is perhaps more appropriate to individuals who may “own” a number of cultural identities, based on regional, national, continental or even global allegiances. However, while cultural identity is not always associated with geographic space, it is always associated with the sense of connectedness experienced by groups of people.

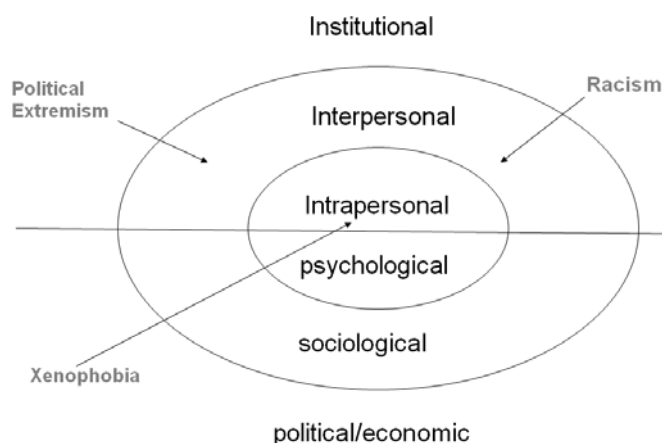
### **Cultural diversity and sustainable development**

The conventions on the protection and promotion of the diversity of cultural expressions claim that cultural diversity is a significant resource for sustainable development. Diversity is a characteristic of pluralist societies in which people with different cultural backgrounds live together. Acknowledgment of, and toleration towards, cultural diversity is a precondition of life in such societies and is a skill and attitude that must be learned. Furthermore, we may all gain new insights on solving problems of our unsustainable life styles from cultures other than our own. Cultural diversity is not just a reservoir of freedom but also a reservoir of potential solutions for the big problems of our time and intercultural competence is the key to accessing such reservoirs.

### **3. RESEARCH ON XENOPHOBIA**

Understanding the causes of xenophobe attitudes is a precondition of successful education for intercultural competence. Xenophobia can embrace a range of attitudes and values. Simply put, xenophobia means the dislike or fear of everybody who looks foreign or strange. Sometimes it means hostile behaviour towards everything that is different. Xenophobia can quickly lead to political extremism when combined with fascist, neo-nazi, ultra-nationalist or communist, anti-democratic ideologies. Less extreme, perhaps is racialism in the form of prejudiced beliefs about the superiority of ones own “race” and often offensive and violent discrimination against “others”. Finally, racism embraces racialism but also includes institutions and unconscious or unintentional actions of individuals as well.

Mönter and Schiffer-Nasserie (2004 and 2007) analysed the research literature on xenophobia (see Figure 3.) and differentiate between psychological, sociological and political-economic approaches, although there is obviously considerable overlap between them. They also found that they could typify xenophobia in terms of intrapersonal, interpersonal and institutional approaches but acknowledge that no single theory or approach can identify the full story.



**Figure 3:** Research on Xenophobia (After Mönter and Schiffer-Nasserie 2007)

**Psychological** approaches search the reasons for xenophobe behaviour in the individual or in his or her psychological disposition. When, for example, young people leave their families, everything outside looks strange or even dangerous to them. Thus, xenophobia can serve as protective function when young people go their own way into the World. Theories of group psychology claim that people make the differences between members of their own group smaller (an assimilation tendency) and the differences between people of different groups larger (social accentuation).

**Sociological** approaches search for the reasons for hostile attitudes not in the individual, but in societal conditions. Right wing and left wing extremism are often seen as reactions to one's own experiences of societal disintegration.

**Political/economic** approaches try to find the reasons for xenophobia in the economic and political interests of a society. They claim that those who have political power legitimate their racist attitudes and actions through their own economic and political interests

**Xenophobia** is in the centre of intrapersonal research approaches. These see xenophobia as a projection of "Me" on the "Foreign" other. The view through the window is the view in one's own mirror at the same time.

Sociological approaches attempt to explain **political extremism** by stressing the societal dimension of xenophobe behaviour, examining societal conditions as explanations of the syndrome of extremist attitudes. Political-economic researchers try to explain **racism** in terms of political institutions. Racism is seen as a result of different interests with the goal to discover racist practices of the state.

#### **4. THE HISTORY OF CULTURAL GEOGRAPHY AND INTERCULTURAL LEARNING IN GERMANY.**

From its beginning, geographical research has revealed knowledge about cultures in different regions of the World. In the so called **Geodeterminist period** of the 19<sup>th</sup> century, geographers claimed, that geographic space had a strong impact on the thoughts and behaviours of a population and determined identifiable cultures and national characters within so-called natural borders. Herder and Ritter called the Earth "*Erziehungsbaus des Menschengeschlechts*" or "education building of humankind".

In the following **Geopossibilist period** geographers - including Vidal de la Blache - regarded nature as offering potential, which could be used or not according to stages of societal development. Thus, culture did not remain a dependent variable but became an independent, active component in human-environment relations.

During the racist period in the 1930s, **National socialism** defined culture as race. *Blut und Boden* (blood and soil) and *Volk ohne Raum* became signal terms of the ideology of the superiority of the Arian “race”. This ideology had a strong impact on both the society and its schools and led to the Second World War.

The post WWII period in German education was characterized by re-education – followed by **Peace Education, International Education** and **European education**. By the 1970s, **Political Education** and **Development Education** had become popular and educators discovered an independent **Third World Culture. Environmental Education** and **Political Education** looked at “Man and the Environment” from both ecological and critical ideological perspectives and encouraging young people to compare socialist and capitalist countries. In the 1980s there was a focus on **International Learning** with approaches as analysing stereotypes and national identities. With the reunification of the two Germanies, a new **national awareness** was discovered.

Although the tradition of *Gastarbeiter* (literally “Guest Workers”) had begun much earlier, the 1990s saw a considerable increase in immigration. Foreign cultures could be observed in every region and issues of nationally and culturally heterogenic schools challenged many teachers. Faced with this confrontation of cultures, interest in **Intercultural Learning** developed as explained by Rother (1995) who claimed that “The key to understanding foreign people and cultures is intercultural learning. It informs us about the foreign and different in the everyday life of multicultural societies”.

More recently, **Global Learning** has been implemented as a reaction to globalisation and the trend towards global dependencies and to more heterogeneous societies. The objectives of global learning have been defined as:

- to know foreign cultures,
- to tolerate foreign cultures,
- to assist students to discover their own cultural identity and
- to educate for self-reflection, empathy, dialog and solidarity.

The introduction of a **Kulturerdteile-Curriculum** (cultural continents) succeeded in some *Länder* (regions) but was met with strong criticism in others on the grounds that:

- culture is not bound on geographic space,
- culture is not static but continually changing, and
- culture, particularly the dynamic of modern societies, is not definable by a list of criteria.

Recently there has been considerable controversy and debate about a **New Cultural Geography and Constructivism** (or Deconstructivism) in which cultural experiences are interpreted as social constructs. The main questions are: who has defined or caused the cultural artefacts, activities or differences, why and with which effects?

Regarding such **Intercultural Education**, Mönter und Schiffer-Nasserie have criticized what they see as the overwhelming focus on **Culturalisation**, which ignores the possibility that the unfriendly or even hostile behaviour against foreigners experienced in German society is not due fundamentally to cultural but to political reasons.



## 5. DEVELOPMENT OF INTERCULTURAL SENSITIVITY

Bennett's model of the development of intercultural sensitivity (see Figure 4.) is based on the assumption that cultural sensitivity develops through a series of phases with both progress and regression possible. He regards intercultural sensitivity to be a precondition for intercultural competence, defined as the ability to act in intercultural situations adequately and successfully. To achieve this competence, cultural knowledge is not sufficient and empathy (the ability to notice how an "other" thinks and feels) is essential.

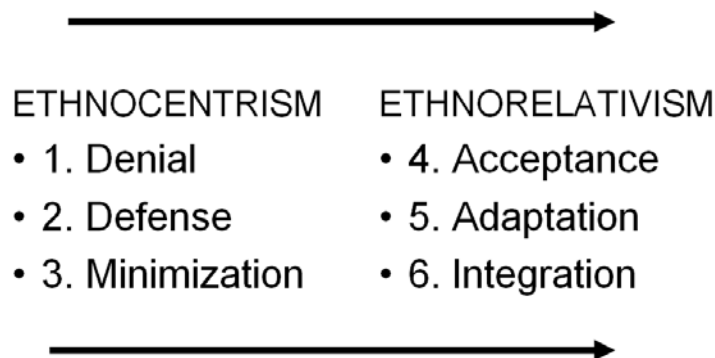


Figure 4: The development of intercultural sensitivity (After Bennett, 1993)

Bennett's model contains two main phases, an ethno-centric and an ethno-relativist phase. **Ethnocentrism** adopts one's own norms as the basis by which to judge the actions of others.

Bennett calls the first sub-phase of ethnocentrism **denial** whereby an individual denies all cultural differences in others. Denial may be caused through provincialism or the lack of experience with foreign cultures. All "others" are seen as "foreigners". Denial of differences can also result in intentionally overlooking everything that appears to be "foreign". In Bennett's expression: "I don't know and it doesn't interest me".

The second sub-phase of ethno-centrism Bennett calls **defence**. Differences are anxiously observed and interpreted as aggression. As a reaction to this perceived aggression, the foreign is seen as inferior and the self as superior. In order to defend the self, the other is discriminated against in a hostile manner. Thus, other cultures are seen as underdeveloped, in order not to avoid questioning the value hierarchy of the home culture. This leads to the assumption that the other culture should adopt one's own norms and attitudes.

The last sub-phase of ethno-centrism is the phase of **minimization**. Differences are seen but minimized, making it easier to be tolerant. One may believe in a common humanity and that others have the same values as oneself and therefore it is not necessary to question one's own values. Bennett typifies this attitude as "Basically we all want the same thing" or "We are all God's children". He regards this phase as the first step into the phase of ethno-relativism.

**Ethno-relativism** acknowledges that there are no absolutely right or good attitudes or values and accepts that one's "own" culture is not the only right and true one anymore. The first phase of ethno-relativism is the phase called **acceptance** in which differences between cultures are not only acknowledged but also accepted. The "own" culture becomes one possibility amongst many. One tries to find experiences with foreign cultures in order to understand the differences. It is in this phase that value-relativism, the precondition for intercultural sensitivity, takes place and people understand their own world-view as a construct which has been built by their own culture.

During the **adaptation** phase, a conscious analysis of the cultural behaviour of foreigners takes place. One doesn't give up one's own values but rather evaluates whether they have the potential to be fruitful for one's own beliefs and actions. "Cultural borders" become more and more open. Awareness of both self and other are combined. Such changes of perspectives are intentionally used in order to communicate across cultural borders. According to Bennett, personal contacts with people from other

cultures are a precondition to adopting such cultural orientation systems. At this point one has adopted intercultural sensitivity through empathy and pluralism and achieved supra-culturalism.

Bennett calls the final phase of ethno-relativism the **integration of differences**. A new multicultural identity is added to existing knowledge about foreign cultures and the competence of intercultural communication. People who achieve this phase are able to interact with people from many different cultures, see world-views as constructs and rejoice in their own lifelong learning journey.

Bennett's model can be summarized as follows:

- ethno-centric orientations develop from denial of cultural diversities to defend cultural differences to minimize cultural diversities; and
- ethno-relativist orientations develop from acceptance of cultural diversities to the integration of foreign cultural values into one's own value system, finally to a new supra-cultural identity.

My personal critical comments on this interesting model from Bennett are that:

- the phase of integration seems to me to be too challenging for most people; and
- Bennett's cultural relativism sits alongside a value-universalism, which contains generic values and rights as, for example, in the "Universal Declaration of Human Rights".

## **6. OBJECTIVES OF INTERCULTURAL COMPETENCE**

During the Decade for Education for Sustainable Development (2004-2015) there has been a shift in the aim of modern education from the classical transfer of knowledge to the development of competences which enable individuals to act successfully in private, public and professional situations.

Under Intercultural Competence is generally understood the ability, to take into account cultural conditions in ourselves and in others, i.e. in perceiving, evaluating, feeling, thinking and acting in multicultural situations, to tolerate cultural incompatibilities and develop forms of collaboration for a sustainable World.

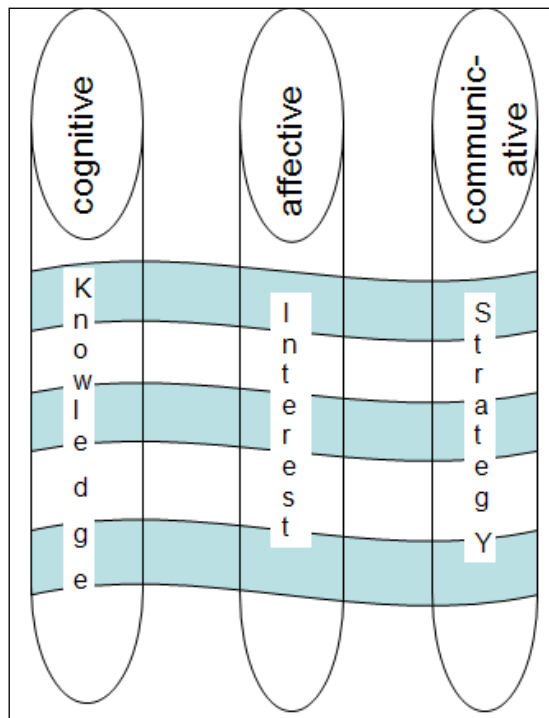
### **Curriculum Spiral of Intercultural Competences**

Intercultural competence contains three objectives as illustrated in Figure 5. These are cognitive, affective and communicative competences which sometimes overlap. These objectives can be seen either as pillars or as a curriculum spiral which shows not just progress through the years of schooling but also signals lifelong learning.

The cognitive competence contains:

- **Knowledge about cultures**, which can be useful in multicultural situations at home and abroad;
- **Specific knowledge** about the culture of a foreign country is important but rarely sufficient. Therefore it is more important to have a generic knowledge about how cultures function and what effects can be expected from cultural differences;
- **Self-reflectivity** is a subsequent cognitive competence, this is the ability to reflect about myself, my self-image, my attitudes and values;
- The **affective competence** contains attitudes to foreigners particularly interest about and openness towards foreign cultures, but also empathy towards people of a foreign culture in order to understand them; and
- **Ambiguity-tolerance** which is the ability to act adequately and successfully when faced with a foreign value system which is totally different to one's own value system.

The final competence belongs to the field of communication and includes the use of general **communicative strategies** to welcome people to speak together, to develop language competence and, last but not least, to be able to make good use of **conflict resolution strategies**.



**Figure 5:** The curriculum spiral of intercultural competence

## 7. EDUCATION FOR INTERCULTURAL COMPETENCE

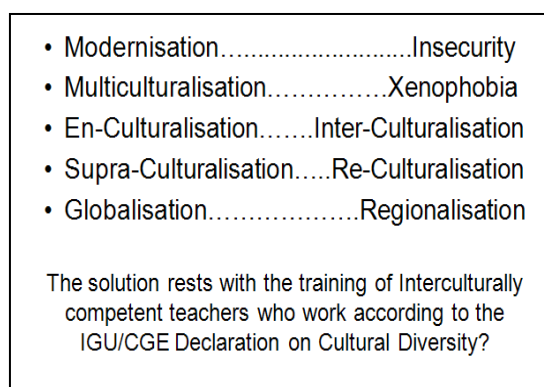
Time and space prevents a full exposition of appropriate approaches to an education for intercultural competence. However, the essence of my proposal may be distilled in the words: **networking – intercultural – international – interactive**. Intercultural networking means networking across cultures inside and outside a country. International networking means networking across national borders, a geographical activity that is particularly worthwhile. Interactive networking means two-way communication across national and cultural borders in order to make borders less visible.

This networking could be achieved through the provision of geographic information, However, I believe that the use of biographies and other stories (either personal, family or national stories with an emotional dimension and which often open the eyes to the history and socio-spatial situation of the other culture) is more effective. “Story-telling in conflict” is a method introduced by Dan Bar-On which is often used in conflict regions between hostile groups.

Of course networking should begin in school but should also remain an important aspect of lifelong learning. All countries and cultures must become learning societies that can learn from each other across cultures and nations. It may seem utopian, but we should not cease to strive towards an interculturally competent global learning society.

## 8. FUTURE PERSPECTIVES

My final comments are not as optimistic as my ideas on educating for intercultural competence. Figure 6 shows some ways in which the trends of recent years may be interpreted and may continue to be interpreted by many people.



**Figure 6:** Intercultural competence and the future: Some problems and a possible solution

It is inevitable that our societies will continue to be confronted with new social, political and technical innovations. Such **modernisations** frequently make people anxious and create feelings of **insecurity**. The era in which we live will continue to bring more and more culturally “strange” people together and many will lack the skills and knowledge to handle the communication. These processes of **multi-culturalisation** appear doomed to create higher levels of **xenophobia**.

Increasingly, to become educated will mean gaining the ability to gain a secure status in an international World and in multicultural societies. The primary **en-culturalisation** into the family, school and society will follow an **inter-culturalisation** for survival in a multicultural world. En-culturalisation and inter-culturalisation will remain important but will become more difficult because they are influenced by a **supra-culturalisation** or globalisation of cultures. On the other side there appears to be some counter reaction in the form of a **re-culturalisation** or rediscovery of regional cultures.

**Globalisation** and **Regionalisation** remain contrary processes. Faced with these mighty processes of modernisation and globalisation, many people become very nervous and seek solace in xenophobia. However, there will be no retreat from globalisation, modernisation and multi-culturalisation and therefore there can be no cultural security for anyone in the future. To overcome the challenges of this emerging world, education systems will need **interculturally qualified teachers** who are able to support the spirit of the IGU/CGE Declaration on Geography Education for Cultural Diversity.

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# **POLITICAL IDEOLOGY AND THE REPRESENTATION OF THE WORLD IN THE ROMANIAN GEOGRAPHY TEXTBOOKS: 1950 – 2008**

Istvan EGRESI<sup>1</sup>

## **ABSTRACT**

This paper seeks to investigate the influence of politics and of the dominant ideology on the content of geography textbooks in Romania in the context of transition from Communism to capitalism and democracy. Seventeen geography textbooks published between 1950 and 2008 were analyzed for content. The study shows that in the early years of Communism the content of the geography textbooks was loaded with Communist propaganda and the world was depicted as being divided on the basis of ideological lines into the “First World” (represented by the capitalist countries), the “Second World” (socialist countries) and the “Third World” (the non-aligned countries). The socialist countries were presented as ideal states whereas the capitalist world was considered the source of all “evils”. After 1970, the criticism against capitalism lessened but this ideological division of the world remained in the geography textbooks until the fall of Communism in 1989. After 1990, all geography textbooks were cleaned of their ideological component but the content remained largely unchanged for several years afterwards. The main effect was a more neutral tone and a text that was a little more than a “collection of lists” of geographical names.

**Keywords:** Geography Education, Textbooks, Romania, Political Ideology.

## **1. INTRODUCTION**

### **1.1. Textbooks as principal instruments in the teaching process**

Textbooks are, together with the teachers and the curriculum, the main instrument in the teaching process. Textbooks represent the main literature for any student; they have the role of initiating students into the discipline (Mayer, 1989). Therefore, the content of the textbook will be reflected by the students’ knowledge of the discipline. A student’s view of the world is based to a great extent on what he learns from his various textbooks. However, textbooks are not neutral in their presentation and representation of the world. They reflect the ideology of many people involved in the making of a textbook (authors, editors, curriculum writers and many others) as well as the political view of those involved in textbook selection (school teachers, principals, school boards or even parents associations). We could say therefore that textbooks reflect the society at large.

This being said, a textbook analysis could constitute a good way to learn about how societies viewed other cultures at a certain historical period. Any such investigation into the content of geography textbooks should be realized through the lenses of the dominant ideology of that particular time in history.

Several articles deal with historical (see for example Vinning and Smith, 2002) or contemporary (Chen, 2002; Morgan, 2003; Bar – Tal, 1993, Weinbreinner, 1997, Bednarz, 2004 and 1997; Papadimitriou, 2004; Mentz, 2003; Hopkin, 2001; Myers, 2001 and others) geography textbook analysis. Regardless of the time period analyzed and the geographical area they all capture the influence of politics and ideology on the content.

However, there has been less written about geography textbooks in Central and Eastern Europe and in the former Soviet Union. These countries have undergone important political and economic transformation since the fall of Communism more than 20 years ago. After more than 40 years of communism (and more than 60 years in the case of the former Soviet Union), students in these

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countries had to learn how to view the world from a capitalist perspective. How have geography textbooks change to reflect these political, social and economic changes after 1989? This is the main question I try to answer in this paper.

## **2. PURPOSE OF STUDY**

A handful of studies deal with the study of geography textbooks in communist regimes and their role in the ideological propaganda (Thomas, 1968; Rodden, 2006; Lisovskaya and Karpov, 1999). A collection of articles published in a special edition of the *International Research in Geographical and Environmental Education* journal discusses the changes affecting the geography curriculum after the fall of Communism and how this may have been reflected by the changes in the design and content of the geography textbooks (Fodor, 2003; Lipovsek, 2003; Nemerkenyi, 2003; Pirog and Tracz, 2003, Reznickova, 2003; Soos, 2003, Tolmaci and Tolmaciova, 2003; Horvath and Probal, 2003).

However, having two different sets of studies makes it more difficult to track the changes in the content of geography textbooks. This research attempts to remedy this problem. The purpose of this study is to document how the changes in ideological, political and economic orientation in Central and Eastern Europe have determined also major changes in the design and content of geography textbooks.

## **3. METHODS**

In order to document the changes in the geography textbooks as Central and Eastern European societies have shifted from Communism to capitalism and democracy I will analyze the content of 17 geography textbooks. Four of these date from the Communist period while the other 13 are from the period Post-Communism. Geography textbooks changed very little during the communist period and the four textbooks included in this research cover these changes very well. All the textbooks selected are from Romania as it is easier to follow the changes in just one country. In order to further reduce the scope of this research I will focus only on examining how changes in politics and ideology have determined changes in the way Romanians view themselves and other cultures as reflected by the content of these geography textbooks.

Due to the nature of this study, only textbooks related to human geography and the regional geography of the world were examined. Textbooks related to the regional geography of Romania or dealing with physical geography were not included, although some high school textbooks on the people – environment relationship were skimmed for relevant paragraphs.

## **4. RESULTS AND DISCUSSION**

### **4.1. Geography Textbooks during the Communist regime**

During Communism in Central and Eastern Europe, geography remained one of the more important disciplines taught in both primary and secondary schools. One of the main reasons for this is that geography is a discipline that is very permeable for ideology. Communists realized that in order to control the masses they have to start the indoctrination early. It is easier to mold a child's mind than to convert him later when his value system is already crystallized. Therefore geography textbooks were loaded with elements of the Communist ideology (Fodor, 2003; Tolmaci and Tolmaciova, 2003).

Studies have revealed an unsurprising similarity between geography textbooks published during the Communist period in all Central and Eastern European countries and in the former Soviet Union. All these geography textbooks described Communist countries in a positive way whereas the more developed capitalist countries were discussed mainly in negative terms (Tolmaci and Tolmaciova, 2003). The Communist geography textbooks were sympathetic with the efforts of the Third World to achieve political and economic independence (Thomas, 1968).

Romanian geography textbooks published during the Communist period display many similarities to textbooks published elsewhere in the Communist Bloc but also some significant differences. One major similarity is the focus on economic and social aspects of human geography while the cultural aspects were generally neglected. The reason for this is that economic geography served very well the ideological interest of the regime. Also, socialist countries were idealized in the Romanian textbooks but, at least starting with the 1970s they were less vehement against the more developed capitalist countries. This is a reflection of the political changes that affected Romania in the mid 1960s. During this period Romania started to distance itself from the Soviet Union by asserting its independence within the Communist Bloc. In the 1960s the Soviet troops were sent home (something that in other countries did not happen until the 1990s) and in 1968, Romania refused to invade Czechoslovakia (together with the other armies of the Warsaw Pact) in order to put an end to the Prague Spring (as this short period of political liberalization and reforms was known as). Due to his independent foreign policy, challenging the authority of the Soviet Union, the secretary general of the Romanian Communist Party and (from 1974) President of Romania, Nicolae Ceausescu was a very popular figure in the Western World. Romania was the first Communist country visited by an American president (Nixon and, later, Ford), the first Communist country to join the International Monetary Fund (IMF) and one of the only two Communist countries (together with Yugoslavia) to become members of the General Agreement on Tariffs and Trade. Romania, after the 1970s, traded almost equally with the Western World and Eastern Bloc. These particular political and economic characteristics of the Romanian Communist regime may have accounted for the differences in the presentation of the more developed capitalist countries in the Romanian geography textbooks.

#### **4.2. Geography textbooks in the Post-Communist period**

Many studies (including Horvath and Probal, 2003) have reported that, since the discipline was not perceived as serving an ideological purpose anymore, after 1990, the number of geography hours per week was reduced in many Central and Eastern European countries as well as in the former Soviet Union.

For the first several years after the communist regimes were overthrown in Central and Eastern Europe, textbooks changed very little from the previous period although the information was updated and all references to Communism were deleted. Surprisingly these textbooks mention nothing about communism as if communism never existed although communism has strongly impacted the lives of the people and the economies of many countries in the world. One textbook mentions the Soviet Union only one time in the entire book when it discusses the economic relations of Ukraine which are the most intense with the countries that were formerly part of the Soviet Union (Pavel et al., 1993: 130)

Since all the content was written to support a certain ideology, once the ideology was removed from the text, the content appeared as if being suspended in the air. What was left of the geography textbook was nothing more than a collection of geography lists that students were supposed to memorize.

Although Communism was overthrown, Romanian geography did not return to its cultural tradition. Cultural descriptions of other populations remained rare. There is a visible preoccupation in these textbooks to be “politically correct”. This makes many textbooks from the 1990s to be rather dull and boring.

During late 1990s, alternative textbooks replaced the unique textbooks that were used until this time. Anyone could write a textbook in collaboration with a publishing house. These textbooks were then sent to the Ministry of Education to be evaluated. Of the many proposed textbooks, the Ministry would select the best three and send them to the schools. Each school was allowed to select their own textbook based on the characteristics of their student population or on the teaching style of their teachers. As a former geography teacher during those times I could say that the differences in content among those books were minimal as they all followed the same curriculum.



The books competed on the basis of design, pedagogical approach and price.

One of the major changes in the textbooks that were published after this curricular reform is that Europe was studied now earlier, in the sixth grade instead of the seventh grade. Also the study of Europe was allocated one year (from about one semester) while all the other continents were scheduled to be discussed in the seventh grade. This is an important change from the previous curriculum when Africa, the Americas, Australia, Oceania and Antarctica were studied in the sixth grade while Europe and Asia were studied together in the seventh grade. The new curriculum shows a clear orientation towards the European countries which are studied in more detail than before. However, the content of these new texts is still oriented more towards physical geography and economic geography whereas cultural descriptions are minimized.

## 5. CONCLUSION

Romania's dominant ideology in a particular time in history has had a strong influence on the content of geography textbooks that were produced during that period. This is also reflected on the way these textbooks chose to depict the Romanian population as well as other "cultures".

During Communism, geography textbooks divided the world along ideological lines. The socialist states (or "us") were pictured as ideal states or states in which there is no exploitation of man by man and people are equal. The capitalist states (or "they") were depicted as basing their economic growth on the exploitation of their own people and of other countries. The third category was represented by the non-aligned countries (also "they") represented in these textbooks mainly as victims of capitalism and imperialism.

In the first years after the fall of Communism, the textbooks changed very little although the references to Communism were removed. The main effect was a more neutral tone and a text that was a little more than a "collection of lists" of geographical names. Towards the end of the 1990s and especially after 2004 the textbooks started to reflect Romania's European aspirations.

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## MIGRATION OF FOREIGN LANGUAGE TEACHERS IN LIBEREC, THE CZECH R., AND IN DRESDEN, GERMANY

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### ABSTRACT

People live in the places and they move or migrate between places. The paper deals with a specific group of immigrants of Liberec, the Czech Republic, and of Dresden, Germany. Foreign languages teachers from abroad were asked in a student's survey to express their motivation to and experience in their host country. Their mother language and language of their host country were different.

In the paper the authors asked the questions: Why did the foreign languages teachers make up their minds to move to the two cities and to the two countries? Did they rely on recommendation of their friends or on other factors? Was the salary top-priority for them or did they use other criteria? There are other parameters in the paper, i.e. length of their stay, working activities, their adaptation on foreign environment and community, an integration into their new environment.

The survey was held in 2008 and 2009 and the results show very high specificity of the individuals and their significant difference from immigrants who are stimulated economically. The authors mention mutual connection and dissimilarity of immigrational factors among the individuals in the two countries/cities as well as among the individuals' selves. The authors of the paper show potential reasons. The text sprang up in students' research activities at Technical University of Liberec, the Czech Republic.

**Keywords:** External Foreign Language Teachers, Migration Laws, Push-Pull Factors, Individual and Biographical Spatiality

### 1. INTRODUCTION

According to Global Commission on International Migration (in: Hiebert, 2009, p. 462) there are nearly 200 million migrants in the world (the resent figures, 2005). In the paper we are interested in international, temporary and legal migration of external foreign language teachers (81) in the two cities, in the two countries; in Liberec, the Czech R. (CZ), and in Dresden, Germany (DE). In the paper we deal with international migration, involving movement of people from one nation to another across national borders (Golledge & Stimson, 1997)



**Figure 1:** Situation: Dresden and Liberec in the Central Europe

First of all we have to characterise the two cities and the two host countries. The Czech R. is a western part of the former communist-run Czechoslovakia, official language is Czech. Main foreign language which was taught before 1989 was Russian. Czech language is not a world-wide language and now Czech people realise it is important for them learning foreign languages. Eurydice report (2008) says 82

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per cent of Czech secondary students learn English and 35 per cent German (see Table 1). The Liberec city is upon the river Neisse in the northern part of the country (see map above). The river is a border line between Germany and Poland. Before 1945 Liberec (Reichenberg) was the city where most of the population spoke German. The German speaking people of the city had to displace their homes as a result of WW II. Today 100,000 people live in Liberec. Liberec is one of the regional centres in the Czech Republic.

The Dresden city is upon the river Elbe in the former communist-run East Germany (ex-German Democratic Republic, GDR). The main foreign language of East Germany was Russian, as well in Czechoslovakia. In the past, German language was lingua franca of the countries in the Central Europe, e.g. in the Habsburg Empire. Eurydice report (2008) says 96 per cent of German secondary students learn English and 25 per cent French in 2005 (see Table 1). Now, Dresden is the capital of the Free State of Saxony in Germany. Since the German reunification in 1990 Dresden has re-emerged as a cultural, educational, political and economic centre of Germany. Today 500,000 people live in Dresden.

**Table 1.** Trends in the percentage of pupils learning English, German and French in general secondary education (ISCED 2 and 3), with respect to 2001/02, 2003/04, 2005/06 in the Czech Republic and in Germany (select).

	2001/2	2003/4	2005/6
<b>Czech Republic</b>			
English	67.4	75.8	81.4
German	42.7	38.2	34.5
French	4.2	4.8	6.2
<b>Germany</b>			
English	93.9	94.2	96.0
French	22.9	23.3	25.1
<b>EU-27</b>			
English	73.6	83.1	85.7
German	15.0	16.3	15.4
French	23.4	22.2	23.8

Source: Eurostat, UOE in: Baïdak & Parveva (2008)

Note: ISCED means International Standard Classification of Education

In the Department of Geography, Technical University of Liberec, research on migration is at the very beginning. The Czech Republic is becoming an attractive country for immigrants and more immigrants are going to stay in the country (see Table 2). In 2007 there were 392,000 foreigners in the Czech Republic, a third of them live in Prague. Some of immigrants in the Czech R. do 3-D jobs (dirty, dangerous, difficult) which are not attractive to the Czech work force, some of immigrants work on job positions where Czech experts are missing or are not enough.

In the Department of Geography we started introducing working texts on migration (theories, methods, primary data, and migration policy) and bought scientific foreign literature. The first graduation thesis consequently came up which dealt with Czech economic migrants to U.K. (Hrdá, 2009) and the following graduation thesis deals with external foreign language teachers in Liberec, CZ and in Dresden, DE (Krejčová, 2010). We are interested in migration by people over longer distance (Golledge & Stimson, 1997). Portion of foreigners in the Czech R. and of Germany is different significantly (Table 2).

**Table 2.** Foreigners in Liberec, CZ, and in Dresden, DE

Area	Portion of Foreigners [per cent]
<b>Germany (Dec 31, 2008)</b>	
Sachsen/Saxony (incl. Dresden)	2.7
Dresden (city)	3.9
New Länder excluding Berlin-East	2.4
Former territory of the Federal republic excluding Berlin-West	9.8
Germany	8.8
<b>Czech Republic (Dec 31, 2007)</b>	
Liberec Region (incl. Liberec)	3.5
Mladá Boleslav district, centre of Skoda car maker	7.8
Prague, the capital of the Czech R.	10.3
Czech Republic	3.7
<b>Number of foreigners in the Czech R., difference 2007/2005</b>	<b>[x fold higher]</b>
Liberec Region	1.3
Czech Republic	1.4

Sources: Statistisches Bundesamt Deutschland, Czech Statistical Office

There are significant differences of portion of foreigners between the Czech Republic and Germany as a result of different political situation and political development in the second half of the 20th century. After WW II German territory was divided into West Germany and East Germany. East Germany and the Czech Republic were part of eastern bloc (Eastern Europe) and they were not attractive to external economic immigrants, with the exception of Vietnamese in 1970s and 1980s. The communist governments of both countries restricted access of external economical migrants to their national labour markets.

Since 1950s governments of West Germany have supported immigration because of post-war restoration and the shortage of workers. The two different migratory policies (in West Germany and in East Germany) caused different portion of foreigners in the majority in the two German territories. The differences still exist. Germany exhibits high percentage of foreigners but most of them live in the territory of West Germany. East Germany exhibits lower percentage of foreigners than in the Czech Republic (see Table 2).

In the New Länder (the former GDR) the portion of foreigners is lower than in the Czech Republic. Now the portion of immigrants of West Germany is stable, that of East Germany is rising slowly and that of the Czech Republic is rising rapidly than in the the German New Länders.

## 2. METHODOLOGY

### 2.1. Methods

We use the interviewing to analyze migration. The approach offers the value of being able to collect the primary data that are required. Most secondary data usually only include a small number of questions on migration behaviour and the underlying causes (Boyle, 2009).

### 2.2. Characteristics of respondents

Our respondents were foreign teachers/educators in Liberec, CZ or in Dresden, DE. They taught his/her mother language as foreign language of his/her students in the host country. The inquiry included questionnaires and structured interviews with the external foreign language teachers and their employers. The questionnaires were been filled by respondents in the presence of an inquiring person (20 per cent) or without her presence (80 per cent). Each respondent was questioning one times, some of the questions were retrospective, e. g. how long were you going to stay at the host country when

you arrived to the country. Some of the questions were projected, e.g. how long are you going to stay at the country.

A choice or selection of respondents was under the following criteria: an external foreign language teacher whose mother tongue was not official language of the country where the inquiry was held, and his/her work permission to work in the country was longer than six months. In the questionnaire there were closed, optional questions. Respondents could select one or more offered answers. This is important to say some results which we interpret below exceed a hundred per cent. We also use open questions for respondents' expression/answers of his/her personal and unlimited opinion and attitude to offered themes. We interviewed 31 respondents in Liberec, CZ, and 50 respondents in Dresden, DE (see Table 3).

Data and interpretation were held in Liberec, CZ from March to September, 2008, and in Dresden, DE from March to July, 2009. The answers of respondents reflect the situation in the two cities in 2005 and 2010.

**Table 3.** Structure of the population in the questionnaires in Liberec, CZ (2008) and Dresden, DE (2009)

		Liberec, CZ		Dresden, DE	
		#	%	#	%
<b>TOTAL</b>		<b>31</b>	<b>100</b>	<b>50</b>	<b>100</b>
<b>Gender</b>	Men	23	74	13	26
	Women	8	26	37	74
<b>Citizenship</b>	U.S.A.	5	16	8	16
	Australia	3	9	0	0
	Asia (all countries of the continent)	0	0	7	14
	The others (outside Europe)	3	9	4	8
	U.K.	5	16	6	12
	Germany / Czech R.	9	29	4	8
	The others (Europeans)	7	22	21	42
<b>Age at the moment of arriving to the host country</b>	Less than 25	11	36	25	50
	26 to 30	4	13	18	36
	31 to 40	8	26	5	10
	41 and more	6	19	2	4
	Unentered	2	6	0	0

Source: Krejčová, 2010

The structure of respondents in Liberec, CZ, and in Dresden, DE was different distinctively (Table 3). In gender the dominant respondents' group in Liberec was of male, in Dresden of female. In citizenship or the country of origin there were great differences between Liberec and Dresden as well. The respondents of Liberec came from English-speaking countries (incl. Australia), the second largest group came from Germany. In Liberec respondents of Asian continent were missing or were not presented for. In Dresden, respondents came from European continent (except U.K.), they were followed by those of English-speaking countries (incl. U.K.). The great group of respondents in Dresden was of external foreign language teachers from the Asian continent. The great differences were in the age. Respondents in Dresden who arrived to the host country were younger than those in Liberec. In Liberec, CZ, most of respondents were aged older than 26 years, in Dresden, DE, most of the respondents were younger than 25 years.

All of these characteristics are important for our interpretation of the results. Our interpretation of results has to be very carefully and the two populations have to be separated. Comparison or collation should be done inside of the population of Liberec, CZ, as well as of Dresden, DE.

Authors of the paper asked the question which reasons were important for prospective immigrants (external foreign languages teachers) when they were finding the destination, the host country, and the city in the host country. Did our respondents give some information or “know-how” from immigrants who had arrived to the host country before? Was there important information from relatives or from friends who had already have stayed in the host country? Was it important size and signification of the city/place where immigrants were going to stay? Were the cities, Liberec, CZ, and Dresden, DE, the first places/destinations of staying outside of the country of origin? If not, which transit countries and cities the immigrants-respondents went through. Which personal strategies did the respondents use?

### **2.3. Theories of migration and case-study in Liberec, CZ, and in Dresden, DE.**

The oldest theory of migration is Ravenstein's migration laws (1885, 1889). We used some of the laws – migration of women/men and movement of migrants from poor to rich areas (countries) measured by salaries of the respondents (salary in the former country and salary in the new host country). As for respondents of Liberec, CZ most of them (94 %) came from richer and remote regions (countries outside Europe) and most of the respondents were men (confirmation of law). The respondents of Liberec "explore" new and less known territories for them (confirmation of law). As for respondents of Dresden, DE most of them were women who came from Europe and from the same rich countries. Less of them (44 %) came from economically less developed countries. It is possible to claim very carefully the Ravenstein's laws may be confirmed. Of course, we realize the space dimension and mobility of migrants were quite different from the perceived space dimension and mobility of people in the late 19th century, at Ravenstein's times.

Lee's push-pull theory (1966) deals with attractiveness (pull factors) of the host countries or cities on one hand and dissatisfaction (push factors) of the respondents in their home countries on the other hand. Push and pull factors may operate together, e.g. lack of jobs in the country of origin and job opportunities in the host country, or lack of possibility of university studying in home-country and opportunity of university studying in the host country. The answers (reasons) of the respondents of Liberec, CZ were following: experience to learn something new and find the job. The reasons of the respondents of Dresden, DE were to get experience and learn something new as well and get university education, practicing, and following his/her German partner (75 per cent of them). Push factors are not so strong among the two groups of respondents. Respondents of Liberec, CZ mention lack of jobs, those of Dresden, DE mentioned lack of university education and practising at their home country (see Figure 2 and Figure 3).

Network Theory (Massey et al., 1998) involves a migrant as an active actor. Actors of migration use their contacts and linkage/ties to a potential place and a potential host country. Network of migration (relatives and friends) create relative chains in communities of the country of origin as well in communities in the host country. The network helps migrants "overcome the obstacles and gain access to foreign employment" (Massey et al., 1998, p. 14). The obstacles are a journey from home to the new place, finding new job and new housing in the host country. The network cuts necessary investment (material, social and emotional) to movement, migration. The results/answers of respondents in Dresden and in Liberec we discuss below.

Both cities, Liberec, CZ and Dresden, DE, do not belong to European global cities as Sassen (1991) and Scott (2007) classify. Beaverstock, Smith, & Taylor (1999) constructed an inventory of world cities based upon their level of advanced producer services. The cities offer job opportunities for immigrants like our respondents. The next „alpha“ global city of the two places, Liberec and Dresden, is Frankfurt am Main. The next „gamma“ global cities are Berlin and Prague (see Figure 1). The mentioned global cities (Frankfurt, Berlin and Prague) were important “gatewayss” to the host countries (CZ, DE) for the respondents.

## **3. RESULTS**

### **3.1. Linkage/ties of the respondents to the destination before their migration**

Before arriving to Liberec, CZ, respondents in Liberec (20 per cent) used a contact of his/her friend or relative who knew the place. Some of them (43 per cent) had known somebody who lived in the Czech Republic (see the Network Theory above). At the arriving moment the respondents in Liberec



expected short period of staying in the Czech Republic, until twelve months. Most of the persons (external foreign languages teachers) migrated individually. They were people who taught foreign languages under full-time contracts and they arrived to the country with the intention of teaching.

As for the respondents in Dresden, DE, they got his/her relative or friend in Germany (66 per cent) and in Dresden (38 per cent). At the moment of arriving, the respondents in Dresden expected longer period of staying in Germany, longer than three years (most of them are students). The respondents use different individual/personal strategy than those in Liberec. They were younger people, most of them were students of German language and they taught his/her mother tongue as foreign language in Germany. This activity was a part-time activity with the intention of gaining some money or for pleasure. They were students or some of them were graduated professionals whose main contract did not deal with teaching.

### **3.2. Are the two cities, Liberec, CZ and Dresden, DE the first migration destination of the respondents?**

More than half of the respondents in Liberec, CZ (52 per cent) mentioned other country of staying than his/her country of origin before arriving to the Czech Republic. The overseas foreign language teachers migrated to the Czech Republic via big cities of Western Europe and via the capital of the Czech Republic, Prague (see mentioned global cities above). They mentioned the reason to move getting new experience, adventures, challenge (pull-factor) and lack of job opportunity in the former country (push-factor). They are eager to get to know new territories, new people, and different culture and not to be bound into just one place for a long time. They tried to "explore" for themselves and their relatives and friends "new territories" or places and the territories/places in the Czech Republic had been still obscured for them. The most respondents of Liberec, CZ (94 per cent) came from economically more developed (higher GDP, higher salaries) countries than the Czech Republic is. This rule does not confirm the basic one of classical and neo-classical economics theories, movement from poor to rich countries. The country (CZ) is still transit country for the respondents. At arriving time, 75 per cent of them were going to leave the country in three years (see Figure 4).

The respondents of Dresden (22 per cent) migrated to Germany from other country than his/her country of origin. Their countries of origin were mostly at the same or at comparable economical level (measured by respondents' answers: their salary at their home country and the host country) as Germany (56 per cent) and from less developed countries (44 per cent). Their reasons to leave their home countries were new experience (60 per cent) and following his/her (mostly German) partner to Germany (40 per cent). The first place for the respondents in Dresden, DE (40 per cent) preferred and lived in other German cities (Berlin, Frankfurt am Main, Essen and Leipzig, see global cities as gateways above) before coming to Dresden. We remark that respondents of Dresden (see Table 3) were mostly women, they were younger (university students) than respondents of Liberec and they followed different personal/individual strategies.

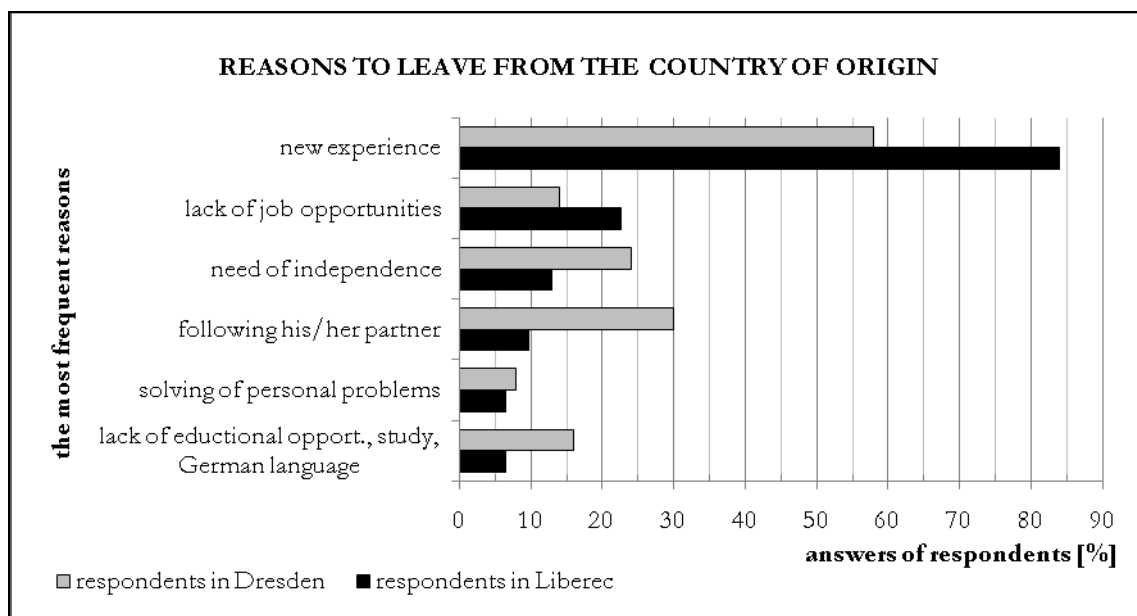


Figure 2. Reasons to leave from the country of origin (Source: Krejčová, 2010)

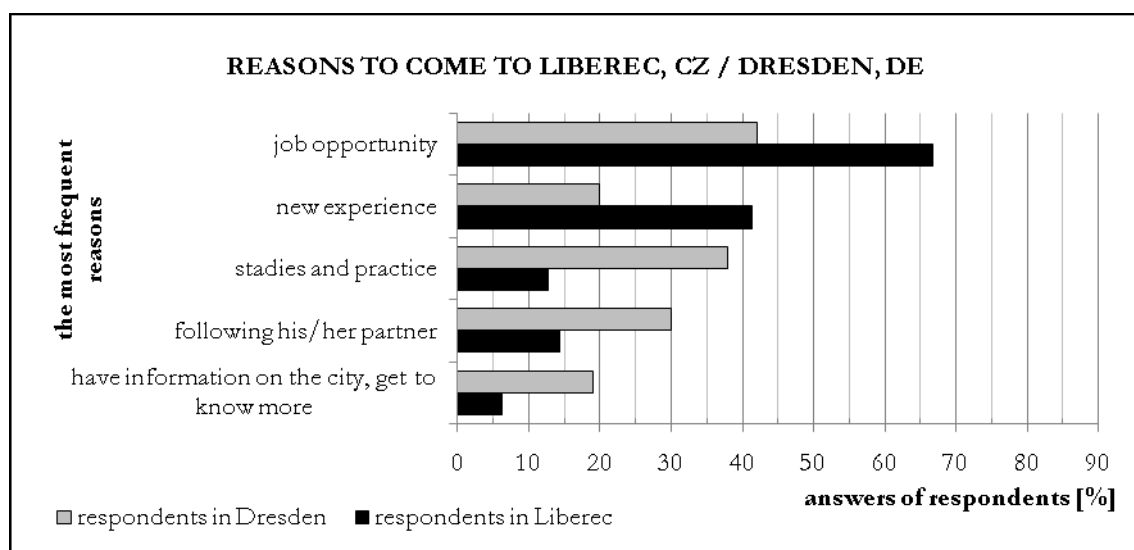


Figure 3. Reasons to come to Liberec, CZ/Dresden, DE (Source: Krejčová, 2010)

We again emphasize it is impossible to compare of the two groups of respondents in Liberec and in Dresden in references to different structures of the respondents, their age at the time when they decided to migrate, different their country of origin, different respondents' preference to Czech and to German language and different attractive forces of each of the cities (Liberec, Dresden).

Job seeking was the most important reason to migrate but minimum of them (especially in Liberec) perceived or valued their standard of living as low. This is not in agreement with traditional economics theory.

### 3.3. Other reasons of the respondents to arrive to the Czech Republic, or to Germany

We speak about external foreign language teachers. It is necessary to mention very strong respondents' reason to stay in Liberec or in Dresden. This is language. All the respondents were graduates or they were studying university programme/courses (100 per cent in Liberec; 98 per cent in Dresden). Respondents in Liberec were graduates of humanities (e.g. history, tourist industry). 80 per cent of respondents of both cities passed the special foreign training courses (TEFL, TESOL and other) or had graduated in language teaching in their home countries (e.g. Deutsch als Fremdsprache, English

language and Literature). Mostly of respondents read special book, articles and they attended other classes to gain higher qualification in teaching.

Arriving to the host country 86 per cent of Liberec respondents, CZ or 56 per cent of Dresden, DE respondents were going to use their mother tongue in their job positions. 80 per cent in Liberec or 48 per cent in Dresden calculated to teach his/her mother tongue as foreign language in the Czech Republic or in Germany. Strategy of respondents in Liberec was to migrate and teach his/her mother language. Half of the respondents in Liberec have taught his/her mother language abroad before coming to the Czech R. and 10 per cent of them are going to do this activity in other countries after leaving the Czech R. 88 per cent of Liberec respondents or 55 per cent of Dresden respondents used teaching foreign (mother) language as just one money earning.

Respondents in Liberec came into the Czech Republic via the capital Prague where they attended special courses (e.g. TEFL – Teaching English as a Foreign Language). This is an internationally recognized TEFL certificate course. The course/training takes more than 4 weeks (minimum 120 lessons). After passing the training they found a job in other Czech cities. More than half of Liberec respondents followed the strategy. Because of internationally recognized diploma, the respondents wanted to use gained knowledge and skills abroad when they leave the Czech Republic.

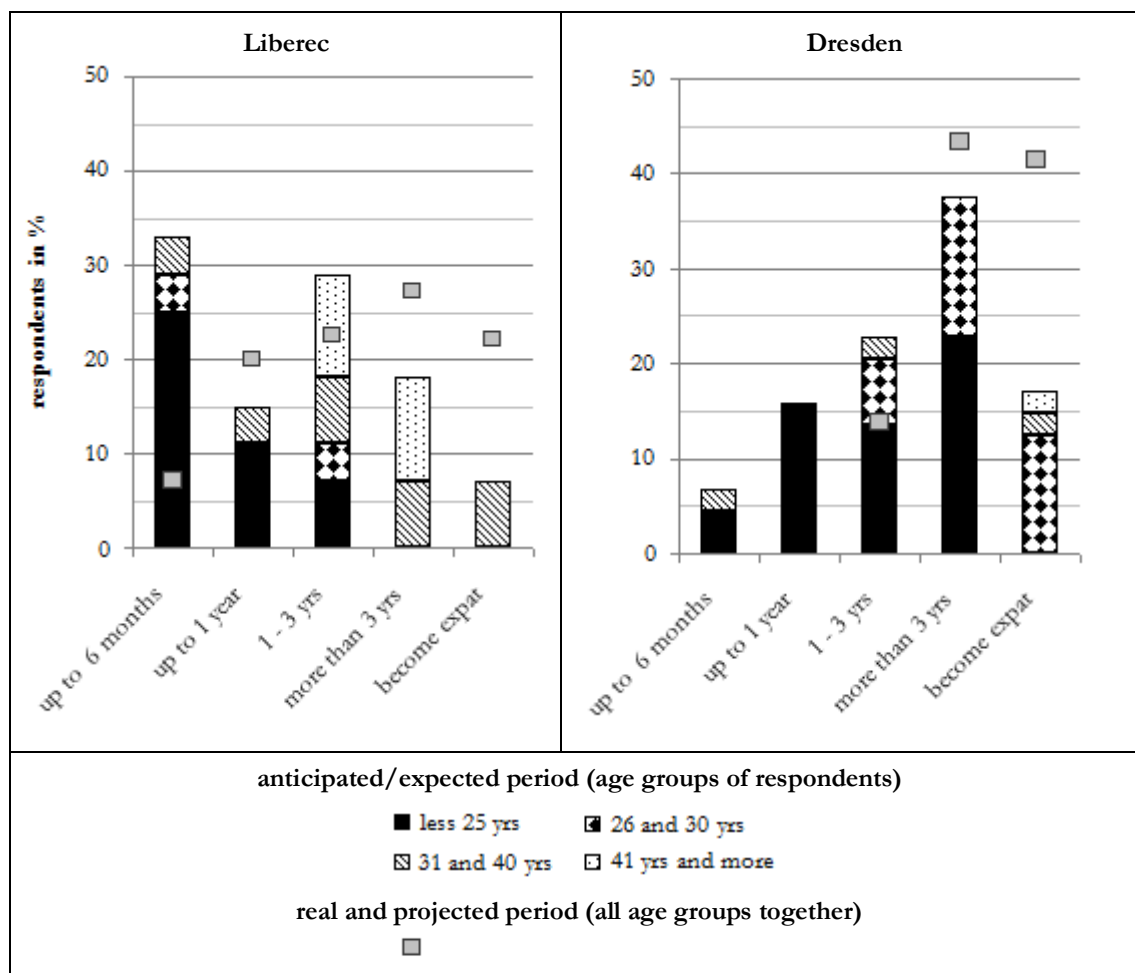
Most of the respondents in Dresden were external German language teachers. In Germany less respondents (external foreign language teachers) passed international language programmes (TEFL, TESOL) than those in Liberec. Those of the respondents in Dresden who were not experts in language teaching, e.g. experts in technologies, preferred Germany because of learning or practicing German language.

### **3.4. The respondents: Length of staying**

Age of respondents, their partners, and a size of the city (the cities are not global cities, The GaWC Inventory of World Cities, 2006) where respondents lived had a great impact on their decision making to stay or move out, about length of their staying. We may say the bigger city is, the more opportunities for migrants are offered in the city. The opportunities were important for respondents' decision making to stay or move out.

Respondents in entrance to the host country expected certain period which they were going to stay. Respondents in Liberec, CZ expected to stay a year in the Czech Republic and after that they were going to move and find next job in another country (see Figure 4). Most of them prolonged their stay (80 per cent). They often lived in Liberec without their spouses and children. We may say they behaved and acted as "pioneers" who explored "new territory" for themselves and for others (members of their family, friends). Their personal strategies were shorter staying and probability of their expectation to be filled is lower, but most of them (80 to 90 per cent) said they were satisfied with their lives in Liberec. The respondents in Liberec lived in the Czech Republic for maximum 4 years. 23 per cent of respondents answered they were going to stay in the Czech Republic permanently as expats.

Respondents in Dresden, DE were younger than in Liberec, CZ (see Table 3). They expected to stay in Germany longer than three years during their university studies or international university exchange programmes. They often stayed on longer than they expected (see Figure 4). They often met his/her German partner during studying at university. They were staying in Dresden approximately 8 to 9 years and in Germany 11 years. Most of them who met his/her German partner were going to stay in Dresden or in other place in Germany permanently, they become expats (42 per cent, minimally).



**Figure 4.** LENGTH OF STAYING: Anticipated/expected in-country period by respondents at an arrival to the host country; and real and projected period in the host country during a time of questioning (Source: Krejčová, 2010)

#### 4. CONCLUSION

In the paper we assess two populations of external foreign language teachers (foreign language for students of majority in the host country and mother language for the external foreign language teachers who taught the students) in Liberec, CZ, and in Dresden, DE. We do not view the two populations as representative and assess them separately. But sometimes the comparison of the two populations is important to understand spatiality of the phenomenon. We find between them certain differences that help to develop our inquiry on migration especially in Liberec region. At the Dpt. of Geography in Technical University of Liberec the studying and research of migration is at the very beginning. The process is attractive for us because of its dynamism and intensity.

The great force of global migration is unsatisfactory economic conditions of migrants. Our respondents in Liberec, CZ or in Dresden, DE were very specific groups of immigrants that their push-pull factors were different from other economic migrants. 23 per cent of Liberec respondents or 14 per cent of Dresden ones solved lack of job opportunities in their countries of origin before coming to the Czech Republic or to Germany. But just 4 per cent of the respondents in the two cities say the reason to migrate for them was low salary and low standard of living. The respondents were graduated people or people who have been studying at university. The people are high qualified, motivated and most of them came to the host country from developed countries. They migrated to Liberec or Dresden voluntarily, and push factors were not strong as pull factors. The respondents were able to value their potentials and possibilities and they found opportunity for themselves abroad. They relied on themselves. Most of them did not migrate on the ground of immediate improvement of their standard of living but their migration was means for increasing their social and economical status in their country of origin. Most of them were going to re-emigrate.

We have found the traditional theories (Ravenstein, Lee and economics theories) are not quite sufficient especially for such specific group of people who are embodied and embedded in education. The Network theory (Massey) is applicable as well. We prefer more suitable access to assessment of the situation (knowledge economy, Durcker, 1959) is assessment of phenomenological intentionality (Husserl, Merleau-Ponty) or strategy for career and life (obtaining qualification, practice, knowledge, realizing his/her dream, desire or targets), following his/her partner in life. Migration of educators is very individual/personal and existential activity that is necessary to assess in this way. We think suitable geographical approach is a humanistic concept of Relph (1976, 1993) on insiderness and outsidersness (place identity) and other humanistic concepts of places (Tuan, Relph, Urry, Entrikin, Cresswell). The important task for us is to pay attention to global cities as gateways of immigrants (Sassen, 1991; Beaverstock, Smith, & Taylor, 1999; Scott 2007).

In initial assessment we decided to use several parameters (see Table 4 below) which is concerned respondents in Liberec, CZ, and in Dresden, DE. We comment them in the text, the two groups separately. We do several conclusions which have to be verified in our further research. In Germany there are younger immigrants, most of them were women, who preferred studying at universities, they were at the beginning of their careers, looked for their partners in life and followed them. They expected or realized longer stay in Dresden and/or in Germany. Their staying in Germany was important for them, for their cognition and knowledge and discovery themselves (important for being independent), new environment, new cultural milieu and people. They knew quite well host country, its culture as well its language in advance. It was easier for them to be part of the community (insiderness – Relph, 1976).

The respondents in Liberec, CZ were older; most of them were men, who preferred full-time contracts as external foreign languages teachers (their mother tongue). The people were travelling and Liberec was one of the stops on their travelling. Mostly, they did not come to the Czech Republic from their home countries and they were going to leave the Czech R. to other country as external foreign language teachers. They did not know the host country at the time when they came in; they explored it and gained more and more information on it. They had quite new experience on Czech life, contact Czech people but the contacts were on short basis. They explored the country like a new territory and after short time they were going to leave it. Their identities of place were rather outsidersness (incidental outsidersness – Relph, 1976) than insiderness.

**Table 4.** Characteristics of exploring and discovering, respondents in Liberec, CZ, and in Dresden, DE

<b>Characteristics</b>	<b>Exploring</b>	<b>Discovering</b>
Cities	Liberec, CZ	Dresden, DE
Gender	men	women
Age	older	younger
Period in the place/city	shorter	longer
Contract (job teaching of foreign language)	full-time	part-time
Language of the host country	not preferred	preferred
Following spouse	no	yes
Place identity (Relph 1976)	outsiderness	insiderness
Movement (home-host countries)	travelling	forth and back
Main activity	job (teaching)	studying/practicing
Importance of migration network	less	more
Anticipation to be integrated into majority	low	high

The two cities, Liberec, CZ, and Dresden, DE, lie two hours by car far (140 km). The contact between the two countries and the two cities are more and more often and intensive (free movement inside of EU, Schengen Agreement). People from EU and out of EU know the Czech Republic more and they may often visit the country. We suppose that characteristics of respondents in Liberec will become

closer to those of Dresden (longer stay, more women deciding stay in the Czech Republic, comparativeness of Czech university education within EU, stronger identity of place).

Our aim is to gain deeper knowledge of individual strategies of migrants in the Czech R. and monitoring and assessment and interpreting disparities between Czech R. and Germany which come from not only economical disparities but from migration policy of both countries and migration history. The migration policy is very important for migrants and their expectations.

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# A TWENTY—YEAR STUDY OF SHIFTING UNDERGRADUATE WORLDVIEWS AND PERSONAL VALUES: AN ENCOURAGING AND DISTURBING ASSESSMENT

Jim NORWINE<sup>1</sup>

## ABSTRACT

In 1990, our multi-disciplinary research team began surveying undergraduate worldviews and values in order to explore the question of whether contemporary student values reflect a heightened self-referentiality. This paper summarizes the history, purpose, approach, and principal findings of the project. The overall objective has been to determine the extent, character, and implications of a “postmodern turn”—i.e., a worldview-shift away from both traditional and modern assumptions/values—among students in tertiary-level educational institutions. The principal findings include the following:

1. the worldviews of most undergraduates at most tertiary educational institutions around the world remain partly traditional (e.g., family values) and partly modern (e.g., values associated with technology and individuality);
2. of all the institutions surveyed, only the Palestinian students in Gaza were found to be consistently traditional in outlook (e.g., ‘I am willing to die for my country’);
3. contemporary student worldviews are now commonly partly postmodern, i.e., generally reflects a varying degree of a postmodern turn as seen in the fact that majorities to significant minorities identify with and affirm values like the pre-eminence of personal choice, a pre-eminence of toleration or “anti-judgmentalism” and the equality of all ideas;
4. although undergraduates at parochial colleges are typically more traditional and modern, and less postmodern than those at state universities, there is evidence of a postmodern value-turn at almost all institutions; and
5. students tend to reject most exclusively self-referential (radical postmodern) value-statements (e.g., “I oppose any limits on personal freedom”) but tend to affirm many “transmodern” values (e.g., “True freedom is freely choosing to be a loving servant”).

Those in attendance are invited to participate in the current (seventh) phase of student surveys, the theme of which is *environmentalism as an alternative worldview*. Please contact the author in person or at [kfjrn00@tamuk.edu](mailto:kfjrn00@tamuk.edu).

**Keywords:** cultural condition; postmodernity; social change; transmodern; undergraduate values; worldviews.

## 1. UNDERGRADUATE WORLDVIEWS AND VALUES: AN EXPLORATION

Our project is an ongoing inquiry into worldview shifts among tertiary-level students. The long-term objective is to identify and explore the postmodern “turn,” if any, reflected in the worldviews of these future leaders. Our overriding research question was and is this: To what extent, if any, do the personal values of contemporary undergraduate students reflect a shift from traditional and modern paradigms in the direction of a postmodern worldview (Bruner et al., 1994)? This question requires longitudinal research. Accordingly, our research team has devoted almost twenty years to the project, divided into multiple phases, several of which are briefly characterized below.

### 1.1. Phase I: Students at Three Texas Public Universities

Developed and tested in 1990-1991, our original survey instrument consisted of value statements representing four worldviews: traditional, nontraditional, modern, and postmodern. It was administered to about 1,600 undergraduates at three public universities in Texas in 1991. Among the findings (Appendix A) we reported (Bruner et al, 1994; Norwine & Smith, 2000) were strong identification with “traditional” values such as honor and family as well as “modern” values like self-expression and technology. However, we also found that 50%-70% of the respondents agreed with expressions of two postmodern themes: (a) the radical equality of all ideas and values, and (b)

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the celebration/elevation of personal choice and autonomy (e.g., “all ideas have equal worth” and “happiness is whatever makes me feel good”).

## 1.2. Phase II: International Findings

In 1992, we did Phase II when a shortened version of our Texas Survey was administered to about 1,000 undergraduates at six diverse institutions in the U.S. and at eight in Australia, Canada, Chile, Gaza (Palestine), South Korea, and Wales. We reported (Bruner et al, 1994) a number of intriguing findings (Appendix A), including that only the Palestinian students at the College of Science and Technology, Gaza, had a coherently traditional worldview. For example, 100% of them agreed with the statement, “I am willing to die for my country,” where elsewhere the response tended to be about 50-50. Otherwise however, the results of this International Survey were largely in line with those of the Texas survey. Traditional and modern values remained even stronger at most non-U.S. universities than we had found at the Texas universities, but at the same time, everywhere (excepting—notably—Gaza) we found some quite evident affirmation of the beginning of a shift to postmodern values and also considerable difference in certain value realms. For instance, the responses to the statement that children are required for a happy life ranged from one college’s mean agreement of 87% to another of 4%. We interpret this and other sharp differences to imply that while most of the undergraduates reveal some degree or influence of a “postmodern turn,” those at some campuses are further along this values-shift than others.

## 1.3. Phase III: Personhood

After the international survey, we believed that we had established some basic or “baseline” patterns; above all that most undergraduates at most institutions remained partly traditional and partly modern in outlook but that their worldviews also tended to reflect some varying degree of a postmodern influence. Consequently, we decided that henceforth each new questionnaire would be designed to explore the worldviews and values of the students with respect to a particular theme. Our first such theme was that of the self (or personhood), where the questionnaire was designed to explore the worldviews and values of the students with particular emphasis on personal identity. A secondary focus of this phase was the secular/sacred divide.

We administered this new survey during the winter of 2001-2002 at eight American colleges and universities, four of which were secular (public state) universities, while four were church-affiliated, Christian colleges and universities. Each of 60 statements on the survey was classified as, and intended to reflect, an aspect of a “traditional” (T), “modern” (M), “radical postmodern” (RP), or “transmodern” (TR) outlook. The complete survey instrument is shown in Appendix B.

More specifically, our goal was to use the students’ responses to examine the extent to which “personhood” or identity might be characterized as:

- Traditional (T): pre-modern, inherited, anchored, non-autonomous. Belief in the supernatural. “Fate (and/or) faith sounds the motif” (Reiff, 2006), e.g., “I am that I am” (*Exodus* 3:14). Statement example: “On my own, I am nothing.”
- Modern (M): self-sustaining, coherent, unitary, masterful. Belief in the natural. “Its law is progress” (Steiner, 1971 quoting Macaulay, 1837; see Trevelyan, 1877). “Anything and everything is possible” (Greenberg, 2006). “*Bildungsbürgertum* (a cultivated middle class) and *Wissenschaft* (science in the broadest sense) as the core of an ethical and useful life” (Laqueur, 2007). Statement example: “The problems of society can be solved through the application of science and technology.”
- Radical Postmodern (RP): self-referential identity in which there no ultimate meaning exists so “meaning” is fluid and ironic. “The tyranny of caprice” (Ratzinger, 1997). Neither fate nor faith but *fiction* is the leitmotif (Reiff, 2006). Statement example: “The best humankind can do is to try to create meaning out of individual lives.”
- Transmodern (TR): tested or anchored choice/freeplay, i.e., self- and other-referential; ordered to truth (Schmiesing, 2004). Identity based on relation (Levinas, 1949; Krell, 20006); plurivocal (Krell, 2006; Brown, 1994). “No contrition is more truthful than other-centeredness” (Novak, 1998). “Look outside yourself” (Frankl, 1984). “Intersubjectivity—

the interaction of personal subjects—is an intrinsic and indispensable characteristic of the human individual” (Schmiesing, 2004). “One willingly self-limits in recognition of the other...as the corrective movement...that tests and purifies one’s own position” (Greenberg, 2006). Statement example: “True freedom is freely choosing to be a loving servant.”

This survey instrument was administered during the fall and winter of 2001-2002 to a total of 805 students at eight American institutions of higher learning. Four were secular (public state) universities, and four were church-affiliated, Christian colleges, and universities. The findings of the third phase of this project (Appendix A) indicated that the worldviews of nearly one thousand American college and university undergraduates continue to reflect many traditional and modern values, but that they also include some radical postmodern and even more transmodern values. It was also shown that students attending “secular” institutions were much more likely to approve of radical postmodern values than students attending colleges and universities with a religious affiliation. Finally, there was some admittedly mixed evidence of a “transmodern” turn.

#### 1.4. The Fourth Phase: Postmodern Environmentalism

For the next phase of the project, we decided to investigate the question: what place does environment occupy in the value-scapes of contemporary college students? More pointedly, we aspired to address the riddle of what might be termed “postmodern environmentalism” (PE). Postmoderns often seem typically to presume the essentially self-referential nature of authority: not only must each voice be heard but each must make up his/her own mind because all “privileged” propositions now must be presumed to be illegitimate. After all, apprehending that *nothing is obvious or simply true* is the postmodern condition: this point can hardly be over-stated. Yet—and here is the conundrum—environmentalism equally often appears to be taken to be more than just one more choice, indeed must be privileged because it *is in fact simply true*. Thus the puzzle of postmodern environmentalism: nothing is simply true/so each must choose for him/herself/but the value of environment, for example, transcends and does not fit this formulation. One has the intuition that one has entered the elusive and incoherent yet still somehow primal heart of this peculiarly thrilling and frightening new worldview/cultural condition. The exploration of this labyrinth might, we hoped, be able to shed light not only on the likely future of the “environmental project” but on the 21<sup>st</sup>-century trajectories of other deep worldview- and values- divides, e.g., believer-unbeliever.

Our method was as before, a survey instrument administered to college and university undergraduates. The questionnaire consisted of 16 “demographic” and 123 environment- and values-oriented Likert-like (strongly agree to strongly disagree) statements. Undergraduates at eight institutions were surveyed. In addition to our usual analyses, special attention was paid to four of these eight institutions selected on the basis of their self-descriptions and other information concerning the socio/cultural/economic status of the institution and setting:

- two relatively “traditional” private, church-affiliated colleges; and
- two “middlebrow” public, state universities.

These comparisons were made in order to try to assess the degree of a postmodern shift at a few selected small-to middle-sized American colleges and universities.

Following the methods and findings of our earlier studies, twelve of the 123 statements were expressive/representative of four value-outlooks (three statements each), characterized in our schema as Traditional, Modern, Radical Postmodern, and Transmodern, as earlier explained.

The students’ responses to these 12 statements were intended to provide insight into the strength of their attachment to/identification with each of the worldview types. The remaining survey statements were classified into five environment-related subcategories categories:

- pro-environmentalism,
- anti-environmentalism,
- environmental crisis-related,
- religion-oriented, and
- other.

The purpose of this classification was to make it possible to study the students' environment-related values as related from a number of differing perspectives: e.g., is the well-being of the environment important? Is there an environmental crisis and, if so, is it "fixable"? What is the relation between religion and environmental values?

Finally, the sample was divided into secular versus parochial groups in order to be able to compare and contrast the personal worldviews and values, particularly with aspects relating to the environment and environmental issues, of students attending private, church-affiliated institutions with those enrolled at public, state universities.

#### 1.4.1. Phase IV General Patterns

The responses of the undergraduate students to our environment-oriented survey statements revealed a number of very intriguing patterns, which may be briefly summarized as follows (Appendix A).

Firstly, most *contemporary undergraduates are pro-environment and pro-environmentalism*. Environmental well-being was found to be a value firmly lodged within the worldviews of most students, regardless of institutional type, although the degree to which outlooks were "green" did vary considerably. For example, in response to the statement "Human and environmental well-being are equally important", strong majorities (55-75%) affirmed this statement with the sole exception of the parochial college students, and even their response was nearly evenly divided (40% agree-51% disagree). Likewise, most students agreed with the statement "Environmentalism is good for people" (although interestingly the Canadian students split 37% agree, 37% undecided, 10% disagree). Moreover, anti-environment/environmentalism statements were consistently rejected. The statement "It doesn't matter if I mess up Earth if I have a relationship with God", for example, was denied as forcefully by the (generally more traditional) parochial students—13% agreed, 86% disagreed—as at all the other institutions. This "green" pattern seemed sufficiently coherent and pronounced to suggest that *environmentalism is indeed a privileged value in the worldview of many (often most) undergraduates*.

Secondly however, these responses revealed (a) a pattern of strong support of personal freedom and autonomy and (b) a reluctance to support the personal sacrifice almost certainly required to affect the environmental protection most of the students value. A few examples may suffice to make these points:

- "Saving environment is more important than personal freedom": agreement averaged 24%, disagreement averaged 41%;
- "I prefer and favor a reduced lifestyle to support environmental well-being": 33% agreement, 40% disagreement;
- "My only duty is to be true to me": 36% agreement (49% excluding the parochial schools), 48% disagreement (36% excluding the parochial schools); and
- "I trust my intuition and feelings when making decisions": 71% agreement, 16% disagreement (77% versus 11% if the parochial/traditional schools are excluded).

Taken together it seems fair to suggest that *personal choice, or what Smith (2007) terms "expressive individualism," is also a privileged value for many-to-most students*.

A third general pattern found was that, in general, the responses of the public/West coast undergraduates tended to be both the most "environmental" and the most "postmodern" while the parochial students tended to be the most skeptical of the sacredness of environment as well as the least postmodern but affirmative of some transmodern values. The responses of the public/West Coast and the parochial/traditional undergraduates to several radical postmodern (RP) and transmodern (TR) statements were consistently quite different.

The other institutions tended to fall along a spectrum in-between these extremes. The Canadians were closest to the US public/West coast on the postmodern end. The public/middlebrow students typically aligned closer to the parochial end. Interestingly, the private/elite students often were

somewhere in the middle and, in particular, tending more than the others to affirm modern values such as progress, technology, and individual merit.

Finally but strikingly, *some degree of a “postmodern turn”*—that is, of affirmation of statements expressive of the equality of ideas and/or personal autonomy/freedom/choice or self-referential authority—*was found among many students at all these institutions including the most traditional among them.* For instance, nearly as many of the parochial undergraduates agreed as disagreed that human and environmental well-being are equally important; 21% agreed that “heaven is the here and now;” 39% (against 47%) agreed that everybody’s point of view is equally valid; and, 23% opposed any limits on personal freedom.

## 2. THE RIDDLE OF POSTMODERN ENVIRONMENTALISM: A CLASH OF “SACRED” VALUES?

The overarching question with which this fourth phase began was whether in the *Weltanschauungen* of contemporary college students (a) environmental well-being is non-negotiable, i.e., must be privileged; and/or whether (b) no value-positions or propositions may be privileged other than/because (c) only individual personal **choice**, autonomy and freedom are non-negotiable and hence privileged. And, if such a clash of seeming antinomies was found to exist, did it imply that *incoherence is central to the postmodern experience*, i.e., that which distinguishes postmodernity from traditional and modern outlooks and, more pointedly, that collective solutions to significant challenges, e.g., environmental destruction, are not possible absent anti-democratic means?

In order to address these questions, we identified 15 benchmark statements in each of two potentially “privileged” value-realms: (a) environment(alism) and (b) personal freedom/choice. These responses reveal very dramatic differences in the worldviews of the two groups. In fact, the public and the parochial undergraduates reflected firm agreement in their answers to only four of the 15 “environment(alism) is privileged” statements and three of the 15 “personal freedom/choice” statements. Let’s briefly consider each of the two categories in turn.

Regarding the primacy of environment(alism), large majorities of both groups agreed that personal freedom has its limits, that healthy air and water are good evidences of prosperity, and that environmentalism is good for people, all of which indicate a preferential valuing of environment and environmentalism. On the other hand, small majorities of both groups (51-52%) rejected the idea that saving the environment is more important than personal freedom, suggesting a tilt in favor of personal liberty over environment.

Broadly speaking, the public-university responses to the remaining 11 “environment as privileged” statements tended to be fairly consistently affirming of environment(alism)’s primacy while those of the parochial-college students tended toward more skepticism in this area. A few telling examples:

- While both groups were divided about whether “nothing can be allowed to get in the way of attaining a new Earth-friendly society in which all Earth-destructive human tendencies have been eliminated,” a plurality (44%) of the church-affiliated students rejected the statement while only 27% of the secular students did so;
- a large majority (75%) of public institution students agreed that human and environmental well-being are equally important, but a majority of parochial students (51%) disagreed;
- a slight plurality (44%) of public students agreed that animals have rights equal to people while a very large majority (82%) of parochial students disagreed;
- a majority of public university students (55%) agreed that future generations will judge us entirely on the basis of environmental quality while a plurality of parochial students disagreed (47%);
- the public students were split (34-30-36) on whether heaven is all around us here and now while most of the parochial students (62%) rejected this idea.

It is noteworthy that, in general, the state university undergraduates appear to be more affirming of the primacy of environmental values. However, parochial school students are more affirming of several of the most aggressive or even radical environmental-advocacy statements:

- More parochial students agreed (97% vs. 80%) that personal freedom has its limits;
- more parochial students agreed (30% vs. 19%) that they prefer a reduced lifestyle;
- more parochial students agreed (57% vs. 40%) that the concept of a human right to use the environment is perverted;
- more parochial students agreed (26% vs. 19%) that saving the environment is more important than personal freedom.

With some exceptions, the differences in the responses of the groups were clear, consistent, and frequently quite deep. Majorities or pluralities of the students at the public universities affirmed that

- teaching any particular value as better is wrong (50% agree);
- that everybody should do his/her own thing (49% agree);
- that everybody's point of view is equally valid (68% agree);
- that my only duty is to be true to myself (50% agree);
- that we won't ever be able to agree about basic questions/answers because each person now makes up his/her own values (48% agree); and
- that I trust my intuition and feelings (86% agree).

The responses of the parochial students for most of these statements were the opposite:

- teaching any particular value is wrong (67% disagree);
- everybody should do his/her own thing if no harm to others (90% disagree);
- everybody's point of view is equally valid (47% disagree);
- my only duty is to be true to myself (96% disagree);
- we won't ever be able to agree... (46% disagree);
- only education can save us (74% disagree);
- none of my beliefs is sacred (64% disagree).

On the basis of these preliminary findings, it appears that the church-college undergraduates' worldviews may be somewhat more grounded in "absolutes" (the Golden Rule, etc.) and therefore more inclined to favor personal sacrifice where apparently required. Conversely, the state university students' worldviews appear less certain of any non-negotiable certainties, less coherent, and thus less inclined to accept personal limits and burdens.

Finally, two patterns revealed in the environment-oriented student values seemed singularly noteworthy. First, the worldviews of American undergraduates, while still very traditional and somewhat modern in a number of regards, do clearly reflect an ongoing or unfolding paradigm shift. Second, this postmodern turn appears to for many students attending parochial colleges to tilt more in the direction of the "rooted freedom" of what is here termed a transmodern *Weltanschauung*, while for many students attending secular universities the turn seems to incline more than toward the less-restrained self-referentiality of what we describe as radical postmodern.

Intriguingly, it was found that undergraduates at both public and parochial colleges and universities tend to affirm environmentalism and pro-environment values and expressions. The students at the secular institutions tended to agree with such statements more consistently and more vigorously than do the students at private church-affiliated colleges. However, it was found that while the students at the church-related schools consistently and often strongly affirmed those constraints on personal autonomy, choice, and freedom which might be thought of as necessary to effect the goals of environmentalism (i.e., the manifold ways and means of and to "saving Earth"), the secular

university students mostly tended to be considerably less sanguine about such commitments and sacrifices.

### 3. SUMMARY AND CONCLUSIONS

What have we learned about what “being-in-the-world-is-truly-like” (Tuan, 1977, 2004, 2005) for early 21<sup>st</sup>-century undergraduates? This is after all a question the answer to which almost certainly will influence our future and that of Earth itself (e.g., perceptions of global warming). The importance of how people—particularly college students likely to become future leaders—understand, imagine and conceive the world and imbue it with some values rather than others can hardly be overstated: worldviews have consequences.

The single most important finding of our research is that contemporary students share a worldview that is, in varying degrees, a mixture of traditional, modern, and postmodern. For example, family, technology, and personal choice are all assumed to be non-negotiable, even sacred, values. Our research has confirmed and, we hope, clarified this intuition. Put another way, we have surveyed several dozen colleges and universities—mainly but not exclusively in the United States—and have yet to find even one student body (again excepting the quite “traditional” Palestinian students in Gaza) whose shared worldview is singularly traditional, modern, or postmodern.

If everywhere we discovered student values which reflect an eclectic mixture of the three worldviews, the future direction or trend remains unclear. We are confident that our work verifies that self-referentiality as a, or even *the* locus of authority is in the ascendancy and indeed is one of the principal ways we can distinguish between “postmodern” and “modern” worldviews. Our results also confirm that “postmodern” values like a privileging of personal choice and the horizontality or equality of ideas (e.g., an intolerance of “judgmentalism”) are affirmed by majorities or significant minorities at almost all of the institutions surveyed.

On the other hand, we have found that, if anything, undergraduate *Weltanschauungen* often seem more inclined to include or incorporate values which are more properly thought of as “transmodern” rather than “radical postmodern”. This finding seems particularly intriguing, for it suggests a rejection of hegemonic self-referentiality in favor of an embracing of a “testing” (Taylor, 1989) of the authority of personal experience against that of one or more others like nature, people, or God.

One way to interpret our research, and more specifically to understand the incoherence of undergraduate *Weltanschauungen*, is to consider the possibility that contemporary students, heirs of a shocking century, are in their own very ad hoc and inchoate but nevertheless thrilling way attempting to repair the shattered master-narratives of Reason and God.

Those in attendance are cordially invited to participate in the current (seventh) phase of student surveys, the theme of which is *environmentalism as an alternative worldview*. Please contact the author in person or at [kfjrn00@tamuk.edu](mailto:kfjrn00@tamuk.edu).

### NOTES

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## APPENDIX A: SURVEY STATEMENT-RESPONSES

**Table 1**

Phases I and II. International versus Texas Undergraduate Worldviews: Near-Unanimity Responses--Traditionality and Modernity Appear “Alive and Well”

Statement	Worldview	% Agree** Texas	% Agree International
Happiness is important to me.	M	95	99
Honor is important to me	T	93	89
Technology is good.	M	92	84
Ultimately each person is responsible for him/herself.	M	84	84
Family is the most important thing to me.	T	84	83
I am more hopeful about the future than despairing.	M	82	82
I am sure that there is reality beyond me.	T/M	81	75
Everyone should pursue her/his own self-interest.	N	81	55
Duty is important to me.	T	81	83

\*T=traditional; N=non-traditional; M=modern; P=postmodern.

\*\*Where “agree”=total % strongly agree + agree or strongly disagree + disagree.

**Table 2**

Phase II. International versus Texas Undergraduate Worldviews: Signs of a “Postmodern Turn”?

Statement	Worldview	% Agree** Texas	% Agree International
Happiness is whatever makes me feel good.	P	69	68
Silence is better than trivial talking.	T	42	58
My opinion is as valid as an authority’s.	P	68	69



**Table 3**

Phase II. International Student Worldviews: Comparative Responses at Five Distinctive Institutions

Statement	College/University* % Agreement**				
	1	2	3	4	5
“Live free or die” is a motto that I accept.	42	33	85	100	54
Merit should be the basis for status in society.	31	18	74	82	62
Cigarettes should be banned.	62	55	55	70	50
Sometimes violence is necessary.	57	72	45	80	41
Personal sacrifice is essential for happiness.	64	58	93	90	33
A white person can understand a black person.	40	94	97	94	28
A man can understand a woman.	47	62	92	65	56
Friendship is important to me.	88	98	97	92	96
My ideas are as good as...an authority’s.	82	71	98	16	38
I am more hopeful about the future than despairing.	80	80	91	82	80
I would be willing to live in poverty if...content.	14	68	56	94	75
One must have children to have a happy life.	4	8	87	81	18
(Sex before) marriage is morally wrong.	39	88	37	84	40
All ideas have equal worth.	67	36	82	18	10
I am willing to die for my country.	7	58	56	100	27

\*1=Grambling State U., LA, USA; 2=Colorado Christian College, CO, USA; 3=Vina del Mar University, Chile; 4=College of Science and Technology, Gaza; 5=University of South Korea, Seoul, S.K.

\*\*Where agreement = % strongly agree + agree or strongly disagree + disagree.

**Table 4**

Phase III: Selfhood/Personal Identity Theme: Participating Colleges and Universities

Institution	Location	Church/State Affiliation	Sample Size
Calvin College	Grand Rapids, MI	Reformed (Calvinist)	115
Concordia U.	Austin, TX	Lutheran-Missouri Synod	63
Dordt College	Sioux Center, IA	Reformed (Calvinist)	71
U. of Dallas	Dallas, TX	Catholic	37
Humboldt St. U.	Arcata, CA	Public/State-CA	122
Illinois St. U.	Normal, IL	Public/State-IL	91
Midwestern St. U.	Wichita Falls, TX	Public/State-TX	168
Texas A&M U. - K.	Kingsville, TX	Public/State-TX	137

**Table 5**

Phase III. Self/Personhood Theme: “Unanimity” Statements and Responses\*

“Unanimity” Statements	Worldview	Agree-Undecided- Disagree
<b>Agree</b>		
34. Family as important as myself.	T	90-5-5
68. Much from past...new and positive.	TR	87-10-2
74. It is essential to stick to my beliefs...	T	86-9-4
69. ...Come a long way since the Dark Ages.	M	84-11-4
70. Hard work surest way to success.	T	84-6-9
29. I am more hopeful than despairing ...	M	83-10-6
34. Family as important as myself.	T	90-5-5
68. Much from past...new and positive.	TR	87-10-2
74. It is essential to stick to my beliefs...	T	86-9-4
69. ...Come a long way since the Dark Ages.	M	84-11-4
70. Hard work surest way to success.	T	84-6-9
29. I am more hopeful than despairing ...	M	83-10-6
21. Change is good.	M	80-13-4
57. Some values are better than others.	M	80-11-9
75. (In making decisions) I trust my feelings.	RP	80-7-11
<b>Disagree</b>		
47. ...Life is essentially meaningless.	RP	4-5-91
23. All religions are nonsense.	RP	9-7-83
59. Marriage is a non-binding commitment.	RP	7-9-83
35. God and Truth are not real...but...invented.	RP	10-10-80

**Table 6**

Phase III. Self/Personhood Theme: “Divided” Statements and Responses\*

“Divided” Statements	Worldview	Response Percentages
22. This life is unimportant compared ...	T	43-16-41
26. If there is no God ... no meaning ...	T	47-12-40
28. God and I are equal copartners ...	TR	38-15-47
38. On my own, I am nothing.	T	46-10-43
51. I worry about my self-esteem.	RP	46-10-43
64. Nobody should tell me ... but sometimes ...	TR	48-13-38
71. Teaching any...value as better...wrong.	RP	36-30-33
72. Choose lives of children over principles.	TR	39-28-31

\*Where T=traditional; M=modern; RP=radical postmodern; TR=transmodern.

**Table 7**

Phase III. Self/Personhood Theme: “Undecided” Statements and Responses\*

“Undecided” Statements	Worldview	Response Percentages
60. My experience (tells me but needs testing).	TR	53-32-14
67. Science has created more problems ...	RP	25-30-43
71. Teaching particular ... value ... is wrong.	RP	36-29-33
43. I oppose any limits on choice/autonomy.	RP	45-28-27
44. Rather have children raised by any devout ...	TR	23-28-48
72. Choose lives/children over sacred principles.	TR	39-28-31
73. ... I prefer to rely on objective evidence.	M	60-25-13
40. My life-path different but consider(s) more	TR	68-25-6
53. Nature operates (by) orderly laws.	M	52-24-23
25. Fact is better than opinion.	M	52-23-24
65. Things are getting better and better.	M	57-23-18
76. True freedom is choosing/loving servant.	TR	61-22-16
27. None of my beliefs is absolutely sacred ...	RP	32-20-48
32. God is (an) invention but love is not.	TR	12-20-67

\*Where T=traditional; M=modern; RP=radical postmodern; TR=transmodern

**Table 8**

Phase III. Self/Personhood Theme: “Radical Postmodern (RP)” Statements and Responses

“Radical Postmodern” Statements	Agree-Undecided-Disagree
Agree	
19. (Only a mutually enhancing) relationship (is valid).	75-7-18
31. Everyone’s point of view is equally valid.	71-10-19
75. (In making decisions) I trust my feelings.	80-7-11
Disagree	
23. All religions are nonsense.	9-7-83
35. God and Truth are not real ... but ... invented.	10-10-80
39. Having children is not all that important ...	20-10-69
47. ... Life is essentially meaningless.	4-5-91
59. Marriage is a non-binding commitment.	7-9-83
Undecided/Divided	
27. None of my beliefs is absolutely sacred ...	32-20-48
51. I worry about my self-esteem.	46-10-43
55. If it feels good, I should do it.	27-15-57
63. Nobody has the right to tell me what to do.	35-13-51
67. Science has created more problems ...	25-30-43
71. Teaching a particular ... value ... is wrong.	36-29-33

**Table 9**

Phase III. Self/Personhood Theme: “Transmodern (TR)” Statements and Responses

“Transmodern” Statements	Agree-Undecided-Disagree
<b>Agree</b>	
20. I must be me but (must) serve my community.	75-15-9
24. Each (must) craft (unique) life but (must serve) ...	74-16-10
36. Human (and environmental) well-being are equal.	69-12-18
40. My life-path is different but (must) consider more ...	68-24-6
52. (I’m sure) life has meaning (but not what) it is.	71-12-16
56. Love is bigger than all of us.	76-16-7
68. (Much from the past can be used in) new and positive ...	87-10-2
76. True freedom is...choosing to be a loving servant.	60-22-16
<b>Disagree</b>	
32. God is a human invention, but love is not.	12-20-67
<b>Undecided/Split Vote</b>	
28. God and I are equal copartners ...	38-15-47
44. (Prefer my) children be raised by any devoutly ...	23-28-48
48. (Important) to be spiritual but not ... religious.	51-17-31
60. My experience (is authoritative but needs testing) ...	53-32-14
64. Nobody should tell me what to do but sometimes ...	48-13-38
72. (I would choose the lives of children over) principles.	39-28-31

**Table 10**

Phase III. Self/Personhood Theme: Selected Statements and Responses at Religious VS Secular Colleges/Universities, Part 1: Same/Identical Responses

Statement	Worldview	Religious Group	Secular Group
34. (My family is as important as myself).	T	86-7-6	91-5-4
41. I feel alone much of the time.	M	23-11-66	26-9-66
44. (Prefer children raised by ... devout).	TR	32-33-44	17-28-57
67. Science has created more problems ...	RP	19-32-47	28-30-43
69. (Come a long way since Dark Ages.)	M	81-15-4	85-6-8
70. Hard work (surest way to success.)	T	82-8-10	85-6-8
72. (Choose children over my) principles.	TR	31-36-31	43-28-31

**Table 11**

Phase III. Self/Personhood Theme: Selected Statements and Responses at Religious VS Secular Colleges/Universities, Part 2: Responses Similar in Direction But Large Degree-Difference

Statement	Worldview	Religious Group	Secular Group
18. I have a duty to serve God.	T	97-2-1	66-12-21
20. I must be me but (must serve).	TR	88-10-2	68-19-13
24. Each (life must be unique and serve).	TR	85-9-5	69-19-12
27. None of my beliefs is absolutely sacred.	RP	21-15-64	37-20-40
31. (Every point of view is equally valid).	RP	59-14-26	77-10-15
32. God is (invention) but love is not.	TR	3-10-87	17-25-57
35. God and Truth are not real...but...invented.	RP	4-2-95	13-14-72
36. Human(s and environment) are equal.	TR	52-14-33	79-12-9
39. Having children (is not important).	RP	13-8-79	24-10-64
45. Only education can save us.	M	10-7-82	34-11-52
46. Personal freedom has its limits.	T	91-3-6	68-8-21
49. Problems of society can be solved by science.	M	9-12-79	18-16-63
50. Shame can be good for me.	T	73-16-10	50-19-29
52. (Life has meaning even if unknown.)	TR	62-11-26	77-12-10
53. Nature operates according to ... laws.	M	65-19-16	45-24-26
54. Suffering builds character.	T	86-10-3	71-11-14
55. If it feels good, I should do it.	RP	11-11-78	36-15-45
57. Some values are better than others.	M	86-9-5	75-11-11
58. We are all sinners.	T	96-2-2	68-8-20
59. Marriage is (non-binding).	RP	5-5-84	8-11-63
60. My experience (tells me but) ...	TR	60-27-7	46-32-17
61. (Problems can be solved by science.)	M	11-9-80	13-18-61

**Table 12**

Phase IV. Environment/Environmentalism Theme: Institutions Surveyed

College/University	Type	Sample Size
Midwestern State U., TX	Public	103
Calvin College, MI	Parochial	85
Dordt College, IO	Parochial	59
Northwest Missouri U., MO	Public	145
Gustavus Adolphus, MN	Parochial	26
Baylor University	Parochial	192
Illinois State U, IL	Public	50
Brock University, ON Canada	Public	81
Humboldt State U., CA	Public	66
Harvard University, MA	Elite-Private	50
Texas A&M U.-Kingsville, TX	Public	219

**Table 13**

Phase IV. Environment/Environmentalism Theme: Five Institutional Types Compared. Personal Freedom/Choice/Autonomy-Related Statements

Statement No./Summary	% Strongly Agree+Agree/StronglyDisagree+Disagree				
	Public <sup>1</sup>	Public <sup>2</sup>	Parochial <sub>3</sub>	Elite <sup>4</sup>	Canada <sup>5</sup>
33. My only duty is to be true to myself.	50-38	59-29	2-96	36-54	52-25
56. I oppose any limits on personal freedom.	42-27	50-20	23-56	36-52	33-14
29. Each person now invents his/her own values so impossible to agree...	48-29	38-45	35-46	32-56	34-26
60. Teaching any particular value as better than another is wrong.	50-27	64-15	13-67	22-62	41-10
61. Everybody should do his/her own thing.	49-43	67-23	7-90	46-44	37-25
54. Everybody's point of view equally valid.	68-20	65-21	39-47	24-62	57-16
49. Personal freedom has its limits.	80-11	76-18	97-0	96-4	60-18

<sup>1</sup>Public/Middlebrow: Midwestern State University, Wichita Falls, TX and Northwest Missouri State University, Maryville, MO; <sup>2</sup>Public/West Coast: Humboldt State University, Arcata, CA; <sup>3</sup>Parochial/Traditional: Dordt College, Sioux Center, IA and Calvin College, Grand Rapids, MI; <sup>4</sup>Elite/Private: Harvard University, Cambridge, MA; <sup>5</sup>Public/Canadian: Brock University, St. Catharines, Ontario, CA.



**Table 14**

Phase IV. Environment/Environmentalism Theme: Five Institutional Types Compared.  
Servanthood-Related Statements

Statement No./Summary	% Strongly Agree+Agree/StronglyDisagree+Disagee				
	Public <sup>1</sup>	Public <sup>2</sup>	Parochial <sub>3</sub>	Elite <sup>4</sup>	Canada <sup>5</sup>
55. None of my beliefs is sacred.	31-34	38-30	19-64	44-42	29-30
66. True freedom is freely choosing to be a loving servant.	50-22	27-52	84-8	26-44	15-31
72. I prefer and expect a reduced lifestyle... to accommodate Nature's needs.	19-55	49-32	30-46	42-46	25-22
45. My duties and responsibilities are more important than my personal rights.	37-34	26-42	68-10	30-44	23-37
40. On my own, I am nothing.	43-48	24-59	97-3	36-44	26-52
65. My experiences tell me what I feel but those feelings are more reliable when I test them against what religion, traditions, Nature and/or other people say.	59-14	64-14	68-5	60-14	37-8

<sup>1</sup>Public/Middlebrow: Midwestern State University, Wichita Falls, TX and Northwest Missouri State University, Maryville, MO; <sup>2</sup>Public/West Coast: Humboldt State University, Arcata, CA; <sup>3</sup>Parochial/Traditional: Dordt College, Sioux Center, IA and Calvin College, Grand Rapids, MI; <sup>4</sup>Elite/Private: Harvard University, Cambridge, MA; <sup>5</sup>Public/Canadian: Brock University, St. Catharines, Ontario, CA.

**Table 15**

Phase IV. Environment/Environmentalism Theme: Five Institutional Types Compared. Is Environment(alism) Privileged?

Statement No./Summary	% Strongly Agree+Agree/StronglyDisagree+Disagee				
	Public <sup>1</sup>	Public <sup>2</sup>	Parochial <sub>3</sub>	Elite <sup>4</sup>	Canada <sup>5</sup>
17....Earth-destruction eliminated...	35-38-27	50-24-26	24-31-44	40-14-46	38-33-29
49. Personal freedom has limits.	80-9-11	76-6-18	97-3- 0	96-0-4	60-19-18
69. Human and environ. equal...	75-15-10	65-14-20	40- 9-51	62-10-26	55-16-12
70. Environ. only acceptable...	21-32-47	27-36-35	10-20-70	32-18-50	11-47-27
72. Prefer reduced lifestyle...	19-25-55	49-18-32	30-24-46	42-12-46	25-38-22
80. Human use of envir. perverted...	40-30-30	59-21-18	57-15-28	44-12-44	19-49-14
85. Healthy air/soil good evidences...	72-17-11	80-9-9	80- 9-10	70-14-16	48-26-10
90. Care for every living thing equally.	77- 4-18	77-9-11	52-5-42	30-10-58	42-22-16
94. Environ. good for people.	75-20-5	68-18-11	75-19-6	92-8-0	37-37-10
97. Every indiv....has right to live.	82-3-15	80-5-11	2-12-36	30-16-54	49-19-14
98. Animal rights...equal people's.	44-14-42	58-14-26	11- 7-82	8-12-80	33-33-15
105. Kill person (before) last panda.	37-33-29	18-23-58	66-19-15	50-14-30	23-30-22
109. Future generations judge us on quality of environment.	55-16-29	48-17-33	32-21-47	14-8-78	34-33-10
117. Saving environment more important than personal freedom.	19-27-53	30-35-32	26-23-51	28-24-44	19-33-25
127. Heaven...here and now.	34-30-36	53-21-23	21-17-62	28-26-46	29-32-16

<sup>1</sup>Public/Middlebrow: Midwestern State University, Wichita Falls, TX and Northwest Missouri State University, Maryville, MO; <sup>2</sup>Public/West Coast: Humboldt State University, Arcata, CA; <sup>3</sup>Parochial/Traditional: Dordt College, Sioux Center, IA and Calvin College, Grand Rapids, MI; <sup>4</sup>Elite/Private: Harvard University, Cambridge, MA; <sup>5</sup>Public/Canadian: Brock University, St. Catharines, Ontario, CA.

**Table 16**  
Phase IV. Environment/Environmentalism Theme: Five Institutional Types Compared. Is  
Personal Freedom/Choice Privileged?

Statement No./Summary	% Strongly Agree+Agree/StronglyDisagree+Disagee				
	Public <sup>1</sup>	Public <sup>2</sup>	Parochial <sub>3</sub>	Elite <sup>4</sup>	Canada <sup>5</sup>
21. Humans made in image of God.	82-10-7	35-20-46	99- 0-0	36-24-40	41-37-18
25. Animals do not have rights.	15- 7-78	11-2-88	24- 5-71	16-10-74	15-10-74
27. Not right to equate environment with serving God and people.	47-26-27	24-17-58	37-13-50	22-18-58	23-36-37
29. Each person now decides own values so we won't ever agree about basic questions/answers.	48-23-29	38-15-46	35-19-46	32-12-56	34-33-26
33. My only duty is be true to me.	50-12-38	59-11-29	2-2-96	36-10-54	52-19-25
53. Only education can save us.	47-15-38	53-24-23	17- 9-74	66-12-22	34-23-37
54. Everybody's point of view is equally valid.	68-12-20	65-12-21	39-14-47	24-12-62	58-20-16
55. None of my beliefs is sacred.	31-35-34	38-32-30	19-17-64	44-14-42	29-29-30
56. I oppose any limits on my personal freedom/choices.	42-30-27	50-30-20	23-21-56	36-12-52	33-41-14
58. I trust my intuition and feelings when making decisions.	86- 4-10	88-5-8	50-15-35	62-18-20	71-12-6
60. Teaching any particular value as better than another is wrong.	50-23-27	64-21-15	13-20-67	22-16-62	41-37-10
61. Everybody should "do their own thing" if no harm to others.	49- 8-43	67-11-23	7- 3-90	46-10-44	37-27-25
103. Humanity is the center of things.	48-30-20	26-30-42	26-13-61	26-28-46	18-34-25
130. Earth is not my real home.	47-23-30	26-23-49	47-21-32	14-20-66	15-33-30
136. Doesn't matter if I mess up Earth if I have relationship with God.	20-19-60	9-14-73	13- 1-86	8-0-92	10-27-41

<sup>1</sup>Public/Middlebrow: Midwestern State University, Wichita Falls, TX and Northwest Missouri State University, Maryville, MO; <sup>2</sup>Public/West Coast: Humboldt State University, Arcata, CA; <sup>3</sup>Parochial/Traditional: Dordt College, Sioux Center, IA and Calvin College, Grand Rapids, MI; <sup>4</sup>Elite/Private: Harvard University, Cambridge, MA; <sup>5</sup>Public/Canadian: Brock University, St. Catharines, Ontario, CA.

**Table 17**

Phase IV. Environment/Environmentalism Theme: Two “Conservative” Public VS Two Parochial Institutions Compared. Is Environment(alism) Privileged?

Statement No.	Public <sup>1</sup>	Parochial <sup>2</sup>
	Agree-Undec-Disagree	Agree-Undec-Disagree
17....Earth-destruction eliminated...	35-38-27	24-31-44
49. Personal freedom has limits.	80- 9-11	97- 3-0
69. Human and environ. equal...	75-15-10	40- 9-51
70. Environ. only acceptable...	21-32-47	10-20-70
72. Prefer reduced lifestyle...	19-25-55	30-24-46
80. Human use of environ. perverted...	40-30-30	57-15-28
85. Healthy air/soil good evidences...	72-17-11	80- 9-10
90. Care for every living thing equally.	77- 4-18	52- 5-42
94. Environ. good for people.	75-20-5	75-19-6
97. Every indiv....has right to live.	82- 3-15	52-12-36
98. Animals have rights equal to people.	44-14-42	11- 7-82
105. Kill person rather than last panda.	37-33-29	66-19-15
109. Future generations judge us on quality of environment.	55-16-29	32-21-47
117. Saving environment more important than personal freedom.	19-27-53	26-23-51
127. Heaven around us here and now.	34-30-36	21-17-62

<sup>1</sup>Public/Middlebrow: Midwestern State University and Northwest Missouri State University;

<sup>2</sup>Parochial/Traditional: Dordt College and Calvin College.

**Table 18**

Phase IV. Environment/Environmentalism Theme: Two “Conservative” Public VS Two Parochial Institutions Compared. Is Personal Freedom/Choice Privileged?

Statement No.	Public <sup>1</sup>	Parochial <sup>2</sup>
	Agree-Undec-Disagree	Agree-Undec-Disagree
21. Humans made in image of God.	82-10-7	99- 0-0
25. Animals do not have rights.	15- 7-78	24- 5-71
27. Not right to equate environment with serving God and people.	47-26-27	37-13-50
29. Each person now decides own values so we won't ever agree about basic questions/answers.	48-23-29	35-19-46
33. My only duty is be true to me.	50-12-38	2- 2-96
53. Only education can save us.	47-15-38	17- 9-74
54. Everybody's point of view is equally valid.	68-12-20	39-14-47
55. None of my beliefs is sacred.	31-35-34	19-17-64
56. I oppose any limits on my personal freedom/choices.	42-30-27	23-21-56
58. I trust my intuition and feelings when making decisions.	86- 4-10	50-15-35
60. Teaching any particular value as better than another is wrong.	50-23-27	13-20-67
61. Everybody should “do their own thing” if no harm to others.	49- 8-43	7- 3-90
103. Humanity is the center of things.	48-30-20	26-13-61
130. Earth is not my real home.	47-23-30	47-21-32
136. Doesn't matter if I mess up Earth if I have relationship with God.	20-19-60	13- 1-86

<sup>1</sup>Public/Middlebrow: Midwestern State University and Northwest Missouri State University;

<sup>2</sup>Parochial/Traditional: Dordt College and Calvin College.

**APPENDIX B. EXAMPLE OF SURVEY INSTRUMENT: STUDENT  
WORLDVIEW/VALUE SURVEY #3 (2001)--PHASE III THEME:  
PERSONHOOD/THE SELF.**

Thank you for participating in this survey of student opinion. The research team will safeguard your confidentiality by using only statistical analyses of your responses. Please work carefully and give accurate responses. Do not complete more than one of these questionnaires. Thank you, again, for your help.

Directions: The first part of the questionnaire asks for demographic information. Please circle selection in response to each item, and/or fill the information in the blank space.

1. What is the name of your college/university? \_\_\_\_\_
2. College Affiliation Public or Private
3. Gender Female  
Male
4. Age category 17 or younger  
18-19  
20-21  
22-23  
24-25  
26-49  
50+
5. Race White/Caucasian  
African-American  
Hispanic American  
Asian American  
Native American Indian  
Pacific Islander  
Mixed Race
6. Are both your parents of this same racial  
or ethnic background? Yes                  No
7. What is your religious creed or outlook? Atheist  
Buddhist  
Christian  
Confucian  
Hindu  
Jewish  
Moslem  
Shintoism  
Other

8. What is your father's educational level ?
- less than high school
  - high school graduate
  - some university
  - university graduate
  - technical school graduate
  - some graduate school
  - graduate degree
9. What is your father's occupation?
- farmer
  - non-farm manual laborer
  - clerical worker
  - technician or professional
  - independent businessman
  - military
  - other \_\_\_\_\_(specify)
  - unemployed for longer than 3 months
  - not applicable
10. What is your mother's educational level?
- less than high school
  - high school graduate
  - some university
  - university graduate
  - technical school graduate
  - some graduate school
  - graduate degree
11. What is your mother's occupation?
- farmer
  - non-farm manual laborer
  - clerical worker
  - technician or professional
  - independent businesswoman
  - military
  - other \_\_\_\_\_
- (specify)
- unemployed for longer than 3 months
  - not applicable
12. Your current year in college/university
- 1<sup>st</sup>- Freshman
  - 2<sup>nd</sup>- Sophomore
  - 3<sup>rd</sup>- Junior
  - 4<sup>th</sup>- Senior
  - 5<sup>th</sup>- continuing Senior
  - Graduate Student

13. Area of study (major fits into one of these groups)
- Liberal Arts
  - Science/Math/Computer Sci.
  - Health Care
  - Education/Physical Education
  - Engineering
  - Business Administration
  - Fine Arts
  - Undecided
  - Other
14. Do you consider yourself to be
- Conservative
  - Liberal
  - Moderate
  - None of the above
15. Your family's annual household income (optional)
- <\$10,000
  - \$10,000-24,999
  - \$25,000-49,999
  - \$50,000-74,999
  - \$75,000-99,999
  - \$100,000+
16. Have you traveled outside of the US more than twice in the last two years?
- Yes                      No

Please read the statements below. For each statement, please circle the appropriate choice: strongly agree(SA), mildly agree(MA), undecided (U), mildly disagree(MD), or strongly disagree (SD).

- |  |    |    |   |    |    |
|--|----|----|---|----|----|
| 17. A person's genes largely determine his or her personality.   | SA | MA | U | MD | SD |
| 18. I have a duty to serve God.  | SA | MA | U | MD | SD |
| 19. A relationship is worthwhile only when it is an enhancing, growing experience for both.  | SA | MA | U | MD | SD |
| 20. I must be authentically "me," but part of who I am is to serve my community.   | SA | MA | U | MD | SD |
| 21. Change is good.  | SA | MA | U | MD | SD |
| 22. This life is unimportant compared to my eternal life in heaven.  | SA | MA | U | MD | SD |
| 23. All religions are nonsense.  | SA | MA | U | MD | SD |
| 24. Each of us needs to craft a life that is distinctly personal or unique, but which finds its greatest meaning by serving things, such as other people, God, or the environment. | SA | MA | U | MD | SD |



25. Fact is better than opinion.	SA	MA	U	MD	SD
26. If there is no God, there is no meaning in life.	SA	MA	U	MD	SD
27. None of my personal beliefs/principles is absolutely sacred or non-negotiable in determining the way I live my life.	SA	MA	U	MD	SD
28. God (as I see God) and I are coequal partners in charting my life.	SA	MA	U	MD	SD
29. I am more hopeful than despairing about the future.	SA	MA	U	MD	SD
30. It is important to me to perpetuate my family traditions.	SA	MA	U	MD	SD
31. Everyone's point of view is equally valid.	SA	MA	U	MD	SD
32. God is a human invention, but love is not.	SA	MA	U	MD	SD
33. I plan to pursue my own life and dreams, even if that means moving far away from my family.	SA	MA	U	MD	SD
34. My family is as important to me as myself.	SA	MA	U	MD	SD
35. God and Truth are not real because they are ideas invented by people.	SA	MA	U	MD	SD
36. Human well-being and the well-being of the environment are equally important.	SA	MA	U	MD	SD
37. I deserve what I have.	SA	MA	U	MD	SD
38. On my own, I am nothing.	SA	MA	U	MD	SD
39. Having children is not all that important for me.	SA	MA	U	MD	SD
40. My personal life-path is different from everyone else's, but when I sometimes lose my way in life, I get back on the right path when I consider more than just me.	SA	MA	U	MD	SD

41. I feel alone much of the time.	SA	MA	U	MD	SD
42. Our knowledge has limits.	SA	MA	U	MD	SD
43. I oppose any limits on my personal choice and autonomy.	SA	MA	U	MD	SD
44. If both my spouse and I died, I would rather have our children raised by a devoutly religious person of any faith than by a good, but nonreligious, person.	SA	MA	U	MD	SD
45. Education is the only thing that can save us.	SA	MA	U	MD	SD
46. Personal freedom has its limits.	SA	MA	U	MD	SD
47. I think life is essentially meaningless.	SA	MA	U	MD	SD
48. It is important to be spiritual, but not necessarily in the sense of institutionalized religion.	SA	MA	U	MD	SD
49. The problems of society can be solved through science and technology.	SA	MA	U	MD	SD
50. Shame can be good for me.	SA	MA	U	MD	SD
51. I worry about my level of self-esteem.	SA	MA	U	MD	SD
52. I am sure that life has meaning even though I am not entirely sure what it is.	SA	MA	U	MD	SD
53. Nature operates according to orderly laws.	SA	MA	U	MD	SD
54. Suffering builds character.	SA	MA	U	MD	SD
55. If it feels good, I should do it.	SA	MA	U	MD	SD
56. Love is bigger than all of us.	SA	MA	U	MD	SD
57. Some values are better than others.	SA	MA	U	MD	SD
58. We are all sinners.	SA	MA	U	MD	SD
59. Marriage is a non-binding commitment.	SA	MA	U	MD	SD
60. My experiences tell me what I feel about something, but those feelings are more reliable when I test them against religion, nature, tradition, or other people.	SA	MA	U	MD	SD

61. The problems of society can be solved through science.	SA	MA	U	MD	SD
62. I keep my word at all cost	SA	MA	U	MD	SD
63. Nobody has the right to tell me what to do.	SA	MA	U	MD	SD
64. Nobody should tell me what to do, but sometimes I am too stupid or foolish to make the best choice.	SA	MA	U	MD	SD
65. Things are getting better and better.	SA	MA	U	MD	SD
66. Where my loved ones are is my home.	SA	MA	U	MD	SD
67. Science has created more problems than it has solved.	SA	MA	U	MD	SD
68. There is much from the past that can be used again, in a new and positive way.	SA	MA	U	MD	SD
69. We have come a long way since the Dark Ages.	SA	MA	U	MD	SD
70. Hard work is the surest way to success.	SA	MA	U	MD	SD
71. Teaching any particular value as better than another is wrong.	SA	MA	U	MD	SD
72. If I were in a situation in which I was convinced that my <b>most sacred principles</b> somehow required the sacrifice of five children, I would choose the lives of the children over my principles.	SA	MA	U	MD	SD
73. When making important decisions, I prefer to rely on objective evidence.	SA	MA	U	MD	SD
74. It is essential to stick to my beliefs, even when it is hard to do so.	SA	MA	U	MD	SD
75. When making important decisions, I trust my feelings.	SA	MA	U	MD	SD
76. True freedom is freely choosing to be a loving servant.	SA	MA	U	MD	SD
77. The events of September 11 have changed my outlook on life so that I am more pessimistic about the future.	SA	MA	U	MD	SD
78. The events of September 11 have changed my outlook on life so that I am more optimistic about the future.	SA	MA	U	MD	SD
79. I am proud to be an American.	SA	MA	U	MD	SD

## **BRIDGING FRONTIERS USING DIGITAL MAPS**

Joop VAN DER SCHEE<sup>1</sup>

### **ABSTRACT**

The digital revolution and the growth of the Internet enable us to communicate easily and quickly across frontiers and to use digital maps widely. This is important for geography teaching because the main focus of geography is knowing about and connecting places. The Internet also gives us an opportunity to organise the exchange of geographical knowledge and such practices in geography teaching help us to improve the quality of geography worldwide.

**Keywords:** Digital Maps, GIS, Information Technology, International Exchange

‘Geographical study helps us develop powerful knowledge, understanding and skills. This enables us to grasp our common humanity and our relationships with each other and the environmental resources on which life depends. By thinking geographically about the past and the present we are better equipped to imagine our possible futures’ (Hopkin & Lambert, 2010, p. 5).

During the last two decades geographic education has had an enormous boost from the introduction of computers and the Internet. In many countries information technology (IT) is used widely to improve the quality of learning. Online access to learning resources, fostering enquiry learning and enabling the easy presentation of findings are advantages of using computers and the Internet (Pui-ming Yeung, 2010). For geography teaching, the world of digital maps and GIS offers the opportunity to study almost every place in the world anywhere, anytime (Van der Schee, 2003).

But introducing new technologies also challenges teachers’ fundamental values and practices. Practical constraints are often underestimated by those who promote IT in schools. Teachers have to learn about IT and to learn to work with IT. This requires training, patience and an openness to re-evaluate normal teaching practices. “The traditional teaching approach is being threatened by the pressures for a change to constructivist thinking and potentially to networked learning. This change is causing a shift in the thinking about teaching and learning for the future” (Jackson, 2000). Watson (2000) and Bednarz & van der Schee (2006) state that we should focus on barriers to change and the role of the geography teacher using modern technology. When the general consensus is that teachers are the most important in-school factor influencing the quality of pupils’ learning, it seems appropriate to assume that training geography teachers to work with digital maps, GIS and other IT is crucial. Teachers have to learn about using new technologies like GIS, but must also rethink students’ learning of geographic thinking skills. It would be wise to handle this worldwide development together. An international exchange of good practices is a way to bridge the gap between digital natives and digital immigrants.

There are several initiatives to use modern information technology in geographic education. We mention here just three different projects.

1. Robertson (2009) invites us to think about the importance of children’s online spaces. ‘Netizens’ are the new public citizens of cyberspace, she says. She wants to bring together contributions from children in different counties to learn about the impact of their way of living on public space and education. “Locally derived knowledge gained from samples of 12-year olds will be subjected to cross-cultural comparisons and validation. Bringing together these contributions will strengthen the decision-making process and provide new knowledge about meaning making, agency and citizenship for the twenty-first-century e-democracy”.

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2. Solem (2010) and colleagues developed six undergraduate course modules and (using the Moodle Learning management System) students in different countries are linked for collaborative learning, inquiry, and comparative analysis. The Center for Global Geography Education (CGGE) offers educational resources and professional development opportunities for higher education faculty and human geography teachers seeking innovative and exciting ways to teach geography. Collaborative projects that use e-learning technologies can connect geography classes in different countries for online collaboration and discussion.
3. The IGU Commission on Geographical Education is a platform for the exchange of information about geographic education for primary, secondary and tertiary education in all countries that participate in the IGU. It would be nice to have digital fact sheets with information about geography teaching in different countries available on the web. It will not only give us an overview, but it can also inspire us if we see good practices and research projects. An exchange of ideas can help to improve the quality of geography teaching. The IGU Commission on Geographical Education supports the idea to collect this information on its website [www.igu-cge.org](http://www.igu-cge.org).

The strong point for geography teaching is that we need each other to give students up-to-date geographic information from all around the world. Secondly, as the map is the core tool of the geographer, in this internet era digital maps can help to bridge the gap between countries with different languages and cultures. Both are aims of the International Geographical Union Commission on Geographical Education.

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## **THE TECHNOLOGICAL AND CULTURAL EXCLUSION PROCESS IN PERIPHERAL AREAS OF ATLANTIC EUROPE**

José Carlos MACÍA ARCE<sup>1</sup>, Francisco José ARMAS QUINTÁ<sup>2</sup>

### **1. ATLANTIC EUROPE IN THE CONTEXT OF THE INFORMATION SOCIETY**

Atlantic Europe is a vast region extending from Tromsø in Norway to Tarifa in Spain (Ferrás Sexto, 1996, O'Flanagan, 1992). Atlantic Europe is arguably a spatially peripheral region, but it is also true that economically the region is not uniform, with central and peripheral regions. Economic imbalances coexist in Atlantic Europe: there are very advanced regions, there are regions with stable economies and there are also disadvantaged, peripheral regions that are in the process of convergence with other economic regions of the European Union.

Galicia and Ireland are two of the component communities in Atlantic Europe (see Figure 1). Galicia and Ireland are both regions with an oceanic climate and well-vegetated environments but characterized subsistence agricultural economies over the last century. Economic difficulties in Galicia and Ireland began with migration movements in the nineteenth and twentieth centuries, but since the end of the twentieth century both communities have experienced a period of economic growth. This is especially in the case of Ireland, with the country leaving behind an almost definitive historical dependence based on agricultural activities. In the nineties, the Irish economy progressed at a spectacular rate of growth (OECD FACTBOOK 2005; Garcimartín et al., 2004), derived largely from its association with the new technology sector that brought Ireland into the Information Society. The Irish economy benefited from its ongoing relationship with information technology and communication and distanced itself from the economic periphery of Atlantic Europe.

In just a few years, the Irish economy has moved from occupying one of the last positions in Europe, together with Spain, Portugal and Greece, to position itself as Europe's second largest economy in income per capita, second only to Luxembourg. This progression is very important in a region that was characterized by a social and economic development pattern similar to that of the Galician society, opening up the possibility of research on the strategies designed by Irish politicians and economists.

Internet development has not only great economic impact but also a social and cultural pathway that has led to a large amount of research on its origins and consequences. The Internet makes possible the transmission of information and instant communication with anywhere in the world, as well as providing access to a wealth of information that could become knowledge. The new information society offers many opportunities, although there are risks and weaknesses that must be dealt with. It is necessary to share the potential opportunities this emerging society can offer to push economic development processes in depressed peripheral areas.

Since the early nineties, the European Union, through various action programs, has funded projects to disseminate new technologies and boost their development in peripheral areas. This paper presents two exceptional experiences of the diffusion of information and communications technologies to outlying areas: the SINDUR project, developed from the University of Santiago de Compostela and the Digital City of Ennis, promoted by the central administration in Ireland.

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## 2. THE SINDUR PROJECT AND THE VIRTUAL COMMUNITY INFOBRION.COM

The SINDUR project began its life at the end of 2002 as a result of the initiative of the Research Group Socio-Territorial of University of Santiago de Compostela. The purpose of the project was to study the impact of the Information Society on the socioeconomic development of peripheral regions. The pilot project was conducted in the Municipality of Brion, in the district of Santiago de Compostela (see Figure 1). The choice of this county pilot was not casual; the area is largely rural, near the city of Santiago de Compostela, and Brion has been receiving people from this city in recent years. One part of the county, at lower elevations, is populated mostly by non-native residents from the city of Santiago de Compostela with an urban character, and where dominant economic activities are related to services. The higher area is composed of several villages with indigenous population where the predominant activity is agriculture.

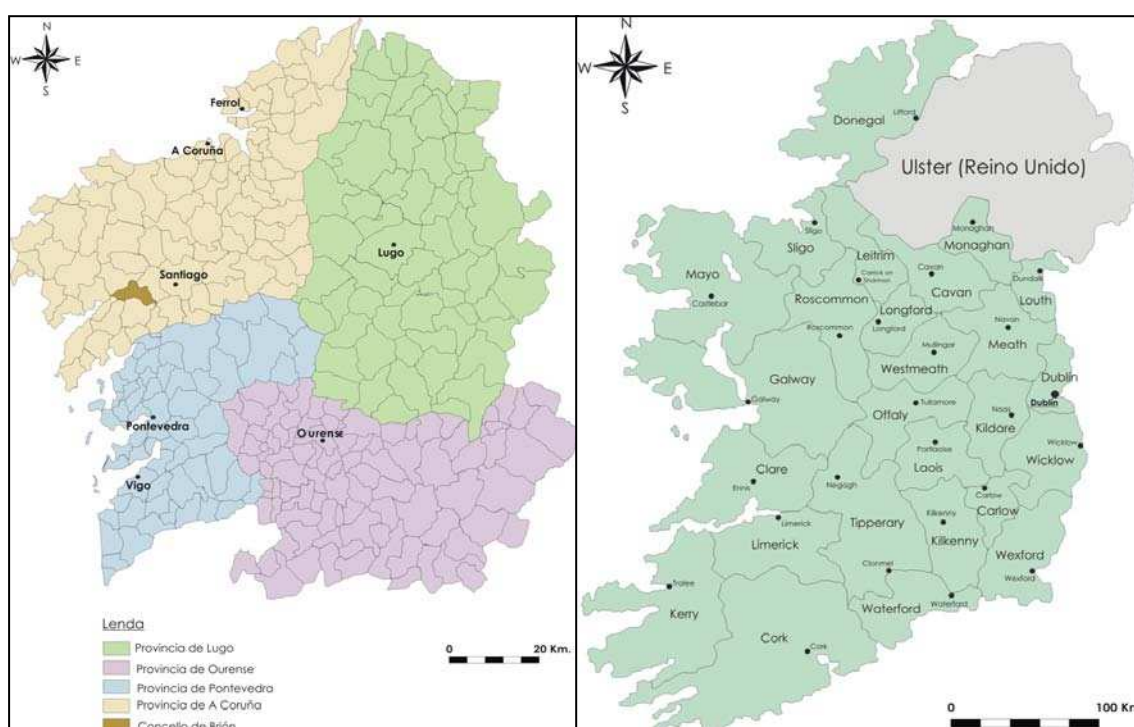


Figure 1. Main cities of Galicia and Ireland (Source: Authors)

From the methodological point of view, the SINDUR project was divided into five research areas: ICT Audit, Information Audit Web, E-inclusion, InfoAtlas and SINDUR International. These modules combined an interdisciplinary approach to analysis involving researchers from various disciplines. The aim of ICT Audit research unit was to develop a database and a system of statistical indicators to measure the efficiency of public investment in the dissemination and implementation of information society and information and communication technologies. A comprehensive survey was carried out and included various issues such as the presence of home computer, Internet connection, the presence of mobile phones in the household, etc. The whole process had a strong focus on developing an effective tool to serve as an exportable ICT Audit model, meant to be applied in other areas. The Information Web Audit module was focused on the location and analysis of all public and personal information existing on websites relating to social, economic, cultural, business and political issues. The first step focused on locating web pages produced in the Municipality of Brion, an exhaustive search for keywords associated with local place names on Google, the main search engine worldwide. This process began a quantitative analysis that documented the technical aspects of each web page based on their content and performance.

E-Inclusion is one of the pillars of SINDUR. Its mission was to locate the Digital Divide, marginalized social groups and areas of information society. This program made a detailed social study into the possible expectations of engaging these social groups and areas that are disconnected from the information society. In pursuing this challenge, a virtual digital environment was developed, with interactive multimedia, and the installation of a network of digital access points to encourage people to interact with the technology. The research mission of InfoAtlas was to develop an information society atlas for the Municipality of Brion. The work focused on thematic mapping and the development of a geographic information system based on data supplied by other research units, as well as InfoAtlas data processing. This audit tool was designed with the intention of possible application in any territory, allowing the government to determine the diffusion of information and communication technologies and make efforts towards more depressed spaces in Information Society. International SINDUR was a SINDUR international project, developing a university and researcher network to study the impact of the information society and thus have access to calls for European Union research projects.

The Infobrion.com web was intended to create a virtual community in the municipality of Brion. This virtual community was proposed to promote local, social, economic and cultural development in the Municipality of Brion with the diffusion of new technologies through the recovery of historical memory and the appreciation of popular culture in the context of the information society (see Figure 2).

The intervention based on this virtual environment was articulated in three programs, Brion Folk Project, Cibereducation and immersion in the Information Society. The Brion Folk Project was to boost local development and promote research into popular culture and Brion Human Geography, using contributions and work of the community. The community gathered sound files, videos and pictures in various multimedia formats. In addition Folk Project Brion collected stories about popular culture in the local community as well as daily life events, parties, trips, neighbours, reports of celebrities who resided in the municipality, music and sport. Cibereducation was a program promoted in primary and secondary schools in the municipality of Brion. The program created a virtual environment on the use of new technology among students, teachers and parents. The site illustrated the daily life of schools, their activities, pupil's trips and festivals in schools. The third action program, immersion in the information society, was a strategy to overcome the Digital Divide. This program was an electronic newspaper that was updated weekly with news about local culture and daily life in the municipality of Brion. It promoted the use of email and had a virtual marketplace where people could sell or exchange anything. The program also had forums and surveys on various topics of current interest to the local community, offering a space for opinion and debate.

### **3. A VILLAGE IN THE INFORMATION SOCIETY: ENNIS INFORMATION AGE TOWN**

In October 1996, the Irish telecommunications company Telecom Eireann, now known as Eircom, announced details of a nationwide competition with the aim to introduce ICT intensively in a local community. Eircom intended to observe the use of ICT among the public and at the same time, to explore changing levels of social and economic development as a direct result of the introduction of ICT. Eircom also expressed the intention to lead a process of ICT diffusion and its applications in education centres, businesses, administrative services and citizens in general (Byrne, 2005). In this initiative, named Information Age Town, it included 46 Irish people determined to win the prize of an investment of 19 million Euros. In the semi-finals, with a consolation prize of just over one million Euros, came the villages of Killarney (County Kerry), Castlebar (County Mayo) and Kilkenny (County Kilkenny). The winner was the town of Ennis (County Clare), with the win sparking a major process of social and economic development linked to ICT. In a short time the town of Ennis became the most computerized in Ireland, with close to 80% of the population using the Internet (Macia, 2006; Ennis Information Age Services, 2001).





**infobrion**

[PRESENTACIÓN](#) | [BRIÓN POBO](#) | [CIBEREDUCACIÓN](#) | [ESCOLAS E MUSEOS](#) | [A PRAZA PÚBLICA](#) | [AXENDA](#) | [ARQUIVO HISTÓRICO](#) | [BUSCADOR](#)



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**26, 27 E 28 DE SETEMBRO**  
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**Santa Minia volverá a reunir a milleiros de romeiros**

A música correrá a cargo das orquestras Gran Parada, Galilea, Sintonía de Vigo, Océano, Suavecito e Caribe Show As festas de Santa Minia porán, un ano máis, o broche dourado ao mes de setembro, mes festeiro por excelencia en Brión. Milleiros de romeiros acudirán como cada ano a rendir homenaxe á Santa do seu día, que nesta ocasión cae en sábado, o que fai... [+]  
 Festas e tradiciónes

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Para participar este ano será obrigatorio anotarse na Casa da Cultura antes do 3 de outubro Xa está aberto o prazo de... [+]  
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**XXVII Festa do Cabalo**  
**CONCELLO DE BRIÓN 08**

**Unha festa para poñerse o chapeu**

Uns setecentos maiores participaron na vixésima edición da Festa dos Vellos Uns setecentos veciño... [+]  
 Festas e tradiciónes

**FESTA DOS VELLÓS**  
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**Unha festa para poñerse o chapeu**

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**ESCOLAS E MUSEOS**

- ESCOLA DE MÚSICA
- ESCOLA DE HÍPICA
- MUSEO ETNOGRÁFICO

**BRIÓN POBO**

- CULTURA POPULAR
- O NOSOS MAIORES

**BRIONDIXITAL...**  
 Portal do Cidadán

**briondixital**  
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**Enquisa**

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**OUTROS DESTACADOS...**

**Un verán de non parar**  
 Milleiros de veciños e veciñas participaron nos cursos e actividades organizadas... [+]  
 Vida cotiá

**Cantelar, Lago e Cabanas terán servizo de saneamento**  
 As obras, orzamentadas en máis de 375.000 euros, serán realizadas polo Concello... [+]  
 Vida cotiá

**Catas arqueolóxicas en Rañalonga**  
 O concello de Brión contará en breve con unha nova infraestrutura de servizos m... [+]  
 Vida cotiá

**Para que non te esquezas de ningunha data importante.**  
**A AXENDA**

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**05/09/2008**  
**SISTEMA DE NAVEGACIÓN CON GPS PARA COCHE TOMTOM**  
 Casa da Cultura  
 21/10/2008 a las 20:00

**05/09/2008**  
**Inscripción actividades culturais e deportivas curso 08/09**  
 Casa da Cultura  
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**Blogs**  
 Crea o teu propio blog

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 Concello de Brión

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Coa colaboración de:



**Figure 2.** InfoBrion. com. Home page. (Source: [www.infobrion.com](http://www.infobrion.com). Shooting date, September 18, 2008.)

Ennis is the County Town of Clare in the west of Ireland, and a town with relatively high economic growth rate in the national context (Central Statistics Office Ireland, 2002). Approximately 70% of its 22,000 inhabitants are below 45 years old, which ensures the future of the town and at the same time, indicates a change in Irish population migration. Young people no longer migrate to more developed counties as used to happen. Employment is located in small and medium sized

businesses, and there is also a modest network of financial and administrative services. Industrial activities are widespread in the pharmaceutical, electronics and technology sectors. Ennis is close to the universities of Limerick and Galway, ensuring higher education for young people. With the Information Age Town project, Ennis became a pioneer town in the promotion and use of ICT as a key tool for social and economic development in local communities (Casey, 2005). For five years many projects were implemented to the benefit of the entire community. Eircom decided to upgrade the communications infrastructure and deliver nearly 5,000 computers at a very low cost to the citizens of Ennis, thus improving connectivity and Internet access from the home. The Public Library, De Valera, was the first to have its book catalogue in a network, as well as having a classroom of 12 computers with free Internet connection. Clare Museum received a grant to install multimedia facilities and Internet connections. Local groups were arranged to teach local groups, such as old age pensioners about new technologies. All schools in the town were equipped with new computer labs, network connections and training. A web page was also developed; this announced activities and news of interest in the town and it included most business enterprises. Almost eight years after the project began Ennis was an ICT community, promoting social development, cultural and economic development of all its citizens (Byrne, 2005).

All projects and initiatives of Ennis Information Age Town found a reference and a meeting point for communication and interactivity in [www.ennis.ie](http://www.ennis.ie), an online community tailored for the citizens of Ennis with the intention of connection with and raising awareness of ICT. In January 2003, after the five year project ended, a company was formed with the name Ennis Information Age Services, to continue the work developed by the Ennis Information Age Town Project (ESIA). This company became a provider of services to local authorities, government ministries and non-profit organizations. The website [www.ennis.ie](http://www.ennis.ie) was supported until 2005. This site had been an outstanding success, with an index of Internet visibility of 321,126 points in the Alexa ranking. Three years later, however, the visibility on the Net had fallen precipitously, leaving nothing of the virtual community created at the beginning of the project.

#### **4. CONCLUSIONS**

The Digital City Project in Ennis (Ennis Information Age Town) is a project with significant impact nationally and internationally, and it is considered a landmark in the introduction and diffusion of new technologies in peripheral areas (McQuillan, 2003). The virtual community of the Digital City of Ennis disappeared after conducting this analysis in 2005, abandoned to some extent by public administration, leaving unsupported a virtual community that had a great impact regionally, nationally and internationally. It is almost inevitable that financial and human resources disappear once public money runs out, but sustainability should be considered in future programs of virtual communities.

In the case of the initiative developed in the Municipality of Brion, the results were significant, though its outcome did not differ much from the Digital City of Ennis. Because of limited resources, a telecommunications infrastructure for access to high-speed Internet throughout the municipality could not be created, so it was decided to cover the demand needed by the local population with telecom operators installing the service. The SINDUR project aimed to disseminate the use of new technologies for education and culture, and to achieve this, a website called [www.infobrion.com](http://www.infobrion.com) was created and worked as a virtual community, where everyday life was communicated across the municipality. But once the University of Santiago de Compostela transferred the management of virtual community to the local administration, the original objectives were not met and the service has become merely an informative website that includes the main activities of the municipality. One of the more interesting pillars in the diffusion of new technologies, Cibereducation, was dropped entirely, along with the tools of citizen participation (chat and forums). This caused a decline in the popularity and interest of the community, which led to declines in the visibility ranking on the Web.

In conclusion, it is our view that promoting development projects in peripheral areas with new technologies means promoting a series of measures, and not just those related to the provision of telecommunications infrastructure and technological equipment. There is a need to educate citizens for them to make the most of these technologies, especially in small and medium enterprises, promoting innovation, electronic commerce, teleworking and entrepreneurship. Finally, we need to prevent development programs being seen as one dimensional projects; regardless of the results obtained, they must be sustainable beyond the funding period to get local communities to become fully immersed in the information society.

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## INCLUSION OF STUDENTS WITH IMMIGRATION BACKGROUND IN THE GERMAN SCHOOL SYSTEM

Julia RICHTER<sup>1</sup>

### ABSTRACT

Even with a proportion of 9% immigrants in the resident population, the German politicians only recently accepted the fact of Germany being an immigrant country. Certainly immigrants could be a benefit for the ageing society and reduce the already existing lack of skilled workers in some professions like the IT sector. Even if the immigrants were unskilled workers, their children could get a better qualification in the German educational system. Results from PISA-surveys (2000, 2003 and 2006) however showed an alarming gap between the average academic performance of students with and without an immigration background. This led to an ongoing public discussion about the reasons for and possible political measures to counteract this disparity.

What can be done to improve the academic achievements of students with migratory backgrounds in the German educational system? The empirical study focuses on the experiences of 14 students of different nationalities and paths in the educational system and who succeeded in passing the “Abitur” exam, the highest level of school education in Germany. Standardised questionnaires and semi structured interviews were conducted with these students. The results corroborate often discussed success factors for academic performance and stressed the importance of motivation. This contributes to the formation of effective social integration programs.

**Keywords:** Cultural Inclusion, Immigrant Workers, Educational System, Germany.

### 1. INTRODUCTION

Globalization and unionification (political and economic) of many countries did not reduce all obstacles for global population movements but have also led to heightened control of international migration. Despite of that, immigration occurs today at a large scale. The EU fights illegal immigration with hard measures like Frontex, the EU agency that coordinates the operational cooperation between Member States in the field of border security. But on the other hand, the EU also strives to attract highly skilled workers through new immigration policies like the controversially discussed „Blue Card“.

There is a paradoxical situation in Germany. Highly skilled workers needed by the economy are sought. However, many qualified foreigners are not allowed to work in their professions. This is because their own educational degrees are not acknowledged or they cannot acquire a work permit. In addition to that, the statistics from international studies show that children with immigration background in the German school system perform below average compared to their German counterparts. Since the publication of the first PISA-survey in 2001, there have been many discussions about the causes of this problem and solutions for it. The media informs the public broadly about this situation and also through terms like parallel society, assimilation and ghettoisation which led to a heated debate.

Along with the negative examples, it was not noticed that there are also a lot of children with an immigration background that were very successful through the school system. We conducted group interviews with 14 such students in order to make their voices also heard in the public debate. With their help we studied the factors that led to their success and also the factors which might have been the obstacles in their way.

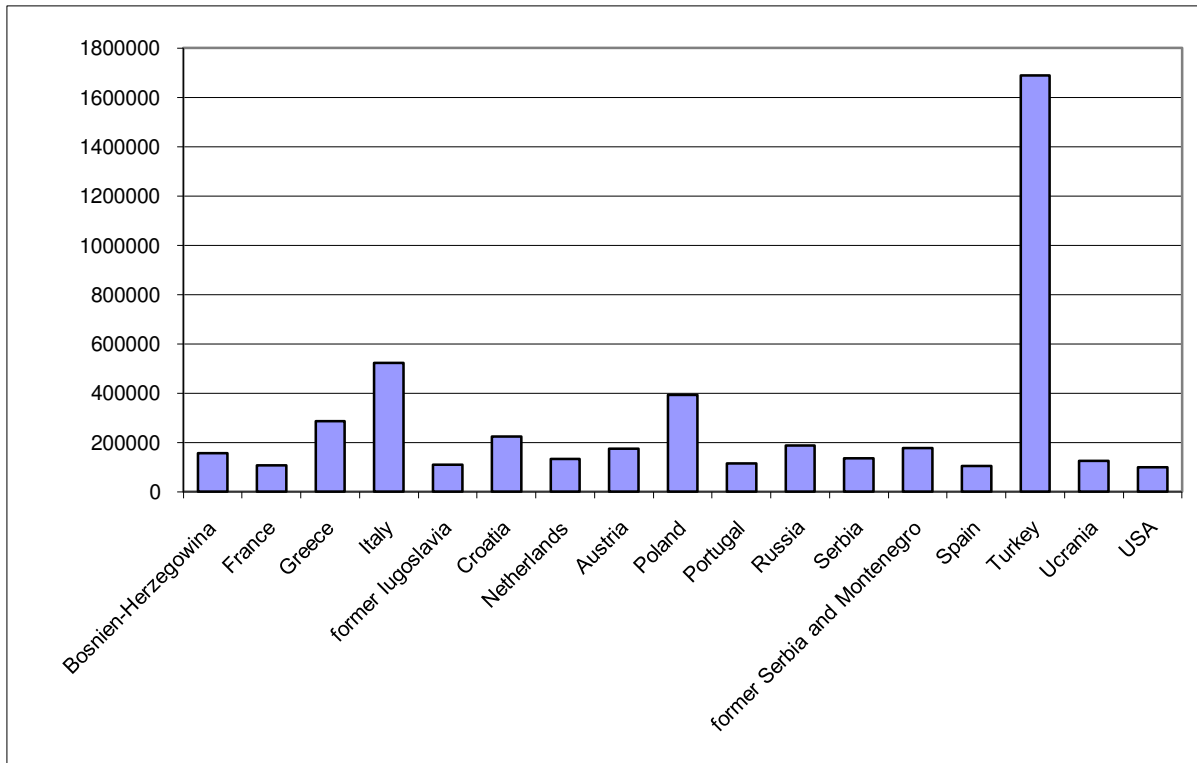
### 2. RESIDENTS WITH IMMIGRANT BACKGROUND IN GERMANY

In 2006, out of Germany's 82.4 million inhabitants 15.1 million had a immigration background in their families. Out of these 15.1 million 7.3 millions had a foreign and 7.9 the German nationality. Since 1950 10.4 million people migrated to Germany. According to the microcensus of 2006, 1.7 million children born in Germany had a foreign nationality. From the year 2000 on the prevalent *ius sanguinis* was modified so that nowadays a child born in Germany with at least one of his parents living in Germany for at least eight years can have a dual nationality.<sup>2</sup>

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<sup>2</sup> [http://www.destatis.de/jetspeed/portal/cms/Sites/destatis/Internet/DE/Presse/pm/2008/03/PD08\\_\\_105\\_\\_12521.psm1](http://www.destatis.de/jetspeed/portal/cms/Sites/destatis/Internet/DE/Presse/pm/2008/03/PD08__105__12521.psm1)



**Figure 1.** Foreign residents in Germany 2008 (>100,000)  
(Statistisches Bundesamt (ed.) 2010 at: <https://www-genesis.destatis.de>, own compilation)

Fig. 1 shows the bigger national groups of foreign residents living in Germany. The three major categories are:

1. Nations that were a part of the formal guest worker programme in force from 1955 to 1973. In 1973 more than 2,6 million guest workers mainly from Italy, Spain, Greece, Portugal and Turkey were employed in German industry. After the end of the formal programme immigration from these countries still continued because of the residence permit for partners and children (Bade, K. & Oltmer, J. 2004: 73).
2. Refugees from former Yugoslavia and the successor states as a consequence of the violent conflicts between 1991 and 1995.
3. Neighbouring countries whose inhabitants have the right to live and work in Germany like France, Austria, Netherlands and Poland (with restrictions<sup>3</sup>).

Another group of immigrants, not shown in Fig. 1 are the returning settlers from former German settlements in Russia and CIS-States. Because of their ethnic German background, they get the German nationality and don't appear as foreigners in statistics. However, the younger generation of this group faces similar problems like the foreign students at school due to their deficits in German language. Since the modification of the German nationality law in the year 2000, many children of foreign parents have the German nationality but may have another native language. On account of this group and the resettlers' children it is important to consider students with migration background and not students with different nationality in school education surveys.

### 3. THE GERMAN SCHOOL-SYSTEM

In the traditional German school system children start their schooling in primary school (*Grundschule*) at the age of six. After four years of primary school, they can go to three different types of schools: *Hauptschule*, *Realschule* and *Gymnasium*.<sup>4</sup>

<sup>3</sup> For detailed information see: <http://eur-lex.europa.eu/LexUriServ/LexUriServ.do?uri=OJ:L:2003:236:0875:0905:EN:PDF>

<sup>4</sup> In Germany education is a task for the federal *Länder*, so the system can differ partly from one state to the other.

In *Hauptschule*, the students study for five years until 9<sup>th</sup> grade, after which they get their first school leaving certificate. With this certificate they can apply for an apprenticeship or, with good marks, continue one more year in the educational system to obtain the next higher grade after 10 years of school, the *Realschulabschluss*. This grade qualifies them for vocational training at, for example, insurance companies, banks and also apprenticeships.

In the *Gymnasium* students study until 12<sup>th</sup> or 13<sup>th</sup> grade and leave with the *Abitur*, the German A-level. This diploma qualifies for university admission. After graduation from Realschule or following an apprenticeship there is the possibility to attend night school to obtain the *Abitur* without having studied at a normal *Gymnasium*.

The idea behind the separation of children by their intellectual achievement at the age of ten was to provide the appropriate environment for each child to learn in. In the 1960s the *Volksoberschule*, which literally means ‘peoples secondary school’, was changed into *Hauptschule* (Leschinsky 2008: 377). The new type of school however quickly lost both, reputation and students. Due to this, many states have decided to abolish the socially stigmatized *Hauptschule* and pass on to a two-tier school system consisting of *Gymnasium* and one other type of secondary school leading students to all types of graduation.

In the discussion about educational equality, one critical point is the separation of students at the age of ten. Studies have shown that the type of secondary school selected by teachers or parents is not only correlated to average school achievements of students but also with their parents’ social stratum (Baumert, J & Schümer, G. 2001: 340). The transition to *Gymnasium* seems to be a bigger obstacle for students with migration background as well. Whereas only 18,8% of the German 15-year old students included in the PISA-survey in 2003 attended *Hauptschule*, it was 50,8% of the students with Turkish parents (Stanat 2008: 704).

#### 4. PARALLEL SOCIETIES? INTEGRATION DIFFICULTIES IN GERMANY

“Alien forever”<sup>5</sup> (Der Spiegel 5/2009: 32), „No consciousness for school education“<sup>6</sup> (Süddeutsche Zeitung 23.07.2008) or “discrimination instead of integration”<sup>7</sup> (Süddeutsche Zeitung 19.12.2007) these are three examples of headlines in national German newspapers addressing integration deficits in Germany. The concern about the formation of ghettos in German cities, with different social rules, different culture where immigrants would live without contact to the German society was divulged in the beginning of the 21<sup>st</sup> century. This public debate accused both: The failure of the hitherto existing integration politics and the spirit of the so called “multi-culti” society whose representatives propose the model of a society without common social rules and culture. This laissez-faire attitude, however, does not promote integration.

For a successful integration at least two conditions have to be fulfilled: The receiving society has to provide favourable terms for integration and the immigrants must have the will to become a part of the society of their new resident country. Although there is no doubt that some immigrants might not want to integrate in the German society especially when they are thinking of returning to their country this article will concentrate on the conditions for integration in Germany. The focus lies on integration in the school system because at school all students should be supported and encouraged for their best academic performance.

Analysing statistical data from the micro-census of 2005 the Berlin Institute for Population and Development published a report about the situation of integration in Germany (Berlin-Institut für Bevölkerung und Entwicklung 2009). In this report the importance of education is emphasized. In order to create good conditions for integration the government should provide an equitable access to the labour market, encourage academic education and training as well as recognise foreign degrees (ibid.:9). As a conclusion, the study stresses on the importance of education which is seen as “the key to success” (ibid.:51).

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<sup>5</sup> „Für immer fremd.“ This and the following translations are made by the author, if not otherwise specified.

<sup>6</sup> „Das Bewusstsein für Bildung ist nicht da.“

<sup>7</sup> „Diskriminierung statt Integration“

There is a broad consensus that education is an important factor for integration, social and economic success. But the PISA 2000 survey shows that 15-year-old students without immigration background perform better in reading literacy than their peers with immigration background. This might not be surprising but the data implies that reading literacy has an influence on mathematical and science literacy. Therefore students with immigration background perform poorly in these two subjects as well. Even controlling the the social stratum students whose parents are both born in Germany scored an average of 492 and students with none of their parents born in Germany scored only 439 in reading literacy. The average score for mathematical literacy for students without immigration background was 503 and for students who do not speak German at home it was only 400. Students with a Turkish background achieved the lowest result with an average score of 377 in mathematical competence (Baumert & Schümer 2001:378).

The latter fact is consistent with the result of the study from the Berlin Institut for Population and Development. This survey showed that immigrants from Turkey were less integrated in the German society and their children were less successful in their academic performance. While among all immigrants more than 20% marry a German partner, among the Turkish immigrants the share of bi-national marriage is around 5%. In the field of education the results are similar: While more than 30% of all immigrants have the *Abitur* or an equal diploma qualifying for university admission, the share among the Turkish immigrants is only 11% (Berlin-Institut für Bevölkerung und Entwicklung 2009:37).

However, the lower performance of students with immigration background in the German educational system seems to be influenced by factors inherent in the system itself.<sup>8</sup> Baumert and Schümer show, that the chance to attend the Gymnasium after primary school is 4.4 times higher for students with parents born in Germany than for students whose parents are immigrants. The inequality also persists when the social stratum is controlled. It vanishes, though, when reading literacy is included (Baumert & Schümer 2001:374). This result once more highlights the importance of language skills for the academic performance.

In an article published in the German weekly newspaper DIE ZEIT the German-Iranian presenter Ferdos Forudastan complains: "We are not all Fatma".<sup>9</sup> This headline denounces the undifferentiated view of many Germans on muslim women. They are often seen as alien, repressed and helpless. Subordinated to husband, family or religious traditions. The discussion about prohibition of the islamic veil is related to this perception. Muslim men in contrast are often considered to be dominant, authoritarian and violent. These prejudices can have an unconscious influence on the teachers' appraisal of their students. Many studies have been published during the last decade with the aim of sensibilizing teachers for this risk and to promote inter-cultural competence (Walter 2001, Weißköppel 2001, Weber 2003, Walter 2005, Weber 2005, Denner 2007, Schnaabel & Bianchi Schaeffer (Hrsg.) 2008, Hummrich 2009<sup>2</sup>).

## 5. THE PUBLIC DISCUSSION AND APPROACHES

In the last two decades many positions in industry have been lost in Germany. This occurred mainly due to the reorganization of international division of labour and the economic structural change. In Eastern Germany many jobs were lost after the reunification. Since then, between 2.6 million (1991) and 4.9 million (2005) people were unemployed in Germany. In March 2010, 3.6 million people were unemployed, 533.146 of them with a foreign nationality. These numbers mean that in march 2010 6,1% of the German population was unemployed but for the foreign population living in Germany the number was 16.7%. 44,3% of the unemployed people didn't have a finished professional education (Bundesagentur für Arbeit 2010<sup>10</sup>).

These numbers stress the importance of vocational qualification for employment in Germany. Any social group with low vocational qualifications and therefore high risk of unemployment can cause social tensions. On the other hand, positions for highly qualified specialists in IT or engineering often

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<sup>8</sup> For a differentiated analysis of the main causes for the disadvantages of students with immigration background in the German educational system and how they can be explained see Diefenbach, H. 2007.

<sup>9</sup> Forudastan, F. (2009): Wir sind nicht alle Fatma! Published in 'Die Zeit' No. 32, 30.07.2009.

<sup>10</sup> <http://www.pub.arbeitsamt.de/hst/services/statistik/detail/a.html>

cannot be filled, so specialists are contracted from outside the EU. To reduce this contradiction it is highly important to ensure that all students in Germany have good chances for their educational performance.

Because of the sovereignty of the federal states in education, political measures can not be generalized. As a result of this, each state created different offers for supporting students without the necessary knowledge of German to cope with school instruction. This inherent diversity complicates the implementation of unified political measures to promote integration and also the scientific survey to evaluate these measures. Diversity is confusing and can lead to inequality and inefficiency. On the other hand, well-proven and successful initiatives can be adapted by all the states. In order that the positive aspect of diversity prevails, transparency and constant evaluation is needed. As an example, a comprehensive survey about the government-funded supportive measures covering all 16 states was published in 2001 (Gogolin et al. 2001).

**Table 1.** School attendance and measures for better integration in German states (1999)

state	Share of foreign students at	Measures for a better integration
Baden Württemberg	18,8% (Primary school and Hauptschule) 5,2% (Gymnasium)	<ul style="list-style-type: none"> <li>• Additional tuition of native language (in the responsibility of consulates)</li> <li>• Preparatory and supportive classes</li> </ul>
Bavaria	10,27% (Primary school and Hauptschule) 3,32% (Gymnasium)	<ul style="list-style-type: none"> <li>• Transition classes for students in secondary school without knowledge of German</li> <li>• Bi-lingual classes with German as a second language</li> <li>• German classes and supportive classes</li> <li>• Additional tuition of native language</li> </ul>
Berlin	6,0% (Hauptschule) 1,1%(Gymnasium)	<ul style="list-style-type: none"> <li>• Preparatory and supportive classes</li> <li>• Voluntary additional tuition of native language (responsibility of country of origin)</li> </ul>
Brandenburg	1,46% (General secondary school) 0,41% (Gymnasium)	<ul style="list-style-type: none"> <li>• Protection of the Sorb minority (i.a. classes in Sorbian language)</li> <li>• Preparatory and supportive classes</li> <li>• Project: exchange with Polish schools</li> </ul>
Bremen	27,6% (Hauptschule) 9,1% (Gymnasium)	<ul style="list-style-type: none"> <li>• ‘Turkish as native language’ – Classes</li> <li>• Additional tuition of native language (in the responsibility of consulates)</li> <li>• Project for children of Sinti and Romanies</li> <li>• German as second language for grades 11 to 13</li> </ul>
Hamburg	36,2% (Hauptschule) 11,0%(Gymnasium)	<ul style="list-style-type: none"> <li>• Preparatory and supportive classes for school years 3 to 10</li> <li>• Preparatory classes for transition to the next higher qualification</li> <li>• ‘Turkish as native language’ – Classes</li> <li>• Additional tuition of native language (in the responsibility of consulates)</li> <li>• Bi-lingual primary schools (Portuguese and Italian)</li> </ul>
Hesse	29,5% (Hauptschule) 7,8% Gymnasium	<ul style="list-style-type: none"> <li>• Preparatory and supportive classes</li> <li>• Classes for German as second language</li> <li>• German preparatory classes before primary school</li> <li>• Additional tuition of native language</li> <li>• Bi-lingual (English and French) schools</li> </ul>
Mecklenburg-Western Pomerania	n. s.	<ul style="list-style-type: none"> <li>• supportive classes</li> <li>• homework support</li> </ul>
Lower Saxony	11,7% (Hauptschule) 2,8% (Gymnasium)	<ul style="list-style-type: none"> <li>• Supportive classes</li> <li>• Classes for German as second language</li> <li>• homework support</li> <li>• preparatory aid before school enrolment</li> <li>• Additional tuition of native language</li> </ul>



		<ul style="list-style-type: none"> <li>• Bi-lingual primary school (Italian)</li> </ul>
North Rhine – Westphalia	23,7% (Hauptschule) 5,6% (Gymnasium)	<ul style="list-style-type: none"> <li>• Additional tuition of native language</li> <li>• Additional supportive classes</li> <li>• Preparatory classes</li> <li>• homework support</li> </ul>
Rhineland-Palatinate	27,1% (Hauptschule) 7,9% (Gymnasium)	<ul style="list-style-type: none"> <li>• Preparatory classes</li> <li>• preparatory aid before school enrolment</li> <li>• Voluntary additional tuition of native language (only primary school and Hauptschule)</li> </ul>
Saarland	20,1% (Hauptschule) 2,5% (Gymnasium)	<ul style="list-style-type: none"> <li>• Supportive classes</li> <li>• Preparatory classes</li> <li>• Additional tuition of native language (in the responsibility of consulates)</li> <li>• Intensive German classes</li> </ul>
Saxony	n. s. 0,1% (Gymnasium)	<ul style="list-style-type: none"> <li>• Preparatory and supportive classes</li> <li>• Classes for German as second language</li> <li>• Schools for the Sorb minority</li> <li>• Additional tuition of native language</li> <li>• Cooperation with Czech Republic</li> </ul>
Saxony-Anhalt	1,09% (General Secondary school) 0,33% (Gymnasium)	<ul style="list-style-type: none"> <li>• Preparatory and supportive classes</li> </ul>
Schleswig-Holstein	n. s.	<ul style="list-style-type: none"> <li>• Supportive classes</li> <li>• Private schools for the Danish minority</li> <li>• Frisian language classes</li> <li>• Additional tuition of native language</li> <li>• Bi-lingual primary school (Turkish)</li> </ul>
Thuringia	n. s.	<ul style="list-style-type: none"> <li>• Supportive classes</li> </ul>

(Gogolin et al. (ed.) 2001, own compilation)

As shown in tab. 1, the share of foreign students living in Eastern Germany is far less than in the Western states. All states have further established some support for foreign students during school time. Most established are additional preparatory and supportive classes and extra German classes. Through these measures the advancement in the educational system shall be supported. However, in all the states the percentage of foreign students in *Hauptschule* is considerably higher than in *Gymnasium*. As a consequence of this, less foreign students have access to work that needs higher qualification or to university studies.

Beyond the efforts for extra German classes and integration, 12 states have (voluntary) additional tuition of native languages, that either is organized by the home country or by the Department of Education of the state. Through these two options the government intends to protect the rights and the culture of ethnic minorities. On the other hand, some schools adopted measures to get the students to use the German language not only in the classroom but also during their breaks at the school premises. After a Berlin school officially declared German as *lingua franca* at their school premises an emotional discussion in the media<sup>11</sup> started. Supporters argue that this rule opens space for practising the German language for non native speakers. Their second argument is that German should work as a *lingua franca* at schools with a high percentage of students from various countries. Critics, in contrast, consider this rule a sign for decreasing tolerance and rising xenophobia in the German society.

<sup>11</sup> Lau, J: „Man spricht Deutsch“ In: Die Zeit No. 5, 26.01.2006 ([http://www.zeit.de/2006/05/Lsp\\_Lau\\_oben](http://www.zeit.de/2006/05/Lsp_Lau_oben)), (accessed April 9, 2010)

Another way of helping students, German or with immigration background, is to change school timings from half-day to all-day. Students whose parents cannot help them with homework or encourage them with their talents would specially benefit from an all-day care system.

Finally, students with immigration background and language deficits specially benefit from the abolition of *Hauptschule* and a longer integrated learning period. Currently only six states adhere to the traditional three-tiered school-system. The other ten states have a system in which *Hauptschule* and *Realschule* are integrated forming only one general secondary school beside the *Gymnasium*.

## 6. THE STUDY

The study is composed of three group interviews with 14 students aged 18 to 20. All of the students were attending the last schooling year at a German *Gymnasium* and had already passed the written exams of the *Abitur*. It is important to mention that these interviewees represented all students with immigration background in their classes with the average variation of grades. That means that the only criteria for the inclusion in this study were their immigration background and the fact that they were about to leave school with the qualification for university admission. A standardised questionnaire collected information about their family background, their school history and experiences with assistance and obstacles while the interviews focussed on the students' experiences and the interrelations they established between their experiences and their school history.

## 7. FINDINGS

“When language deficits retard education”<sup>12</sup> this headline illustrates the most mentioned reason for the low performance of students with immigration background in the school system in the public discussion.

A solid command of the German language is essential for a good performance in the German school system. Even in physics or maths language skills are required. It is evident, that fluency in language is important for the understanding of complex issues as well as for answering complex questions. In consequence there is the claim for special language classes for students with immigration background which is supported by many politicians. On the other hand, many see the responsibility in the families and some, like the catholic bishop Mixa<sup>13</sup> call on the immigrants to speak German with their children in order to facilitate the inclusion in the German society.

All students included in the survey affirm the importance of language skills for school. However, many of those who are speaking another language at home do not want to change it for German. Partly because they feel the wish to communicate with their relatives in their country of origin as one Serbian girl says:

„[...] I graduated from the *Gymnasium*, I want to go to university in Germany, therefore I really need to dominate the German language [...] but my roots simply are in Serbia and this is true, if I go there without speaking Serbian I am excluded, then I am a nobody.”<sup>14</sup>

The other reason is that some parents have no good language skills either, so they would teach their children an incorrect language and as one girl from Russia said: “*half a language plus half a language doesn't make one perfect language*”. Another male students of Turkish origin says:

“*[the German] of my father is really bad. He is only in contact with Turkish people and he understands all, but cannot express himself. And when I try to speak German with him I forget all German. At once! I cannot remember the grammatical structure or the pronunciation. That is really hard. That is why it doesn't make any sense.*”

It is better to learn one language perfectly so one can apply the skills on the other language more easily. This intuitive recognition from the students is affirmed by the research of linguists who stress the importance of a good command of the first language for the learning of a second language (Günther & Günther 2007 p. 14).

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<sup>12</sup> <http://www.kreiszeitung.de/nachrichten/landkreis-verden/achim/wenn-sprachdefizite-bildung-verhindern-466682.html> (21.07.2010)

<sup>13</sup> [http://www.focus.de/politik/deutschland/bischof-mixa\\_aid\\_138641.html](http://www.focus.de/politik/deutschland/bischof-mixa_aid_138641.html) (21.07.2010)

<sup>14</sup> This and all the other statements have been translated by the author from German language.

As for the age, it is certainly easier to learn a second language at a young age particularly regarding the pronunciation. In this group, three students learned German before the age of three, nine between three and six, three between six and ten but two only came to Germany at the age of ten and fifteen respectively without any knowledge of the German language. Even though it was not easy for them at the beginning, they didn't repeat a year at school and passed the German A-level. This shows that although language skills are important, they are not sufficient to predict a successful school career.

Another factor often mentioned as a reason for the low performance of students with immigration background is the three parted school system. This problem was mentioned in the interviews as well: One student with Turkish background said: *"What are the main difficulties? I think, once you are at the Gymnasium, there are not too many difficulties any more, but students who are sent to Realschule or Hauptschule really have very big problems."* And her colleague from Russia adds: *"But the foreign students that come here are generally sent to a Hauptschule. I had that problem myself after arriving they asked me to chose between Haupt- and Realschule and it was my own initiative that I said, no, I want to go to the Gymnasium because I think I can do it."*

All of the students that had already been to a German primary school went to the *Gymnasium* as secondary school or because the primary teachers advised them to or due to their own initiative. One student with Turkish origins from Ricarda-Huch-Schule had to leave the *Gymnasium* after 6<sup>th</sup> grade, however, because of his insufficient achievements. After his graduation from *Realschule* he returned to Ricarda-Huch-Schule to take the *Abitur* exam and succeeded. He says about his experience:

*"So, and my parents also had not much time for me, that was why I have been playing more than paying attention at school. In fifth grade I was at Ricarda-Huch-Schule then had to change to Realschule. That was when I realized I had to change something. My parents also started to take care of me, they really made an effort and then I graduated from Realschule, went back to Ricarda-Huch-Schule to prove that I am really capable and it was not because of the language or something like that."*

This example shows that the change from *Realschule* to *Gymnasium* is possible, the system is permeable. In fact, due to some constraints this option is not very common. Students need good grades to be accepted at the *Gymnasium*, they come from outside into a grown community with a common school history and might be afraid of the higher requirements. However, students that might have been wrongfully sent to a *Hauptschule* or *Realschule* have the chance to continue at school and get a higher school leaving certificate.

This of course is also true for students with German background. However, students with immigration background might be suffering from discrimination to a greater degree. For this point, there must not be necessarily real discrimination through teachers. It is enough that the students perceive a comment as discrimination. Due to the broad discussion in the media, there is a high sensitivity among the students for discriminating treatment. Whether there has been real discrimination or the student only felt discriminated can not be verified in this study, but the effect on the student would be similar. The student might be discouraged and get a negative attitude towards school.

In the study, nine students said that they never felt discriminated during their school history, seven however felt discriminated, five of them through teachers. One girl with Serbian background said:

*"We had a German class and had some homework to do, quite common, and the next day I took it to school and my friend wanted to copy my text. She was German and copied it, I didn't know we had to hand in this homework. We had the same texts. The next day, my teacher came to me and said: What is this, you copied your homework – did you ask who of us copied? -That is obvious. Then my friend said, I am sorry, but it was me who copied her homework and she said 'then I have to apologize, I had no idea that your German is so good.' And that really hurt me."*

A girl with Turkish background who is using a headscarf adds:

*"Back then, I don't remember whether it was in the sixth or seventh year of school, when that happened with the World Trade Center, and in the English class the teacher always looked at me and he always asked how it was possible, how people could act that way and I was the target, I wear a headscarf and I don't know, what he was thinking but after this class I didn't participate orally in his class any more because I didn't dare to say anything."*

A girl from Romania reports that one student asked her *"You come from Romania, there are many whores standing in the streets, did you stand there, too?"* and then adds: *"that is hurting. I think that many classmates do not think about the consequences of their remarks"* Another student adds: *"but you have to say there are such people but*

*there are others that are nice, too and that is the majority and this is why, if someone comes with a stupid remark I don't answer but ignore it."*

These examples illustrate, that many children with immigration background experience discrimination or at least feel like being discriminated. But there are ways students discovered of leading with these remarks so they don't interfere too much in their disposition. Still, experiences and reactions differ among the interviewed students.

The last factor to be analysed is the educational background of the students' parents. This factor is very important also to predict the success of German students in the school system. The children of university graduates have a 2.2 times higher chance of going to the *Gymnasium* as the children of skilled workers, the comparison group (Ehmke & Baumert, 2007, p. 330). Reasons for this are that parents with academic background often encourage the learning of their children and give them examples with discussing and reading. Because of their experience in the educational system, they also attach importance to sending their children to a *Gymnasium*. The same should be true for children of immigrants.

Only the numbers show that 14 parents (father or mother) had an academic background, which is far more than the average of the immigrants living in Germany. But not all parents of these successful young people with immigration background studied at university: eleven only finished secondary school and two left school after primary school.

During the interviews children of parents with academic background confirmed the importance of education in their families: *"In my family it was out of question that I go to Realschule or something, I don't know, that would have been weird, I would have been the only one to go to Realschule, all of my family studied at university. And then it is obvious, I am supposed to go to University later on."*

Another student asks: *"If in your own country education was not that important why should it be in the host country?"* But her colleague with Turkish background takes her family as an example of families with a low education background that care about their children's education: *"What helped me, I guess, for my education, is a crucial experience in my family history. My grandfather who was the oldest son had to take care of the work in the fields and so he could not go to school. All his brothers became teachers or such higher professions that need higher education. He was really concerned about my mothers education; for him it was most important and that now my mother is really concerned about my education, that helps of course."*

Considering the experiences of the 14 successful students with immigration background in the German school system in regard to the factors that are often pointed out as important for a better integration it can be concluded, that language skills, school system, discrimination experience and educational background of the parents really are important. But they cannot explain the success in all cases. Students were able to achieve their *Abitur* even without having any knowledge of the German language up to the age of 16, with or without discrimination experience, after concluding the *Realschule* first and also with parents with low education level. However, there is one factor often neglected that can be found like a leitmotif in many statements: The motivation to learn and to pass the A-Level.

This factor is very strong in statements like: *"[school] always has been very important for me, I always liked to go to school, I liked doing my homework, too, I don't know, I have never been a child who didn't care."* Also the parents play an important role for the motivation, as these statements show: *"Yes, that really helps, if parents say it is important that you pass your Abitur, I would be very happy and so on, that helps."* or: *"they have the expectation and that is really important, I guess, that you feel that your parents believe that you can make it."* The interviewees also directly name motivation: *"I am convinced, that if children don't have motivation, there is no way, you cannot force someone through his school career."* Or: *"I don't know if the problem is the German language or the motivation. In my opinion, it is the lack of motivation, because, if you don't feel like going to school one must try to convince the child that it is important, if there is no one doing this, something goes wrong from the beginning."*

Finally, one student from Ricarda Huch Schule mentions the importance of positive examples as counterpart to the negative public discussion: *"Yes, but it is also important to give students with immigration background hope. To show them, they made it and they have been in the same situation that you are. You can make it, too. Because, if you always believe the discussion in the media, you lose all hope."*

Motivation seems to be an important factor that does not appear often in the public discussion. One reason might be that there are no simple solutions for raising the motivation as there are for improving

language skills for example. Another reason might be that motivation is not specific for students with migration background. Evidently also German students have a better performance at school if they are motivated to learn. But that is true for all the mentioned factors. Also for German students it is proved, that the educational background of their parents determines the chances to go to the *Gymnasium*. German students also face (perceived) discrimination for several reasons and many even have language deficits. The difference between students with immigration background and German students is only gradual. On top of that, the factors of influence are interrelated. Therefore a lower motivation might be consequence of experienced discrimination, discouraging information in the media or the feeling of failure due to poorer language skills or differences in prior knowledge.

It is important to notice that the motivation of the interviewed successful students was extrinsic or to be more precise, identified motivated as defined in the model of Ryan & Deci (2000). The learning matter was not what interested the interviewees in first place. Their motivation came from the desire to please their parents, to study at university, to get good grades or to prove their capacities. This means that it can be influenced. Those who don't get the motivation from their parents could get it at school. Teachers should be aware that even harmless remarks can be taken as discrimination by sensitive students and consequently may decrease their motivation. For this reason, the implementation of language classes should be discussed under this aspect. The emphasis should be given to motivation.

For some students, the obligation to participate in some extra classes might even have a counterproductive influence, for example if it is compulsory for all children with immigration background without considering their real language skills or their age. This practice was criticised in the interviews. One student with Turkish background states: *“From my point of view the initiative from the school (for establishing language classes), though, is somehow problematic. My sister is in the second year of school and speaks German fluently, without reservation, and she is participating in the remedial class for foreigners. In my opinion, one cannot categorise foreigners like that, you have to consider the actual language skills.”* In this case, language classes might lower the motivation to study.

## 8. CONCLUSION AND PERSPECTIVES

The interviews with successful students with immigration background confirmed the importance of some frequently cited factors like language skills and family background for their good performance in the educational system in Germany. However, the statements of the interviewees showed the importance of motivation, one factor not prominently included in the public discussion. It is self-evident, that motivation is equally important for German students too, but (perceived) discrimination, experiences of failure due to poorer language skills or less help from their parents can have a particular negative influence on the motivation of students with immigration background. The negative touch of the public discussion in the media also can affect the motivation of students with immigration background. Positive but not too unrealistic examples for students with immigration background are missing.

The results provide no reason for fatalism though. Students with immigration background should be aware that difficult starting conditions at school can be overcome. The interviewees were mostly extrinsically or, more precisely, identified motivated. This motivation can be influenced and should be taken in consideration when support programs like language classes are elaborated. Finally, the diversity of the background and history of the interviewees shows that there is not one single factor determining a successful school career. Motivated students are able to succeed even without perfect language skills, even when attending Realschule during the first six years at secondary school or with parents without academic background. This should be a motivation for all professionals in education, scientists, politicians, teachers etc. to look at the potential of every student. For geographical education this aspect was already included in the International Charter on Geographical Education. Geographical education should encourage “understanding and respect for all peoples, their cultures, civilizations, values and ways of life, including domestic ethnic cultures and cultures of other nations; awareness of the increasing global interdependence of peoples and nations“ (IGU 1992). The global approach and the intercultural orientation of geography make it predestined to include and motivate students with different backgrounds. One example for these possibilities are research projects at school where students can work according to their abilities and interests and get a individual feedback from the teacher.

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## KAUPAPA MĀORI AND A NEW CURRICULUM IN AOTEAROA/NEW ZEALAND

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### ABSTRACT

Bi-culturalism<sup>2</sup> is an important issue in debates about educational policy and implementing a new curriculum in Aotearoa/New Zealand. This paper explores how the development of the 2007 curriculum in Aotearoa/New Zealand attempted to address curriculum, teaching and learning options for Māori. Māori are a significant national community with needs and aspirations in education. Māori have *tangata whenua* status in Aotearoa/New Zealand, where this term acknowledges the arrival and settlement of migrant people of the Pacific centuries prior to significant European colonization in the 19<sup>th</sup> Century. While progress has been made in Māori education since the significant Treaty of Waitangi Act in 1975, we wish to explore the potential of *Kaupapa Māori* (Māori practice) in the development of a new curriculum, *Te Marautanga o Aotearoa*.

While geographical education is our focus in this paper, the broader colonial history of education is the backdrop against which we first view the principles of Māori geographies in education. The essay underscores the importance of ‘authenticity’, the participation of local communities and local studies connected to local environments and histories. We use an educational program of the Raglan Area School on Whaingaroa Harbour as an illustrative example. The geographies of Whaingaroa Harbour provide an exemplary context for programs in geographical education and we suggest that the new curriculum in both English and *Te Reo Māori* (Māori language) can enhance the movement towards bi-cultural education in Aotearoa/New Zealand. Our argument is that the 2007 curriculum creates the opportunity; the impediments lie in providing appropriate resources and developing community support for the delivery of the bicultural educational approaches.

**Keywords:** Curriculum Review, Local Food, Environment, Bi-cultural education

### 1. INTRODUCTION

Even in a small country like Aotearoa/New Zealand<sup>3</sup>, the development of a new national curriculum is a major undertaking. New curriculums never start from scratch, however, often building on teaching and learning goals, structures and content of previous versions. Generally, the processes of critique of the existing curriculum, new curriculum proposal, consultation, compromise, confirmation and implementation are staged over a number of years, with both sectional interests and broader societal groups contributing to the debates. The New Zealand National Curriculum (2007) project began in the late 1980s, with the final steps of implementation to begin in 2011. Throughout the process, what we teach in Geography has been modified, but there remain recognisable links back to the key documentation that emerged first after the 1974 curriculum work in Geography (Chalmers, 2005).

National curriculums like those of Aotearoa/New Zealand’s are generally found in what is described as the compulsory education sector, with this sector conventionally divided into primary and secondary education. Primary and secondary school curriculums first became nationally mandated in the second half of the 19<sup>th</sup> Century, with many nation states requiring young people to participate in education formally for between 10 and 12 years, generally from age 5 or 6. In the case of Aotearoa/New Zealand, this time is approximately 11 years<sup>4</sup>. These eleven years of national education should offer

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<sup>2</sup> While there are many cultures in Aotearoa/New Zealand, the status of the first settlers (Māori) is recognised in the importance of the Treaty of Waitangi (1840), the *tangata whenua* (“people of standing”) status accorded Māori, and the formal recognition of *Te Reo Māori* (Māori language) as an official language. It is in this sense that we use the term bi-cultural rather than multi-cultural in this paper.

<sup>3</sup> Throughout this paper we adopt the nomenclature of Aotearoa/New Zealand to underscore the importance of bi-culturalism in our approach to education. Where citations are used, we use the form adopted in the original statement or document. We also use *te reo Māori* (Māori language) where appropriate, italicising the text and offering a brief translation into English where the term is first used.

<sup>4</sup> Compulsory education is divided into primary, intermediate and secondary schooling. Primary schools cater for students from the age of five year to the end of year 6 (usually age 10). Students in years 7 and 8 (age 11 - 12) may be in a separate intermediate school or part of a primary, secondary or composite/area school. Secondary schools provide for students from year 9 (age 13) until the end of year 13 (age 17).



opportunities to the widest range of learners, and we have argued previously <sup>5</sup> that the interests of Māori learners can be accommodated.

The current curriculum cycle was initiated in the late 1980s when it became clear that teaching and learning could no longer be managed through multiple syllabus statements with varied generation dates and formats, and that a once-in-a-generation and comprehensive transformation was required. The case of Geography illustrates the issues faced by the (then) Department of Education. The subject had been taught in the senior secondary school (years 11-13) alongside History since 1945. Geography was offered as a discrete subject only in the final three years of secondary education (years 11-13), with geography content in years 1-10 offered in a social studies curriculum. Geography was examined as a canon subject in external exit examinations (year 13) that led to tertiary study, while social studies as a subject was not available at the same level. Geography teachers had come together in the early 1970s, with support from the government and devised a comprehensive syllabus for years 11-13, but this syllabus (along with many others) was not explicitly related to a national curriculum.

Public consultation on the national curriculum began in the 1980s, but the Department of Education got no further than a draft document, published as *National Curriculum Statement: A Discussion Document for Primary and Secondary Schools (Draft)* in 1988, before being effectively sidelined by state driven restructuring in 1989 and by a change of government in 1990 (Chalmers and Keown, 1999). Renewed development began in 1991, with *The New Zealand Curriculum Framework* (Ministry of Education, 1993) appearing in 1993.

New curriculums were published initially in draft form for consultation and trialing. *Social Studies in the New Zealand Curriculum* was published by the Ministry of Education (1997), combining History Geography and Economics with Social Studies. There was a diversion, however, when the development and implementation of new statements was paused in response to widespread concern across the school sector about the pace and scale of change. New timelines for the national curriculum were announced in July 1997, introducing a transition period of at least two years between the publication of a final statement and its mandatory application.

Plans to develop the National Curriculum were appropriately moderated by interests declared by a number of parties; teachers associations were one group that became involved, along with Māori communities, and sector groups such as Industry Training Organisations and the Education Forum (2010). The process was protracted, minimally resourced, worked through a Curriculum Stock Take to produce a draft curriculum in 2006 and a final statement of the New Zealand National Curriculum (2007). As we note in the following section, the recognition of Māori interests in education was an overdue part of this process.

## **2. BICULTURALISM IN THE DEVELOPMENT OF THE NEW ZEALAND CURRICULUM**

Within the National Curriculum of 2007, there is a significant commitment to acknowledging the bi-lingual nature of Aotearoa/New Zealand (English and Māori), and a much stronger commitment overall to inclusive approaches to education. Alongside the national curriculum document, for the first time, was *Te Marautanga o Aotearoa*. It was developed for Māori medium settings teaching and learning but all schools can use this document. It is not a translation of *The New Zealand Curriculum* and was developed based on Māori philosophies and principles. *Te Marautanga o Aotearoa* recognizes *kaupapa Māori* after more than 150 years of opportunity denied.

Geography with its interest in people and place is a particularly appropriate discipline in which to address some of the issues of *kaupapa Māori* and environment, especially as this relationship is important to Māori. At the time of European colonial expansion into Aotearoa/New Zealand (and prior to the signing of the influential Treaty of Waitangi in 1840) the relations between *tangata whenua* (people of standing in the land) and the physical environment were well established. There have been debates about the role of Māori and the first settlers in the transformation of the physical environment (Cumberland, 1962), but equally there have been historical assessments that report the environmental

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<sup>5</sup> Greensill, Greensill and Chalmers (2005) first produced the material used in parts of this essay. We showed that *kaupapa Māori* (Māori systems of practice) offered productive ways of meeting the specifications of a national curriculum.

controls Māori used and the eco-sensitive principles that underscored these practices (Dieffenbaker, 1843; von Hochstetter, 1867).

As we report in Greensill *et al.* (2005), Nineteenth Century environmental ‘education’ within the Māori world also has a history. Smith and Smith (1993) make the point that before the imposition of colonial education there is evidence of a vibrant Māori *ako* (educational process or pedagogy) that insured the transmission of Māori knowledges. There were pedagogic relationships that operated between people at the *whanau* (family) and *hapu* (larger group) levels. The central issues of environmental education, those of identity and belonging, were embedded in *whakapapa* (lines of descent) that informed Māori of familial and genealogical relationships. There was no national ‘curriculum’; rather a set of principles and practices that were (and are) sensitive to living and inanimate things in a particular place, their bio-physical characteristics and *mauri* (life force).

In the 150 years of history that followed the signing of the 1840 Treaty of Waitangi the biophysical landscape of Aotearoa/New Zealand was transformed from native forests and wetlands to exotic forests and pastoralism. What is just as clear is the intention of the cultural transformation engineered under the colonial educational system. The first ‘school’ for Māori children was established by the Church Mission Society in 1816, and the 1847 Education Ordinance created a national mechanism for funding missionary schools. The secular provision of education for Māori began with the Native Schools Act in 1867. The ‘civilizing’ intent of this legislation is a dominant theme in commentaries of the time (Binney, 1968), and environmental education was not a significant aspect of these programs. The New Zealand Education Act of 1877 established the principles of universal elementary education, and these are clearly derived from the metropole (explicitly the British 1870 Education Act). More than a century of colonial education followed, with little scope for *kaupapa Māori* or *te reo Māori* that underpin Māori environmental education.

A review of the Māori Affairs Department (Hunn, 1960) is recognised as an important benchmark for Māori. It raised the issue of integration of Māori, as opposed to segregation, and led to the creation of the Māori Education Foundation, and the New Zealand Māori Council. With reference to education, Hunn reported on disparities and pressed for Māori to address the imbalance in achievement by working within the national educational framework (Hunn, 1960, 17). Nearly a generation (and significant numbers of young Māori) passed through the formal education system before any mechanisms for effecting change were introduced.

In the late 1980s, approaching the 150 year celebrations of the signing of the Treaty of Waitangi, the failure of colonial and assimilationist education to serve Māori children became clearer. Almost every index the *Education of Māori Children: A Review* (1971) showed that Māori children were not reaching the goals determined by the system. Section 155 of the 1989 Education Act addressed the issues when it stated that *Kura Kaupapa Māori* (immersion schools taught in *te Reo Māori*) could be established where:

- (a) The parents of at least 21 people who would, if the school were established, be entitled to free enrolment there, want there to be established a school:
  - (i) in which *te reo Māori* (the Māori language) is the principal language of instruction;
  - (ii) in which the charter of the school requires the school to operate in accordance with *Te Aho Matua* (as defined in section 155A); and
  - (iii) that has the special characteristics (if any) set out in its charter that will give the school a particular character (in this section called ‘special characteristics’); and
- (b) if a school of that type is established, students enrolled at the school will get an education of a kind not available at any other state school that children of the parents concerned can conveniently attend.

This Act may be recognised formally as a post-colonial marker; Māori had the option of creating (environmental) education that used *te reo* (the authentic voice of Māori), involved the community, and was relevant to the place in which it was offered. The subsequent emphasis on school-based curriculum (Bolstad, 2004, 10) underscored the importance of the local place, and is the key to the development of environmental education at *Te Kura a Rohe o Whaingaroa*.

### 3. THE PRINCIPLES OF CONTEMPORARY MĀORI EDUCATION

The principles of a resurgent Māori education are encapsulated in the principles of *Kaupapa Māori*. Paraphrasing Smith (1990, 100) the principles are driven by awareness of being Māori in a particular place, where the validity and legitimacy of Māori is taken for granted. *Kaupapa Māori* recognizes that the survival of Māori language and culture is imperative, and that efforts to achieve autonomy over Māori lives and well-being will continue. A national curriculum is seen as anathema.

Assertion of the importance of *te reo* underpinned the changes introduced in the 1989 Education Act, and this was nowhere more evident than in the pre-school *kohanga reo* (language nests) established by local Māori communities to rebuild the commitment to *kaupapa Māori*. The success of the *kohanga reo* programme was such that they were reinforced by formal schooling (*Te Kura Kaupapa Māori*) where Māori is the primary language of instruction. In 2010, there are 465 *kohanga reo*, with nearly 10,000 children attending. The majority are located in the Auckland, Far North and Bay of Plenty regions. The presence of an established *kohanga reo* and a strong Māori community in Whaingaroa has been important in the development of *Te Roopu Aroha ki te Reo*, the Māori immersion program at the Raglan Area School. Typically, the *kohanga reo* is located on tribal land, within easy reach of community gardens and both harbour and open coastal environments.

*Kohanga reo* are the institutional and community starting point of Māori education; the language is not just a medium of instruction, it is also the key to the transmission of values, beliefs and attitudes that underpin the culture. Subsequent education in *rumaki* (immersion), *kura kaupapa*, and *wananga* (tertiary) develop not only a different world view, but also a parallel system of delivery, especially in areas focused on raising environmental awareness. Māori recognise the world as one interconnected and interdependent whole. This holistic view provides a central focus for education in, about and for the environment. Throughout the Māori education system, learners are exposed to narratives that explain environmental relationships; these relationships link the seasons, Gods, people, animals and crops in a meaningful, holistic whole. The Māori world view fits within conventional initiatives such as EnviroSchools (2010), a funded teaching framework that encourages a classroom focus on environmental sustainability, and requires learners to make contributions to sustainable initiatives within their own communities. The EnviroSchools program is part of the teaching program at *Te Roopu Aroha ki te Reo*.

Within *Kaupapa Māori*, environmental awareness has a distinctive cosmological base that: “taken as a whole, ... provides an interesting contrast to the creation myths from other lands, for it gives an insight into the Māori world view and, in particular, to the richness in Māori thought to the personification in nature” (Reed, 2004, 2). The central elements are the roles of *Rangimui* (the sky father) and *Papatuanuku* (the Earth mother) and a pantheon of familial *atua* (gods) associated with environments and processes associated with them. Traditionally, Māori considered the Earth and the sky and everything in between to be *tapu* (sacred). To remove the *tapu* so *whenua* (land) could be used to grow food, *karakia* (prayers) and other rituals were performed routinely to make the land *noa* (common). These practices are comfortable and familiar rituals in the classroom and other learning environments of *Te Roopu Aroha ki te Reo*. In a teaching programme that uses food growing as a context, appropriate deities (Figure 1) are introduced.

<i>Atua</i> (names of Gods)	Domain	Resource interest
<i>Tangaroa</i>	the seas and waters	fisheries and fish
<i>Rongomatane</i>	kumara	cultivated crops
<i>Haumiatiketike</i>	fern roots	bush undergrowth
<i>Tane Mahuta</i>	the forests	trees and birds
<i>Tawhirimatea</i>	the elements	wind and rain
<i>Tumatauenga</i>	humankind	human exploitation

Figure 1. Nga Atua Māori: Guardians of the Environment (after Durie, 1998).

Māori children learn of *whanaungatanga*, the inter-relatedness of all things through a process of reciprocal and respectful awareness between people and the flora and fauna of the natural world. For example, in the garden we describe below, *karakia* are used at planting to insure a productive return and to give thanks for bountiful crops. *Karakia* are also used to maintain balance within the immediate environment. Failure of crops may be attributed to a breach of *tikanga* (protocol), possible interference with *ira* (gene-stock) or *kakano* (seeds). These practices are embedded in *kaitiakitanga* (the practice of environmental guardianship) that ensures the maintenance of *mauri* (life force of plants and other things in the environment) in a condition that insures the sustainable existence of future generations. These concepts are introduced and reinforced during the environmental education programs in *te kura kaupapa Māori* (schools using Māori language and culture as the medium for teaching and learning).

We present this detail and cover these points for a different purpose from that of Greensill, Greensill and Chalmers (2008). We will argue in the final section of this essay, that *kaupapa Māori* is seen as a real alternative for bi-cultural education at the national level, and that language and culture are well articulated in local geographies. We feel there are lessons that could be learned by those with responsibility for (compulsory) education in many national jurisdictions, and that language is the key.

#### 4. A PROGRAMME OF ENVIRONMENTAL EDUCATION

Local knowledge about, and understanding of, environment is particularly important in *kaupapa Māori*, and awareness of this has informed our choice of illustrative material in the following section. We focus on both pre-school and formal education at *Te Kura o te Rohe o Whaingaroa*, the Raglan Area School. Raglan is a small (just over 2600 people in the 2006 Census) town on the west coast of the North Island of New Zealand. Nearly 30% of the population self identified as Māori in the 2006 Census, and the importance of local *hapu* in the history and community development is well documented (Chalmers and Greensill, 2006).

The Whaingaroa *kohanga reo* is the pre-school starting point for education in Māori language and culture. The building and support services have a capacity to cater for 25 pre-school children with 20 in regular attendance at the end of 2009. The site, at Te Kopua, the tribal land of Tainui hapu, is attractive, close to the Whaingaroa harbour and coast, with spectacular scenery, but sheltered from the prevailing westerly wind. The *kohanga reo* fits in well with other buildings on the *marae*, and offers a range of teaching and learning opportunities for both the children and their parents. One of the most striking features is the large murals that place the *kohanga* in its natural and cultural environment (Figure 2). Pre-school children at the *kohanga* spend a significant amount of time outside, gaining first-hand experience and knowledge of both natural and cultural environments.



**Figure 2.** *Te Kohanga Reo* has murals of *Te Whaanga* (Whale Bay) and *Whaingaroa* (top left). Teaching space is multi-functional, with a kitchen. Posters are in *te reo*.

The town has an ‘area’ school, *Te Kura a Robe o Whaingaroa* that caters for about 460 students in year 1 to year 13. The full time teaching equivalent is about 34. *Te Roopu Aroha ki te Reo*, a Māori language unit was established at Raglan Area School in 1989 with approximately 20 children in years 1-4. Because few students spoke *te reo* at the outset, Māori was spoken in the afternoons only. In 1992, when numbers justified a *rumaki* (Māori language immersion program) for year 1 to year 8 classes, a new teacher was appointed, and local support led to another appointment and a designated space in 1994. A joint community-Ministry of Education facility, *Te Puawaitanga*, was built in 2002. The number of learners in year 1 to year 12 programs now exceeds 80 with a teaching staff of four. The unit is adjacent to the main school buildings. In many respects this development mirrors that developing in other places with well articulated community support for Māori language and cultural education.

## 5. LEARNING IN, WITH AND FOR THE ENVIRONMENT AT WHAINGAROA

While *te Roopu Aroha ki te Reo* is staffed by the equivalent of four full time teachers, environment education is designed and implemented as part of a cross curriculum programme. The focus is on year 5-7 (10-12 year old) learners who experience a broad curriculum across the seven essential learning areas identified in the 1993 New Zealand Curriculum statement. Across the curriculum, and across the Unit, the language of instruction is Māori, but the learners are clearly bilingual and capable of receiving instruction and responding in both English and Māori.

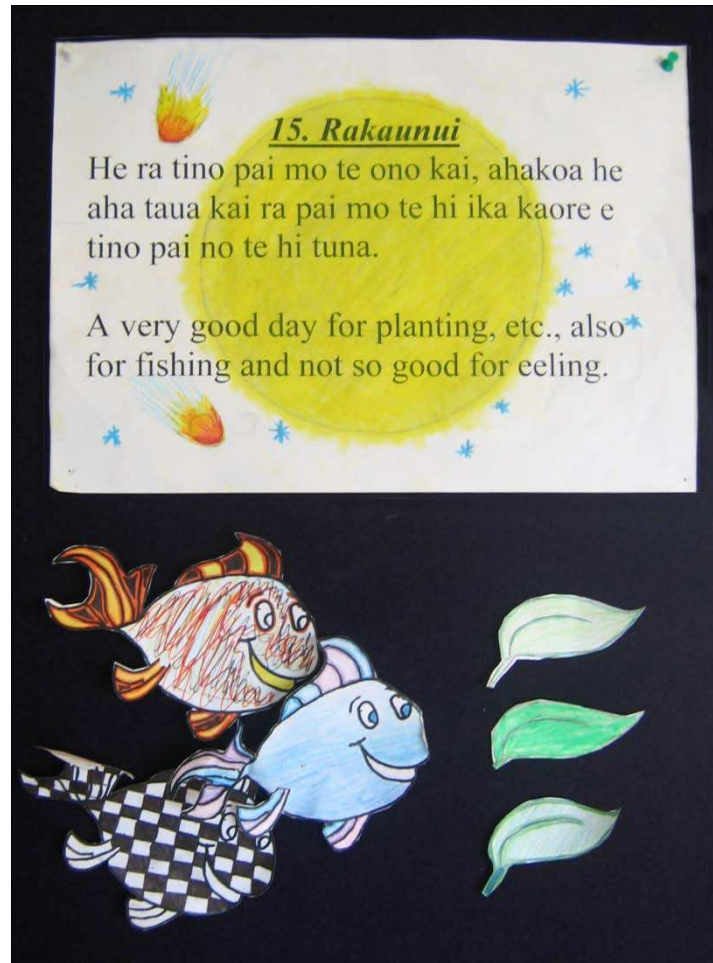
The room of *te Roopu Aroha ki te Reo* is light, with colourful and extensive graphics in *te reo*. Figure 3, for example, shows one of 30 images documenting lunar planting calendars for food production and harvesting. The lessons meet authenticity criteria in a number of ways; they are expressed in *te reo*, relate to the local place in terms of plant and animal species, and deliver key (curriculum) competencies<sup>6</sup> (Ministry of Education, 2007, 11). Even more important, they have the support of the local Māori community and they have practical application outside the classroom. Working with the environment creates opportunities for experiential learning which builds understanding of the local space and place.

The practical work involves activities on tribal land within walking distance of the school. The focus is food production and harvesting of staple crops like *kanga*, (maize) *rivai* (potatoes) *kamokamo* (marrow) and *kumara* (sweet potatoes). Crops are grown using traditional methods to produce *kai atua* (chemical and additive free food) in *te mara Māori* (Māori community garden) of about 2000sq metres. The teacher draws on community support, most notably a *kaumatua* (respected elder) with many years of experience in the local environment. The *kaumatua* both demonstrates and teaches good practice in the garden (Figure 4). When plants with limited food value but medicinal benefits are encountered, these are drawn to the attention of the young gardeners.

In 2006, a practical problem arose at the garden and became the focus of a classroom activity. One week after a planting session and some practical teaching, the learners returned to the garden to find that their good work had been undone by the visit of a number of grubbing swamp birds *te pukeko*. The birds had ruined all but a few of the *kumara* plantings, and the corn had vanished. Their disappointment and in some cases anger, was used as a springboard for an exercise on *pukeko*. Word and picture assignments were included along with language reinforcement and design drawings for a plan to prevent another attack. Figure 5 shows a *Pukeko* response. Apart from developing language and writing skills, the text provides interesting commentaries on environmental perspectives. The exercise shows that learners understood the food needs, habitats and activities of the bird. They did the research, and wrote up their findings in *te reo* with appropriate cultural references. Other commentaries also contained text that pointed to a developing environmental awareness.

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<sup>6</sup> “Managing self” (students know who they are, where they come from, and where they fit in) and “Participating and contributing” (students participate actively in local national and global communities”).



**Figure 3.** *Rakaunui*, the 15<sup>th</sup> day of *te maramataka* (Māori monthly calendar), is regarded as one of the better days for planting and harvesting of *kai* (food) and *maru* (gardens).



**Figure 4.** *Kaumatua* demonstrates cultivation technique before letting the class work in *te mara Māori*

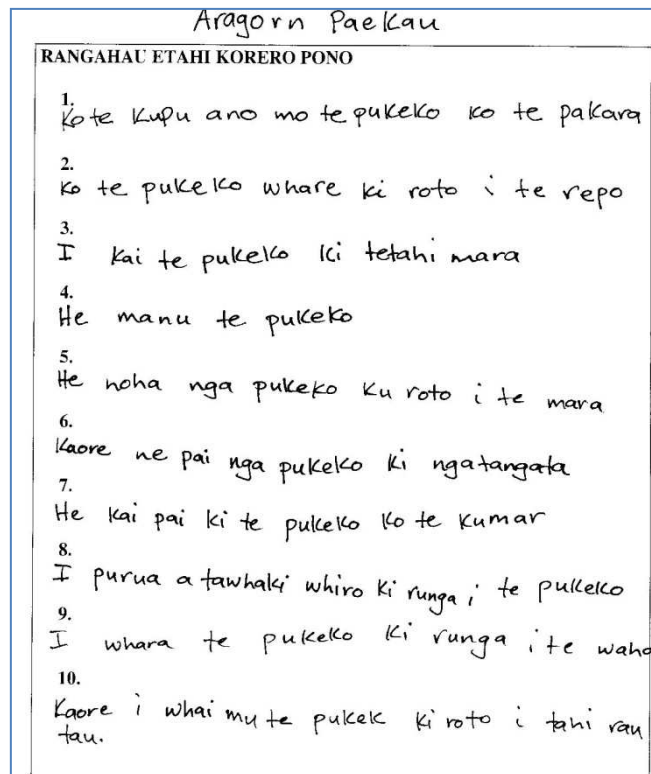


Figure 5. Aragon's comments in *te reo* on *Pukeko*.

The gardens are within 200 metres of the coast, and the proximity allowed a second teaching initiative to be developed when a planned cultivation session was not required. The *Kaumatu* drew attention to some erosion of the coastal dunes, and explained the forces of the wind and waves. He also drew attention to the adverse effects that humans have when traversing the dunes instead of using walkways to access the beach. He encouraged the class to work with the wind, sand, sea, and plants like spinifex and pingao (coastal grasses) to protect the eroding dunes. The children saw the influence humans had on the environment through working to protect it. One member of the class noticed a visitor sitting on the grasses in an unstable area, and walked down the beach to request that the visitor move. The local children were pleased to have their simple requests accepted.

The experiential learning provided new understandings of the causes and effects of coastal erosion. Through working in and with the different elements of the environment the children developed a better understanding of dune recovery processes and a respect for this vulnerable environment. The field experience was followed up with a power point presentation on coastal erosion that illustrated different ways of rebuilding eroding beaches in other parts of Aotearoa/New Zealand. The classroom and field experiences combined led to a poster-making activity aimed at educating people about good practices, such as using walkways to access beaches.

## 6. THE POTENTIAL OF ENVIRONMENTAL EDUCATION USING *KAUPAPA MĀORI*

We believe the 1989 Education Act marks a significant change point in education for Aotearoa. In reaction to the Hunn report (1961) and the *Education of Māori Children: A Review* (1971), the Act created a post-colonial opportunity that Māori communities were already exercising informally. While the substantive text of the paper focuses on the local experience in Whaingaroa, we think the experience offers some useful pointers for other educational systems experiencing bi- or multi-cultural tensions. Post-colonial systems are a particular case, but societies with immigrant communities, and nation states with pluralistic cultural communities might also consider the impact of *kaupapa Māori* in Aotearoa/New Zealand.

For us, there are three inter-related points. We argue most strongly for the formal recognition of the language and the culture, we feel strongly that the importance of the local area and community involvement needs to be recognised, and we argue that geography and environmental education

provide the natural interface with curriculum. We also see the option of using *kaupapa Māori* much more broadly to shape school-based curriculum where the experience of the garden can reach into science, history and technology teaching areas.

*Te Marautanga o Aotearoa* (the curriculum statement for education in the Māori medium) aims to “develop successful learners, who will grow as competent and confident learners.... They will have the skills and knowledge to participate in and contribute to Māori society and the wider world“. Language and culture are pivotal in this enterprise. The recently reviewed curriculum statement also continues to value the importance of *kaupapa Māori*. In the assessment area, the introduction of New Zealand standards has had mixed reactions, and led to some tensions between the Māori Party Associate Minister of Education (Pita Sharples) and the Ministry of Education, but, the continued Māori support for standards designed to meet the needs of Māori immersion programs bodes well for the future.

In mainstream schools, parents and community contacts are organised through Boards of Trustees. *Te Roopu Aroha ki te Reo* works with the community in this way, but also looks for locally based experience to re-inforce *kaupapa Māori*. This participation makes the delivery of key competencies relatively easy, and we suggest community based and local education constitute a second feature that can be used in bi-or multicultural education.

Finally, the matters we consider as important in our bi-cultural exploration of *Te Roopu Aroha ki te Reo* are a curriculum that uses the principles of *kaupapa Māori*. We also think it is important for the future of all learners in Aotearoa that they have access to the richness of experience in place and culture that are enjoyed by both Māori and pakeha learners at places like Raglan. The Social Sciences Essential Learning Area is a good place to start, with teaching and learning in Geography providing the essential connection through an interest in space and place.

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## EXPLORING CHILDREN'S PLACE-RELATED IDENTITIES: A CASE STUDY

Liz TAYLOR<sup>1</sup>

### ABSTRACT

This paper reports early findings from the interdisciplinary WRePlace project, based at the University of Cambridge, UK. A team with expertise in children's literature, education, English and geography is following two classes of Year 5 (9- to 10-year old) children through units of work which focus on their understandings of place through reading and writing of non-fiction and fiction texts. The case-study classes are both from schools in the East of England. One is an urban primary school where the majority of children have a Pakistani heritage; the other is from a primary school in a more rural area with a mainly white British population.

Doreen Massey's ideas of 'place as a bundle of trajectories' will be used to frame the analysis of children's representations of their places. This foregrounds one of the three research questions of the WRePlace project: How do children perceive and represent their place-related identities through reading and writing? The analysis draws on a range of written, visual and verbal data, including production and discussion of children's maps of their local area. The study advances understanding of the complexities of socio-cultural generation of place-related identities in a diverse society and so can inform the teaching of geography.

**Keywords:** Place, Identity, Diversity, Primary geography.

### 1. INTRODUCTION

The WRePlace project is an interdisciplinary research project of the Faculty of Education, University of Cambridge, UK. Its aim is to deepen understanding of the nature of children's place-related identities and how these are expressed and developed through their reading and writing. The project team brings together specialists in primary and secondary English, geography and children's literature with the aim of both multi- and inter-disciplinary working. At some times, we have deliberately used our own fields of expertise to shed light from different angles on the same issue (multi-disciplinary working, for example Nikolajeva, Cliff Hodges & Taylor, 2010), but we have also aimed to blend insights from our disciplines to create a new theoretical lens for analysis (inter-disciplinary working).

The empirical stage of the project involved working with one Year 5 (9 to 10-year old) class in each of two primary schools in the East of England. One school is located in an urban area and the majority of children are of Pakistani heritage, the other is in a more rural location and the children are mainly, but not exclusively, white British. We tracked these students through a module of work on their local area, which included reading and responding to the children's book *My Place* (Wheatley & Rawlins, 1987). This paper presents a geographer's view of the case study, particularly focusing on the research question: How do children perceive and represent their place-related identities through reading and writing?

The first issue raised by this question was which of the many approaches to place would be most effectively deployed within the research. Different traditions within geography have given different emphases to the linked concepts of place and space. For example, spatial science emphasised space as extent, a uniform background across which economic or other activities took place. Place was marginalised to the role of location, with its rich and complex meanings sidelined. Conversely, humanistic geography, with its phenomenological roots, focussed on the meaning of place as it was experienced by individuals and groups (for example Relph, 1976). More recently, the many strands of work which could be grouped together under the heading of 'new' cultural geography have foregrounded the power element in people's experience and construction of space/place. For example Cresswell (1996) considers who is 'in' or 'out' of place in a particular location and how such rules are constructed and subverted, whilst McDowell (1997) critiques romantic notions of place and home which can obscure inequality and oppression.

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Research on the perception, use and representation of place/space by children and young people draws, explicitly or implicitly, on particular constructions of place/space (Taylor, 2009). Research on children's experiences of their local area flourished within behavioural geography and environmental psychology in the 1970s (e.g. Goodey, 1971; Hart, 1979). More recently, this area has received attention from the 'new social studies of childhood' literature, more influenced by sociology and social anthropology (Holloway & Valentine, 2000; Vanderbeck & Dunkley, 2003). Those working within the field of geography education have also researched children's understandings and actions within their local area, for example Barratt & Barratt-Hacking (2000), Béneker et al. (2010), Catling (2006). Such studies provide useful empirical data to deepen appreciation of the sophistication and complexity of children and young people's experiences and understandings of their local places. However, the conceptualisation of place in these studies is sometimes implicit, lying deep underneath discussion and theorising around the empirical data. In the WRePlace project, part of the construction of the interdisciplinary theoretical framework involved being purposeful in the initial selection and blending of approaches to complex concepts such as place and identity which would inform the construction and analysis of the empirical stage of the project.

After careful consideration of various alternatives, we decided to give Massey's idea of place as a 'bundle of trajectories' a central place in our theoretical framing. Doreen Massey's lifetime of work on place and space comes together in her scholarly and original treatise 'for Space' (2005). In this book she stresses that space is a product of interrelations (p. 9), so the uniqueness of a particular place stems from its complex web of historical and contemporary relations with other places. Secondly, she posits space as being experienced through multiplicity. Diversity here is seen in its broadest sense and is positioned deliberately as positive, though Massey is fully aware that heterogeneity can cause tension. Her project is explicitly politically positioned, and she stresses that as places are unique, the solutions to any conflicts caused by different groups' divergent expectations of space need to be carefully tailored to the local context. Thirdly, space is seen as being always under construction, so time and space should always be thought of together, though they are not the same thing. Massey emphasises that all places are continually undergoing change, though the pace of change in different elements of a place may vary from the rapid movement of people to the normally imperceptible movement of tectonic plates. Thus, Massey suggests, place can be thought of as a 'bundle of trajectories' (ibid., p. 119). This refers to the way that all living and non-living elements which make up a particular place at a particular time have come from somewhere and are going to somewhere, each with their own particular 'story'. This configuration is unique at any one time – even if you return to the same location at a later point in time, it will not be the same place.

If this is the view of place referred to in our use of 'place-related identities', then how is identity defined? As with place, the term identity has been used in different ways, depending on disciplinary traditions and contexts over time. Sometimes it has been seen as an internal and essential attribute of a person, but more recent thinking highlights the multiple and contextual nature of identity. Thus there are many aspects to a person's identity related to the roles they choose, or which others ascribe to them: parent, child, architect, blonde, team-supporter, extrovert, woman, Danish, friend, and so on. Certain aspects of a person's identity will be to the fore, consciously or unconsciously at a certain times, thus "identities are both relational and contingent rather than permanently fixed" (Giles & Middleton, 1999, p. 34). This mutability and contingency is linked to the way that identities are frequently chosen or ascribed in relation to belonging/not belonging to different groups. Who we see ourselves as, or who others think we are, is tightly bound with ideas of place, in terms of cultural groupings and allegiances positioned around past or present residence, family history/geography or spatial preferences and experiences at a range of scales. Massey's ideas of space necessitate a complex and nuanced approach to place-related identities, reaching beyond identity politics or binary constructions, whilst not denying their currency and impact within the ways people negotiate heterogeneity. Massey (2005, p. 13) suggests: "It is that liveliness, the complexity and openness of the configurational itself, the positive multiplicity, which is important for an appreciation of the spatial".

## 2. METHODOLOGY AND METHODS

In devising this study, we wished to explore how children perceived and represented those aspects of their identity related to place, whether their local area or more distant places, directly or indirectly

experienced. Massey's conceptualisations of space/place described above gave a strong steer to the types of methodology and methods which were appropriate for the study. These needed to provide opportunities as follows:-

- To explore the role of **relationships** in the construction and representations of children's place-related identities – the interconnections between people to people and people and their environment (living and non-living), to notice points of connection, disconnection and negotiation
- To foreground **change** over time – from the past into the present and future, in order to appreciate the complexity of each trajectory (again, living and non-living)
- To explore **diversity**, in a broad sense, to notice points of heterogeneity and the ways in which this was constructed and responded to by children
- To notice the ways in which **power** relations were negotiated and expressed within each of these areas

To enable consideration of these complex issues, a small-scale interpretative case study was an appropriate choice of methodology. Classes in two schools were chosen to increase the opportunity to engage with a range of children and situations. Whilst it is interesting to notice common themes and differing experiences between the schools, more systematic comparison or attribution of causal factors for any differences is not appropriate in this type of study. The interest in change suggested that a longitudinal element to the case study would be useful, so we worked with the two classes from January to June 2010. Our research assistant, sometimes accompanied by other members of the team, visited classes in the two schools once a week, on average, from January to March, and then returned for some exchange field trips in the summer. Both schools were studying a scheme of work broadly based around the history and character of their local area, which included reading *My Place* (Wheatley & Rawlins, 1987), as suggested by the team in early meetings with the class teachers. The lessons observed related to elements of the literacy, geography and history curricula, taken within a thematic and cross-curricular approach within the schools (see Table 1 for lesson topics), and lasted between an hour and a full day (longer periods included fieldtrips or other extended activities). A wide range of data was collected, primarily photocopies and photographs of children's classwork (e.g. maps of local area, written texts, family trees) plus audio recordings of small-group and class discussions. In addition, our research assistant carried out small-group interviews with six children from each class near the start of the period, and individual interviews near the end. These enabled us to follow up work from class and to explore issues in more depth.

To explore the research question which forms the basis of this paper, I used an *a priori* coding system derived from key aspects of Massey's conceptualisation of space discussed earlier: diversity, relationship, change and power. This system was applied to the lesson observation reports, transcripts of interviews and selected items of students' work. The four aspects of place indicated by the codes are closely related, so diversity creates the context for relationship, relationship usually leads to change, change tends to result in diversity and issues of power underlie any interaction involving people. This meant that boundaries between codes were not always distinct in practice. However, as the coding system was used lightly with the aim of raising interesting points within the data for further consideration, rather than with the aim of quantifying and comparing instances of codes, this interrelationship did not prove problematic.

**Table 1.** Lesson topics and/or activities observed

Visit number	Key topics and/or activities in lessons observed	
	Rural school	Urban school
1	Literacy – reading <i>My Place</i>	Literacy – <i>The Piano</i> film
2	Preparing enquiry questions for fieldtrip to local church	Personal family trees and timelines
3	Visit to local church	Discussing cover of <i>My Place</i> and making maps of own place
4	Reading <i>My Place</i> in small groups, mapping changes to the school since 1995	Reading <i>My Place</i> and writing text about changes ‘seen’ by a local tree over last century
5	Follow-up to visit to local area of open space - describing plants seen and writing animal story	Reading <i>My Place</i> and summarising a page in pairs to contribute to a class timeline
6	Visit to local area of open space - survival and life in the past	Constructing own ‘my place’ page
7	Making models of the local area in the past	Constructing own ‘my place’ page continued
8	Visit to cathedral and historic site in nearby city	Field trip to Imperial War Museum
9	Researching and acting out scenes from English Civil War	

### 3. FINDINGS AND DISCUSSION

The project generated a substantial body of rich and interesting data, which has considerable potential to contribute to understanding of the construction of children’s place-related identities. Consideration of overall findings of the project is at a relatively early stage and will be reported through further academic publications. However, I would like to draw out some tentative findings from my own analysis of elements of the data, as described above. I will structure some initial observations around the interlinked themes of relationships, change, diversity and power.

#### 3.1. Relationship

Data from interviews and students’ work, such as family trees, showed the extent and complexity of human relational webs within which the students located themselves and were located by others. Many students within the urban school were part of large families, for example Amjad referred to having “millions” of cousins. Among the urban school, the average household size for the six students interviewed was 9 people (range 6 - 13), whereas the equivalent figure in the rural school was 4.3 people (range 3 - 5). Relational links with family members and friends played a large part in children’s accounts of their time spent outside school; for example, Amjad talked about his favourite place being his sitting room, “where all our family gathers together and we talk”. Massey’s work reminds us that heterogeneity does not necessarily entail interaction, and it was interesting to notice links not made as well as made. For example, some children did not know their grandparents from one side of the family, either because they had died, or because they lived in a place which the children had not visited. The importance of relationship with friends and family are reflected in the children’s maps of their local area which feature their houses, friends’ houses and other places of meeting, including religious buildings and open spaces.

Whilst people-people links may be the most obvious relationships to think of, Massey’s work reminds us that the idea of interrelation in place is much wider. Animals in the home and elsewhere were also important to many of the children’s everyday experiences; for example, Maria (rural school) drew a cartoon strip of her puppy’s daily life, carefully contextualised within the built environment of her

home, but, interestingly, not showing any people. Additionally, Carrie (rural school) talked in interview about her favourite place being “horse-riding”. She wrote a text about her experiences and favourite horses, though this was as much about activities afforded by the animals as the animals themselves.

In terms of links with the non-living environment, rooms, homes, gardens, open spaces and so on were frequently points of reference in the data. I was perhaps more surprised by the recurring mention of the weather in students’ accounts and discussions. An aspect of the weather was frequently cited as a reason for liking or disliking a particular place. For example, compared to Spain and Austria, where she had been on holiday, Kate (rural school) thought England was “nicer, because it’s not freezing, it’s only freezing in winter. It’s cold, but it’s not cold cold, and in summer it’s not hot hot – it’s just medium degrees and stuff.” Conversely, a student also from the rural school who had lived in Colombia until he was five, in first interview said he preferred that country to England “because it’s hot all the time”. However, in a later interview, this view was modified to liking England “because it’s a bit cold, because in Colombia you’re always hot and you can’t go outside a lot because it’s really hot”, though he did also like Colombia because “when you go in the swimming pools they’re really warm instead of cold a bit”. This suggests the importance of weather as enabling or curtailing everyday activities for the children.

### **3.2. Change**

Four of the twelve children interviewed had lived in other countries when they were younger (two from the rural school, two from the urban school) and most of the children had moved house at some point. Their families were also quite transient, regionally and nationally, if not internationally. The complexity of some of these moves was reflected in the family trees from the rural school, which also included places of residence for key family members. Even families who had spent three generations within the East of England had moved four or five times over that period. Some families had migrated permanently to England one or two generations ago, whilst some children’s parents had moved away from the UK for shorter periods and then returned. Some children who had themselves experienced an international move chose to write about it when asked to tell a story (any format) about a place they know. For example, Maria (rural school), who had moved to England from Romania, wrote as follows:

When I was packing my bags to go to England I felt so sad because I had lots of friends and lots of people that I knew. Well I got over the sadness and I said to myself “come on Maria, I’m gonna go in a new cool country, meet new friends, learn English”. I went in my car and my Mum and Dad and brother put all of our bags in the car. I was so happy then. We arrived to a city I didn’t know what it was called and I went in a huge, huge boat. It had shops and lots of things. I loved it. Then we arrived to another city, we went in our car and ended up in England. On our journey I was asking my Mum and Dad, “Are we there yet, are we there yet?” My Mum and Dad said, “Be quiet”. I was so happy. Then we bought a house, it was so cool. We brought lots of things and we bought a proper house. We had lots of things and the new house started to get better and better. Then I went to school. I didn’t know nothing, by nothing I mean English. But after one week or 3 weeks, I started to get better and better. It was fun then. Then I started to make lots of friends. I felt like I was in heaven. I was so happy. The next thing that I knew I loved writing. I started to get faster and faster. It was very cool then and today my life gets better and better. [Note: some spellings corrected and punctuation added for ease of reading]

The boundaries between fiction and memory are, of course, hard to pinpoint in this text, but the overall representation of optimism and positive response to change is striking. This was less strong, though present, in interview discussions with Maria about her move. After reading her text to the interviewer, she responded to the question, “What’s so nice about living here?” with “Well, it’s cool ‘cause I have new friends and I learned the language. When I was writing in my country I couldn’t write fast, ‘cause they were long words, but here I can write fast.” It would be interesting to know whether Maria’s positive statements were completely genuine, or a deliberate attempt on her own part to talk herself into a positive response (suggested, to some extent, by the way Maria reports addressing herself early in the story) or whether she has adopted this discourse from a family member. The emphasis on friends (losing and making relationships) was common to some other narratives of migration, and whilst Maria’s positive response to her writing skills only was unique in this case, other children mentioned language acquisition as an issue.

These examples highlight major changes in the children’s lives, their ‘stories-so-far’ (Massey, 2005, p. 9), but the children were also studying long-term changes in their local area, along with reading *My Place* (Wheatley & Rawlins, 1987), which tracks change in one locality in Australia, decade by decade over 200 years. In our study, this reaching back in time is reflected in a cartoon story with captions written by Dora (urban school) about Timor, where her grandparents lived. It starts “A long time ago, the Timorese had to get their own food. They never had pizza or Fanta, they only had water creatures and coconut.” It is accompanied by a picture of a man fishing from a boat. Dora herself had not visited East Timor, so it is likely that her information is based on conversations with family members, with the implicitly positive changes over time related to her own experience of contemporary life. Interestingly, when the urban children wrote a text of the changes experienced by a tree in their locality over time (a parallel with an element of *My Place*) the changes from rural (the tree on its own in a field) to urban (coming of houses, roads and the railway) were seen as negative by the majority of children who included such description. The most common negative ascription was that the town was noisy, whilst the previous rural situation was presented as almost a Disney image of peace and quiet, inhabited by animals and birds. The children in the rural school also considered changes in their area, the most notable one being the drainage of marsh to make agricultural land in the past. Their representations of these changes focussed more on factual information in terms of nature and processes of change, reflecting the teaching they had experienced, though Maria commented: “It’s a bit scary because you imagine it used to be flooded and not it’s land” and Callum said that “The people who lived in the Fens then had more respect than people now for things”.

### 3.3. Diversity

The examples of children’s ‘trajectories’ given so far in this account start to indicate the extent of diversity existing at the places formed by the interaction of living and non-living things in their lives. Across the two classes, the data reflects all the aspects of human identity mentioned by Giles and Middleton (1999, p. 31): social aspects, physical appearance, personality, nationality, religion, occupation and cultural aspects. The interviewees, taken as a group, also had knowledge of a diverse range of locations at a range of scales, from direct and indirect experience. It was interesting that when the interviewees from each school were asked to map places they knew, at the national level, the group from the urban school made particular mention of places in the midlands and north-west, whilst the rural school focussed more on the south and east of England, both probably reflecting the distribution of contemporary family links. When reflecting on their allegiances to place, the twelve interviewees saw themselves as ‘from’ the locations shown in Table 2.

**Table 2.** Interviewees’ self ascription as ‘from’... (children from rural school shown in *italics*)

	Described self as being from:	
	Current place of residence	Country other than England
<b>First-generation migrants</b>		Czech Republic (Darina) Lisbon, Portugal (Dora) <i>Romania (Maria)</i> <i>Bogota, Colombia (Juan)</i>
<b>Second-generation migrants</b>	City in the East of England (Nadia, Amjad, Ayoub, Idriss)	<i>India (Jazzy)</i> <i>Scotland (Callum)</i>
<b>Long-term English residents</b>	<i>Rural village (Kate, Carrie)</i>	

Whilst there is a pattern in the interviewees from the urban school of interviewees identifying themselves as ‘from’ the country in which they were born, this pattern is not clear-cut in the rural school, where two second-generation migrants (one from within another part of the UK) identify themselves as from the country where one or both parents were born. All the second-generation migrants had visited their parents’ country of origin, and numbers are too small to set up any conclusive trends, but it is interesting to see the way in which the children positioned themselves within the particular context of this interview question. If this aspect of identity is relational and contingent, we might expect nuances or changes in other contexts, and we did see examples of this. For example, in the context of their group interview, Amjad, Ayoub and Idriss said they were ‘from’

the city in the East of England. However, later in the interview, when asked about his favourite place, Amjad replied “My home [in the city in the East of England] and travelling to *my country* [Pakistan]”, which suggests a more complicated set of place allegiances. The children’s comparisons between their place of residence and places they knew in other countries were also complex. For example, Idriss, who had family links with Mauritius, described what he liked/thought about Mauritius as:

It’s hot and the shops there, they’re *different* shops and they have *different* things and they don’t have anything like PS3 [PlayStation 3], so I have to bring mine over there. And sometimes my grandma she comes to our house for a visit, because we have our own house in Mauritius. And one time I went there and it was so hot and there’s *different* like cheese, there’s coconut cheese and palm cheese, and I went to the seaside and it’s really hot. [Emphases added]

Idriss’ account shows a discourse of difference (cf. Taylor, 2009), suggesting some element of deficit in Mauritius with regard to the PlayStation 3, with parallels to Dora’s account of the past situation in Timor. However, his mention of food lacks positive or negative ascription and Idriss later elaborated regarding weather to indicate that he preferred Mauritius “because the weather’s much better than over here [England], because over here it’s cold and most of the time it’s snowing or raining”. Indeed, weather was a common point of comparison between countries, also safety, amenities and job opportunities for parents. The complexity of allegiance within an intersecting set of relational groups is hinted at within the following dialogue from the first interview with the three girls from the urban school (Nadia, Darina and Dora):

Darina: I would say I was born there [Czech Republic] so I think that’s my place and that’s my religion and that’s who *I’m supposed to be*, because I came from there, so I think that’s an important thing for me.

Nadia: I think the same as Darina, that it’s our religion and *we shouldn’t disagree with*, I don’t really like England but even though it did everything to us, it made us a house or *something like that*. [Emphases added]

The ways the girls express these allegiances suggest they are tapping into a script received from other social settings, probably within the family, which they may not fully understand or subscribe to themselves, but which they recognise as carrying authority. It is interesting that Nadia (who is Muslim, of Pakistani heritage), says she thinks the same as Darina (who is Catholic and born in the Czech Republic). This suggests that they shared recognition of the types or pressures of allegiances rather than, necessarily, the nature of them.

### 3.4. Power

As these discussions of allegiance show, place-related identities are underpinned by workings of power, operating within the children’s family contexts, if less obvious within their peer relationships. Within the school context, there was little evidence of children excluding others from groupings on grounds of an aspect of identity. Of course it could be suggested that the children consciously spoke and acted ‘correctly’ whilst research team members were around, but the project was long enough to justify reporting that evidence of explicit self-presentation by the recording devices was rare. From a recorder placed with Falak and Darina (urban school) as they travelled by coach to a school fieldtrip, they had quite a long conversation about their religions (Islam and Christianity) which suggested genuine interest and mutuality. At one point, Darina vouchsafed: “I tell you, when you’re sitting next to me, I can talk to you. When someone else is sitting next to me, I can’t talk to them. They don’t really understand what I say.” Darina also drew comparisons between the pair as they both had experience of learning languages: English for Darina and Arabic for Falak. Whilst this may just have been a temporary intimacy for the duration of the coach journey, it again illustrates a point of contact in terms of shared processes of experiences even though the content of those experiences was different.

As discussed under diversity, some children’s family allegiances were closely tied to place and two students in the rural school referred to their perceptions of place-related family power during interview. For example, Kate said that her “Dad’s great something, he used to own half of [the village], apparently”. In addition, Callum, who frequently showed pride in his father’s Scottish roots and his family’s past and present involvement in farming said: “Well, my ancestors, of Scotland, the Scottish ones, I know all of them owned castles but one of them, which was the MacDonalds one, were actually lords, they ruled most of, they ruled Aberdeenshire and Aberdeen.” When the interviewer asked what



this said about him, Callum replied: “It says that I have power in Scotland and Aberdeenshire and Aberdeen.”

Whilst the children had power to deploy such family narratives in presenting their place-related identities within the interview situation, their access to physical space was controlled by adults both within and out of school. Each child lived within a set of rules about where they could go on their own, with a friend and with family members. Evidence from interviews suggested that the rural children were allowed a greater physical range without accompaniment, as might be anticipated. Four out of six of the urban interviewees were not allowed out of the house and garden on their own, one was allowed sometimes and another could go to the shop across the road. When with friends, the rural children had quite an extensive range. For example Carrie described being allowed to play out with a group of friends in areas which included open space until it started to get dark. There was no evidence of these rules about access to space being resented or subverted by the children.

#### 4. CONCLUSION

Whilst I have separated the themes of relationship, change, diversity and power for discussion within this paper, they are clearly interrelated when the case study is viewed through the lens of Massey’s theorisation of place as a ‘bundle of trajectories’. The physical and social environments experienced by the children were complex and diverse, incorporating family, friends, animals and a range of natural and built environments. This diversity afforded the possibility of relationship, and the relational webs in which the children were located were also complex. The interrelations experienced by the children included a power dimension, whether this was the need to conform to physical limits to movement set up by adult family members or the deployment of place-related identities by the children to demonstrate status links. It is intriguing to consider the weather as part of these power-full interrelationships, facilitating or curtailing the children’s embodied experiences, engendering pleasure or disapproval. The relational structures of economy, politics and culture within which the children and their families were situated had sometimes been behind major changes in their lives, such as migration to the UK, creating the context for new relationships and changing place-related identities. The children also had particular opportunities within their school work to reflect on longer-term environmental and social changes which had happened in their current locations, and on changes in more distant places, known to them from family links and read about in *My Place*. The research team had direct experience of the places generated by the ‘bundles of trajectories’ in each case study class, being, at times, part of the bundle themselves, both in school and off-site. As always, it was a privilege to interact with young people in this way and to hear their reflections on the role of place(s) in their lives.

As mentioned near the start of this paper, the data analysis and findings presented here are just one ‘take’, a geographer’s view, on the considerable volume of case-study data generated through this research. I used Massey’s framing of place as a bundle of trajectories to approach the case study with a rich and holistic view of space, inclusive of living and non-living elements, giving emphasis to both individuals and groups, mindful of issues of power, thinking about time and space together and looking out for ‘the surprise of space’ (Massey, 2005, p. 116) which is afforded by heterogeneity. Massey’s ideas are theoretically complex and powerful, and this is an early attempt to mobilise them within the case study: it’s likely that more can be learned through further analysis. It would also be useful to reflect on the nature of our learning from each of the different data sources employed.

In terms of early thoughts on implications for geography teaching, firstly, this study gives another example of the richness of children’s prior knowledge of the world, which has considerable potential as a resource in the classroom. The children in the case-study classes communicated to us a wealth of knowledge about their local area and more distant places that they had directly experienced or learned about in an informal setting. Of course such learning also included holes, inaccuracies and misconceptions, showing the need to share and respond to informal learning in the classroom, and to give this more attention than a quick brainstorm at the start of a new topic. Secondly, the data highlights the real interest and pride which certain children have in particular places and environments linked to their families – Callum’s attachment to farms and Scotland is an obvious example. What opportunities are there for such interests to be fostered and extended in the classroom? This is unlikely to happen unless children have genuine choices and voices within their learning journeys. Thirdly,

there is clear potential for the use of *My Place* (Wheatley & Rawlins, 1987) within geographical learning at upper primary and perhaps lower secondary level. It is a sophisticated text that could be used to engage at a high level with issues of change, relationship, diversity and power within place. Each year's double-page spread shows a unique place, a unique bundle of trajectories, containing human and physical elements. The challenge is to go beyond description of individual places, to description of changes from one place to the next and then, the most powerful and challenging step, to consider the reasons for change, the direct and indirect motivators resulting from the interrelationship of that place with other places over time. In the data generated in our case study, much discussion of change was at the descriptive and evaluative level – how could this progress to the explanatory? Such discussions would necessarily bring in issues of power, inequality and social justice, both within a study of the children's book, and when the obvious transfer is made to the child's own place. Why is their local area like it is? Why did it change over time? How did this change come about? Who instigated the changes? How were these linked with changes at other geographical scales? Who gained and who lost? What local solutions could be devised for any place-related conflicts? Whilst these are sophisticated geographical questions, they can be accessible if they are contextualised within situations, stories and experiences from people's everyday lives, either real examples from the local area or the accounts in texts such as *My Place*. Such learning opportunities could enable children to explore their own place-related identities, and those of people in diverse place contexts, at a level which provides even more challenging geographical learning.

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## TOWARDS A MODELING THEORY ON GEOGRAPHIC EDUCATION IN USING SPACE AND TIME AS MAIN PARAMETERS

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### ABSTRACT

Education and Geography represent two quite different meanings. Their connection between to establish a modeling theory on geographic education meets several objective problems. Out of the theoretical learning approaches and the experiential models in Geographic education, in this approach ad basic parameters, space and time are analyzed. Both parameters can receive different interpretation and, therefore, they can be used according to various perspectives. Geography as learning subject is characterized by the conceiving of space, which receives different perspectives during the age progress, while for a learning approach the time, out of many possible perspectives in frame of the three basic learning models, has a strong contribution at the level of geographic education ( age of learners ). The time has an impact also in the duration of organized courses when a particular learning model is applied. In the present work we discuss some perspectives of space and time as parameters on geographic education and we illustrate the instructive experience of one of the authors with young learners in which the map was used as an instructive “tool” to found Geography through the conceiving of space. The experience is based on an empirical application of a constructive learning model, with similarity to Kolb’ s experiential approach. The map is used for the objective of conceiving the space.

### 1. INTRODUCTION

Geography is an extended subject of knowledge, very much depending on features of the Earth’s system and of the human presence in many perspectives. Most important is their interaction with many types of human induced “information”, which is positioned with respect to the Earth. The types of “information” (spatial information) which can be quantified and mapped by position, provide to the meaning of *space* a foundation role to approach Geography as subject. On the other hand Education is an organized process, aiming to transfer particular abilities and skills to various groups of learners. In specifying the context of a teaching / learning process, the aim of learning can be defined according to particular criteria, which are used as evidence to evaluate learning results. As well described in Dorin, et al, 1990 “*a model is a mental picture that helps us to understand something, we cannot see or experience directly*”

Thus an attempt for a modeling theory on geographic education seems an ambitious perspective, which meets objective difficulties. These are caused by the human factor in the way it may conceive basic meanings related to Geography, as for instance the space. Other difficulties consist in selecting a learning theory appropriate for Geography and to apply it as the human perception operates according to selected and appropriate foundation perspectives, which characterize the cognitive subject of Geography.

In what concerns to existing learning theories a main difficulty is that none of them can be applied directly. The time and experience have shown that educators interchange often educational features that characterize particular theories after experiencing their performance to different target groups. Kolb’s experiential Learning Theory (<http://www.learning-theories.com/experiential-learning-kolb.html>) can be used as a illustrating evidence that there exists not a “good” learning model but – instead – there are “good” and “less good” ways to approach a subject and to apply a learning method for it. However a common target for learning is to consider a strategy to trigger the learning interest, as *learning motivation* is required to achieve good learning results (Ian Gilbert, 2002).

Another sort of difficulty is rooted in that the subject of Geography may receive several founding “perspectives” (<http://geography.about.com/od/studygeography/a/geographydfn.htm>).

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These can be put under the two principal viewpoints:

Geography can be thought as: “Earth related *mapping space*” and/or as “*measures of many types of human induced information*”. In both perspectives the spatial “information” is subordinated to space in many viewpoints. From an educational perspective, the many cognitive areas, which are involved in association to Geographical “information”, can be classified under two main subject groups:

Earth Science and Social disciplines

Or, in using more general abstract terms as:

“Space” and “Information”

According to the pedagogical perspective of education, a learning capability may follow various processes, which depend on the individual and its age as well as on instructional method. In particular, with the advancement of learning age, the existing basic learning models shift from the simple behaviorism to cognitivism. Particular changes in the behavior of learners with respect to learning models can be measured. For Geography a measure can be an evaluation process *how space is conceived with respect to the age of a learning group*. Conceiving the space seems an appropriate objective in learning Geography in particular when this objective is combined with the *interest in mapping particular sorts of geo-spatial “information”*, that might interest the learners. Thus, by specifying *space* and *time* as preferable parameters to analyze their importance in geographic education, it seems essential to briefly recall the three basic learning models:

Behaviorism, Cognitivism and Constructivism.

It is also necessary to point out that *time* may be considered under *two perspectives*: a) as parameter related to the available for use technology of “learning means” (technology “means” can be influential to existing learning models in a constructive or a distractive way) and crucial also for a course duration b) as *the age of learners with respect to their perception about how they can conceive space*. The second perspective has more interest for our goal.

Thus in discussing possible relationships of space and time in geographical education, it is pointed out that space is a foundation “subject” of Geography, while time may be thought as foundation “object” in many respects in a general learning objective. In this particular work, the age of the target group is considered. Time should not be mixed up for its role as variable of “space” and “information” in Geography. In the present work the *meaning of map* is used as an instructive “tool” for the Geographic education while the *meaning of time* is used for its role upon the *age of learners* in how they conceive the space through a map.

## 2. KWOLWELGE AND CONCEPTUAL APPROACH OF GEOGRAPHY

According to the introductory viewpoints, Geography can be thought is a *linking cognitive platform* between Nature and Society. Both “entities” are subjected to the impact of *spatial* and *temporal variations*. These variations occur for a large range of different scales, they are caused by various types of impacts and for different reasons. Thus time has impact upon the Earth’s description and upon a range of social disciplines or phenomena involved in Geography. However for Geography the spatial “Information” receives much higher interest than has the illustration of space by a sort of its mapping.

*The conceiving of space is crucial to understand relationships among space/ time variation of “information”.*

Shortly, one may identify *two different trends* in establishing Geography education. In the first trend Geography as learning subject shares in its content the importance “space” and “information”, which determine a particular subject. The rate of importance can vary for different levels of educating this subject. The second trend can be identified by the impact of time in existing education models and in the learning approaches. The particular perspective in the present contribution is oriented to *the dependence of the learning attitude according to the age of learners in conceiving the role of space*. Naturally except age, there exist several other features which can be used to characterize the features of a particular sample of learners.

### 3. THE BASICS ABOUT THE THREE MAIN LEARNING MODELS

In pedagogy and education *Behaviorism* has been the earliest learning model which goes back to Aristotle's essay on "memory" ( <http://classics.mit.edu/Aristotle/memory.html>).

Behaviorism focuses on the *changes in human behavior* after recording in the memory the repetition of a process until it becomes automatic. This can be measurable in a learning group (Good et al, 1990). Without evaluating theoretical studies about this model and on "memory", Behaviorism can be characterized as a learning model "blindly mechanical" as it considers the human mind a "black box" which stores memory and builds up "knowledge" through a repetition of similar "events" and deterministic associations among objects of "knowledge" as well.

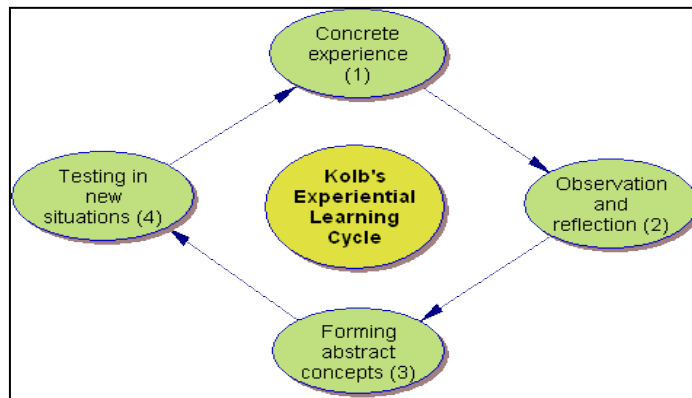
*Cognitivism* is traced back also to the ancient Greek Philosophers Plato and Aristotle. Its basic theory consists of approaching the *process of thought*, which can be followed through a recorded behavior ( e.g <http://www.usask.ca/education/coursework/802papers/mergel/mergel.pdf> ) In this model there are three processing stages of "information":

- a) Registration
- b) Processing in short term memory
- c) Transferred into long-term memory for storage and retrieval.

These steps are not purely mechanical as a mental registration depends on "what" is the input, so the input depends on variable human senses among different individuals and on their variable interests. Thus an "information" input can receive a chance to never register or to be easily decayed or replaced. In a very raw characterization we can address to this model a *personalized subjective adaptation* because *memory can be selective and the memory of learners operates in how they conceive a particular type of "information"*. This feature shows that the *selectivity of memory* influences the next two steps of this learning model. The changes in the behavior of learners can be measured and used afterwards as *indicators about what is happening inside the minds of learners*. It is well known that the greatest establisher of this theory in the 20<sup>th</sup> century is Piaget in 1920.

The third model- the *Constructivism* - is the most recent and pioneered by Bartlett ( 1932 ) Perhaps a good comprehensive comment to briefly present this model is to recall in word Jonasson, 1991:: "What someone knows is grounded in perception of the physical and social experiences which are comprehended by the mind." Bartlett as a pioneer in social psychology of the 20<sup>th</sup> century can be thought to be an initiator of the *constructivist approach* of learning. The availability of technology and its later use for learning methods was based on this most recent in time, learning model (Good, T. L., Brophy, J. E., 1990).

Followers of this learning approach consider that learners tend to construct their own "reality" or they interpret this "reality" *according to the perception of their experiences*. Thus the learning process in this *approach* can receive *characteristic of a personal interpretation* of the world. This is a feature that can be guided through education, by sharing multiple perspectives and it certainly depends on the age of learners. Also this approach can be combined well with Kolb's experiential learning cycle (Fig 1) which consists of four stages, coded by us as: Do, Observe, Think, Plan stages.



**Figure 1.** The experimental learning process (Picture acquired from <http://www.learning-theories.com/experiential-learning-kolb.html>)

Evidently the age of learners determines how they perceive “space” and “information” and the perception can be a crucial parameter in evaluating learning results about the performance of a learning approach. In particular, according to our belief Behaviorism and Cognitivism can be rather easily adapted to a learning target group. The changes in the learning behavior can be measured as indicators what is happening inside the mind of learners.

In contrary, a principle of constructivism adapted to Kolb’s experiential approach, may offer larger “freedom” to instructors and to learners to establish and adapt their own point of view for the objectives in learning a subject area.

#### 4. OBJECTIVES OF EDUCATING GEOGRAPHY

The time (in context of learning age) is an important feature in developing the subjective interest of learners for particular sorts of spatial (geographic) “information”. Time is also a crucial parameter for conceiving the time variation of spatial “information” and in particular to conceive this variation through mapping symbolism (Bertin, 1967) Far from the possible illustrations of mapping the time variations of “information”, Geography is taught mostly under a perspective in which the “*information*” is subordinated to a description of “*space*” through a map.

For the elementary levels of education, Cartography has been often mixed up with Geography, showing that the map as a “tool” in educating Geography can obscure the teaching content of Geography! At University level the perspective of Geography shifts to its inclusion among the Earth related disciplines, in spite that the illustration and association of various sorts of geo-spatial “information” broadens this subject to other than mapping objectives. What is deduced is that the importance between “space” and “information” shifts closer to “*information*” as the level ( and the age ) of studies progresses from elementary to University stage.

For elementary and secondary levels, the conceiving of “space” can receive higher importance than for University level. Thus “space” can operate as foundation “meaning” in learning Geography at the elementary level. The difference met in Geography’s subject between secondary and University level, shows that the shift of interest from “space” to “information” introduces a sort of guidance about which of the two principal foundation meanings can be used as the main objective to conceive. Thus a perspective in educating Geography in elementary and secondary levels should adopt as objective a good performance of conceiving, *learning* and *describing* the “space”. This objective can be applied through a instructive constructive approach. The “information” is subordinated then and can be limited to few types, which can be among the experiences of the young learners. However at present more frequently applied learning models at schools follow behaviorism and partly cognitivism. These perspectives seem reasonable for young learners, which normally are experienced in schooling with

learning models that emphasize Behaviorism. In shifting the education in Geography to the University level, one meets much more problems, as Geography becomes a quite broad branch.

**Table 1.** A classification among models and levels of education

Learning models	Time variations	geography			mapping	
		Space	information	Changes in time	Reading	writing
behaviorism	elementary	x			x	
cognitive	secondary	x	x		x	
constructive	university	x	x	x	x	x

#### 4.1. PERSPECTIVES ON PARAMETERS IN EDUCATION OF GEOGRAPHY

The time parameter in education of Geography receives many perspectives. These can be classified under different categories according to the goal and the objective of education as well according to these features in a particular course inside an organized schooling curriculum. For didactics the time can be subjected to raw classification according to: a) pedagogy b) availability and use of technology “tools” in course design c) time variation with respect to the geographical “information”.

According to our particular viewpoint, only pedagogy and use of technology “tools” can be important in education. Consequently the *time parameter* is limited to a) *the age range of learners* (level of studies) and b) to the *availability of existing technology “tools”* and skills of learners to use these “tools” with respect to a particular learning model. In this context the importance of using technology “tools” is for the *purpose to conceive and map such type of spatial “information”*, which may be familiar to a particular learning group. Familiarity or the particular interest of a learner about a kind of spatial “information” as a feature that can *trigger the earning interest*, which is considered as a principal component in learning processes (Ainley, 2006)

Time in context of Geography may receive also a perspective as *ability of learners to conceive the time variation, which associates to spatially recorded “information”*. This particular feature of Geographical education (e. g. Gulson, 2007) is not relevant for this work and is mentioned only for sake of completeness of this analysis. The two main perspectives to consider the contribution of time in education, establish foundations for different viewpoints:

- a) the *aim* of learning *Geography* as subject– **space –information-time**
- b) the *age range* of learners and as parameter to use a **tool-technology**

#### 5. LEARNING ABOUT SPACE

The term geographic space, describes simultaneously a “real” (with respect to the Earth), a cognitive space or a space with topology properties. The map as a tool to illustrate space includes complementary cognitive processes. The most recent learning model of constructivism, offers learning advantages for each level of education, over the other two. It can be particularly effective for young learners associated with the objective of *mapping* of their own surrounding (Pigaki, 2000). In this respect “information” that characterizes a particular surrounding where the learners experience their everyday life, can be used as an *emotional cause* to trigger the motivation for the description of their point of view about the space. Triggering the interest about a type of particular “information” or generally a *personal advantage in educating a subject*, can contribute as a foundation objective to instruct the subject of Geography, *keeping though as the basis of conceiving space the a map as a “tool”*.



Of course it is essential to remind that according to the learning subject a tutor can adapt or apply a kind of particular taxonomy in order to interpret the learning behavior of the sample of learner's. This action is essential in evaluating the performance of a learning task.

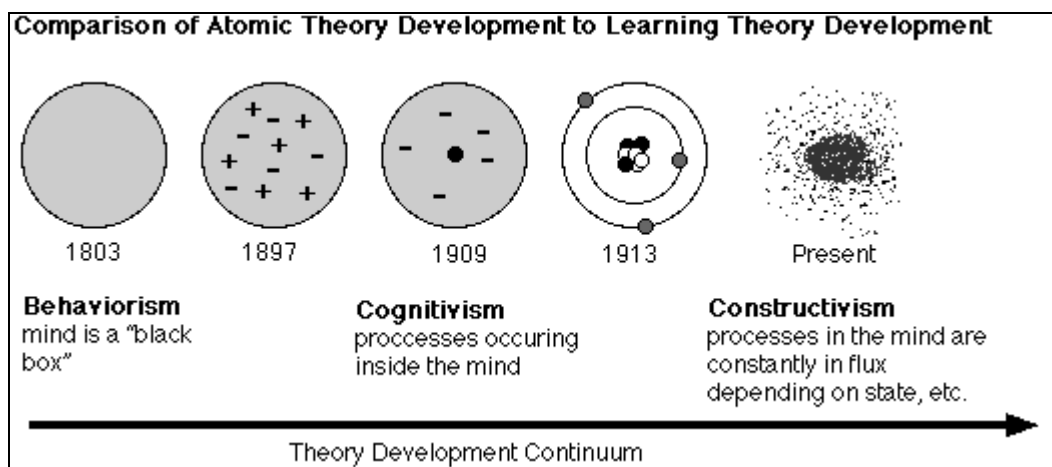


Figure 2. Theory Development Continuum

## 5.1 Mapping Concepts in Geography

*Space representation* in conceiving Geography may receive formal determinations according to topological rules that can apply to describe a position. For the young learners the understanding and an explication of space is more important foundation than the type of the associated "information" to a place. A most frequent illustration of space description with respect to the Earth is a *map*. The map offers a measurable conception about the *space parameter*. A map, although is principally an absolutely metric tool of space, nevertheless produces also an abstract «reality», via simple processes and actions. Learning to "read" space through a map helps the student to analyze the complexity of geographic space and to devise ways that clarify processes within the space. On the other hand, the *meaning of spatial information* can receive much wider importance and is induced at much more perspectives than the representation of space. Out of many possible perspectives of viewing spatial information, its quantitative evaluation under *objective criteria* (applying the Gauss statistical measures) goes back to the establishment of Shannon's model (1948) ("A Mathematical Theory of Communication" [http://plan9.bell-labs.com/cm/ms/what/Shannon today/shannon1948.pdf](http://plan9.bell-labs.com/cm/ms/what/Shannon%20today/shannon1948.pdf)). Shannon's theory established the milestone theory for *quantifying the information, further accomplished by computer science to establish Geo-Informatics*. However this is a convention.

The objective of the ongoing learning experiment is to illustrate the use of *mapping and map teaching as appropriate cognitive tool* in teaching geography. However it is necessary to understand and codify the map as intermediary tool, in order to proceed in examining a stepwise process which leads to the basic components of Geography. Geographic space is an "abstract" space in its description and invisible in its relationships. This perspective is opposed to the way that this space is recorded as a concrete and visible space in positioning spatial geo-data. The space however, can be thought as artificial creation in using "optical tools" to represent information on a map (Koutsopoulos & Pigaki, 2008). This double nature of space promotes Cartography as a learning subject "tool" of depiction the geographic space. Cartography has its own rules and "syntactic" and can easily simulate relations of "distance", "proximity" and "distribution", which characterize the spatial reality and can present changes in time by symbols. In this context the experimental teaching is undergoing and is presented in brief.

The teaching experiment started at elementary school in the authority district of Ministry of Education and the State Pedagogical Institute at the year 2000 and it is still in process to other districts.

Consequently, the term “space” is used in order to delineate the essence of Geography, is determined by the interaction of two different cognitive processes:

- The familiarization with space via the rational tool of map –writing
- The creation of a map in order to achieve the social model of space –language

As a result, the map requires simultaneously two different approaches:

- As “object of knowledge” for the rationalization of geographic space as a spatial depiction.
- As structured creation “product”. Such a *constructive tool based on information. The impact of time is included and explains the human process in a certain time of period.*

Thus on one side there is a “rational space” established by schematic creation using geometry and determining relations of neighborhood, proximity and distance. On the other side, there is a human conceived space, related by the man process through time. The term *geographic space* consequently, describes simultaneously a real and a human conceived space. The map used as a tool to illustrate the space, includes these two complimentary (dual) cognitive processes in Geography.

## 5.2 The dual perception of space as conceived by young learners

The dual role of a map relies on its *conceived meaning* according to *subjective criteria*, and on the application of *objective rules* that should be used for the map construction and its use as a “tool” for Geography (Beigl, 2006). As an *objective “object of knowledge”* the map can be used to learn and conceive the geographical space by applying logic mathematical rules. The subjectivity in describing a space is based on the individual experience and this experience for young learners is based on the *subjective importance* given about “places” of particular destinations, activities or services may have for the young individual. These represent “information” and the subjectivity is expected to be much stronger for the young ages. Through the age grow, subjectivity can be gradually replaced and mixed with objective rules. The experience which was received so far to conceive the space through constructing *a kind of map* by young pupils has been successful as an instructive approach. This approach may be classified as close to the experiential learning process of Kolb and it belongs to the constructivist educational model. The pupils are asked to construct their “viewpoint” of space and this is clearly seen in their composed maps.

## 6. CONCLUDING REMARKS

In all levels of education of Geography, there is need to conceive and to represent the space with respect to Earth. Thus there are two perspectives to consider space. The first one is to simply consider the mapping of space as a learning subject through Cartography / Geodesy for positioning needs of geo-spatial “information”. The second one includes a deeper penetration to the meaning of a map and in particular to call attention for its *didactical potentiality to an understanding of the geographic space* with respect to geo-spatial “information”. The complexity of Geography to rely on relationships and associations among geo-spatial “information” obliges in an education approach to specify in advance the perspective of a learning approach between “space” and “spatial information” In our approach the preference of “space” was guided by the young age of learners, which first can conceive entities through the senses and much later on abstract meanings as the term “spatial information”

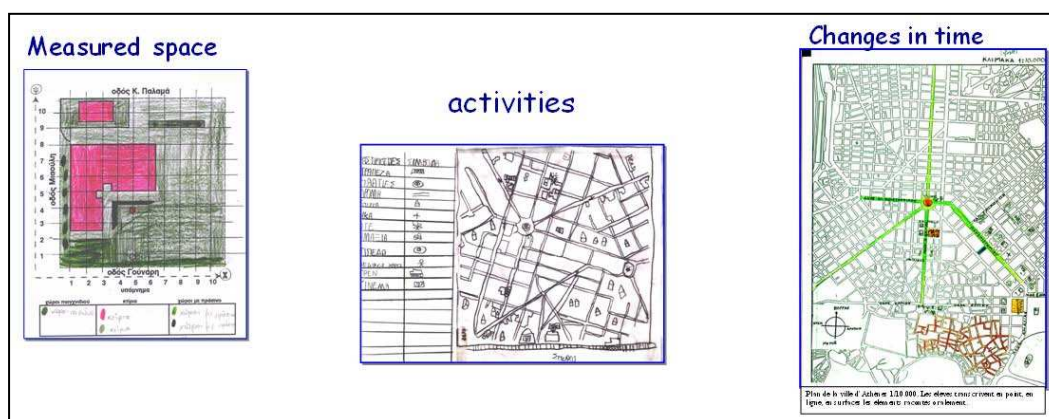
As the learning approach depends on the age of learners for young ages the “space” seems to have larger importance to conceive in Geography than to learn how to determine, represent, place or process the geographical “information”. At young ages, pupils have already developed writing and speaking ability and thus they are ready to organize their own first perspective of space through available and familiar for them instructive tools and experience information. These can be organized experientially in following a constructive learning model, which is more attractive to trigger the learning mechanism. Young pupils seem to understand through figures the spatial organization of their

own surrounding and they are able to conceive its structure. At a certain level they may approach some explanations about as it can be deduced from the followed didactical approach (Fig. 2).

The advantage of using Cartography as means for conceiving the use and representation of space in Geography, exist that Cartography offers “tools” to explain and to conceive, without to involve spatial entities, the meanings, the processes, the systems in which the real world of children is subjected. At elementary and secondary education, the flexibility to organise learning is less strict *in time* than in University level. Thus young age students can be motivated to *spend time* to describe their surrounding and to understand the space through the task to construct a map. However, in the experiment the time schedule was kept strict.

According to our belief and experience the use of technology does not seem to help out the objective of understanding the space by experience for young ages. In contrary the need to spend much time to learn fully the operation of software may distract them from the main goals of a learning subject. Another restriction in using technology tools for education exists in the demand for the teacher to design in advance a very closed and disciplined, in its time duration, educational approach. This is needed to avoid confusion between a particular learning objective (to develop practical skills) and the principal aim of the learning subject. This and similar problems characterize all levels of education but they can be harder to be conceived by the young learners.

Teaching and Learning are two different sides in education where space and time can interchange importance and roles in the design of learning approaches. Perhaps the most useful conclusion is that the design of education models is not one persons’ goal but the result of merging experience and knowledge form many people.



**Figure 3.** The process of understanding space in elementary level (Pigaki, 2000)

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## **LEARNING TO SHARE SPACE IN DIVIDED SOCIETIES: THIRDSPACE PERSPECTIVES**

Margaret C. KEANE<sup>1</sup>

### **ABSTRACT**

Teaching about culturally divided places presents challenges in a society where ethnic divisions are deeply embedded in a territorialised landscape and where feelings of national belonging define ownership of space. This paper is concerned with a project which sought to provide opportunities for university students from deeply divided and segregated worlds to think critically and creatively about space and spatiality and about their deeply implicated feelings of national identity.

A Thirdspace perspective was adopted as the context in which to rethink fixed discourses of belonging, expand geographic imaginings and broaden horizons to new realities and new possibilities. In this research with Northern Ireland students, Thirdspace—also the site where ideas are fomenting—is a classroom shared with European students in a face-to-face collaborative relationship; it is simultaneously a virtual space in a relationship with American students. This is a between-space for discussing and reflecting on taken-for-granted identities and for building geographical imaginings. This conceptual argument is illustrated through a consideration of a case study in Belfast, Northern Ireland.

**Keywords:** Thirdspace, Belfast, Ethnic Segregation, Northern Ireland, National Identity, Landscape.

### **1. INTRODUCTION**

On a daily basis, newspaper and television bulletins carry stories of disputes which reflect ethnic or nationalist fractures and which range from those of global significance to those of a more localised impact. According to Bollens (1999: 9), over ninety per cent of the world's states are now multi-ethnic and the majority of all conflicts since 1945 have involved intra-state group clashes over identity and territory. A disturbing number take place in urban arenas where “the narrow ground” must be shared, and Algiers, Belfast, Beirut, Brussels, Jerusalem, Nicosia and Sarajevo are, for example, the foci of unresolved conflicts. Where identity differences are mapped onto space within such cities, then even sub-urban neighbourhoods may be divided physically and symbolically so that the lived space is polarised along ethno-national lines. It is not surprising then that such separations may create the distinctive mentalities which support different loyalties and which reinforce those mental maps which marginalise engagement in the wider city.

As a result, challenges are presented when teaching about culturally-divided places where identities and memories arising from shared experiences are closely guarded and where national identities are handed down and taken for granted. This paper opens up the question of how space might be reimagined in an age when nations can no longer be understood in isolation but, instead, must be seen in the context of a wider, interconnected world. It explores an approach used with a group of university students to encourage them to think differently about the meaning and significance of their space and the spatiality of their lives.

The objective was to develop a consciousness of and expansion of their geographical imaginings. For students whose lived space is polarised along ethno-national lines, this meant developing strategies to open up an awareness of space and place in their lives. In an attempt to challenge students to think critically about their feelings of national identity, it invited them to consider the multiplicity of places with which they connect so as to establish how the space that they engage with is built into the concrete and symbolic landscapes of the city and beyond.

The study is set in the ethnically polarised city of Belfast—that part of the United Kingdom of Great Britain and Northern Ireland which is on the island of Ireland. The city is currently in a post-conflict transition process, which is tied to progress on a broader political front, and where there is the beginnings of economic regeneration and global capital investment. However, since 1969 it has been a

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violent city of sectarian warfare and has become highly segregated such that antagonistic groups are 'close together' but 'far apart'.

The Northern Ireland conflict has been interpreted as a confrontation between two competing national identities, one Catholic and the other Protestant. These labels are simply badges of identity, for religion has a significance far beyond matters of doctrine and dogma. As Boal (2006: 70) observes: "religious affiliation is taken, not just as a marker of a belief system, but also of ethno-national (political) orientation."



**Figure 1.** The Conflict on the Walls

## 2. THINKING ABOUT SPACE

When Kearney mused on an imaginary fifth Province, as an addition to Ireland's actual historic four Provinces, he located it at "the swinging door which connects the 'parish' ... with the 'cosmos'." He recognised the necessity for unblinkered visions while, at the same time, accepting the need to belong somewhere and to have an idea of home and belonging (1997: 100). In the same vein, Massey (2002) envisaged an arena "where people learn to negotiate with others ... to form this thing called society." These potent possibilities are suggesting an openness to difference coupled with a respect for equality and the recognition of plural voices.

So we start from the premises that space can be reimagined in ways that "challenge exclusivist localisms" (Massey, 2005: 20) and that a space is not a container to be travelled 'in' or 'through'. Doreen Massey, in her classic volume *For Space* (2005: 9), portrayed space as a product of local and global, contemporary and historical relations—so that every place is the product of interrelationships "constituted through interactions." She argued that constantly negotiated collaborations and contestations across divides contribute in turn to a greater pluralism of identities and belongings. In this version, places are open, porous and they are the products of other places, so that we are forced to think about and understand the interconnections between people. Places, she concluded, are "bundles of trajectories", each with its own story (2005: 119) and she recognised that space is dynamic—an arena of multiplicity where tensions may arise but where co-existence is still possible (Massey, 2005: 9). Identities, therefore, are not limited geographically but are fluid and constantly in construction.

Gillian Rose concurred that identities are not fully contained within a clearly defined space nor within any one category. For her, identities are "how we make sense of ourselves" and so they are ambiguous and multi-dimensional as well as socially and spatially complex. She proposed, therefore, that oppositional elements (such as inclusion/exclusion, centre/margin, oppression/resistance) are each fused as binary both/and rather than binary either/or, and that such elements are lodged in a mobile "paradoxical" space (Rose, 1993). She later clarified and defined that space as "a multiple space" (Rose, 1995: 414). Similar thinking was displayed by Homi Bhabha when he suggested that identities are hybrid and that hybridity is the in-between Thirdspace which "initiates new signs of identity and innovative sites of collaboration" (Bhabha, 1994: 1). He is describing the constant constructing and reconstructing of identities, the fluidity of space and that Thirdspace where identity itself is fluid and unfixed.

It was Edward Soja, however, who developed the concept more fully in his ground-breaking *Thirdspace: Journeys to Los Angeles and Other Real-and-Imagined Places* (Soja, 1996) and in its sequel, *Postmetropolis: Critical Studies of Cities and Regions* (Soja, 2000). Working from a recognition that old social categories and definitions of space can no longer accommodate the contemporary world, his premise was that

human beings are intrinsically spatial and that the spatial, historical and social realms are interwoven, inseparable and interdependent, especially in the struggle for cultural space (Soja, 1996: 3). He built on the ideas of Henri Lefebvre who distinguished between the “representations of space” (physical Firstspace which often lacks a critical sensibility) and “representational spaces” (Secondspace loaded with symbolic meanings). It is the blurring of these two spaces that triggered Lefebvre’s “Thirthing”.

For Soja, Firstspace is concrete space that can be mapped, analysed and explained whereas Secondspace is a mental construct consisting of ideas, emotions, values about and representations of space and its social significance (Soja, 1996: 10). He injected another set of choices by drawing creatively on those two categories and opening up an alternative, if tenuous perspective, which he termed Thirdspace. This space is the site of a journey of exploration into a multiplicity of real and imagined spaces which “attempts to capture what is actually a constantly shifting and changing milieu of ideas, events, appearances and meanings.” Soja contended that we have to think differently and expand our geographical imaginations beyond their current limits so as to enter a space of openness and critical exchange where the geographical imagination can be expanded in “a disordering, deconstruction, and tentative reconstruction ... producing an open alternative that is both similar and strikingly different” (Soja, 1996: 61).

The concept of Thirdspace suggests a framework within which to address the historic preoccupations which have resulted in physical and psychological segregation. It offers a means of rethinking fixed discourses of belonging, thus opening the freedom to share space. A Thirdspace perspective offers an empowering perspective to challenge and extend students’ geographical imaginations and so is adopted in this account of reimagining the conflicted space in the everyday world of Belfast, Northern Ireland.

### **3. RESEARCH DESIGN AND METHODOLOGY**

This paper attempts to reconcile different thinking about space with the pre-existing, everyday experiences of university students from polarised worlds—experiences which hinge on feelings of national identity. A framework was created so that twenty students from Northern Ireland (all but two of whom came from residentially segregated neighbourhoods) were provided with opportunities to explore Thirdspace in a culturally diverse environment through interactions with two other student groups. One was a group of European students studying in Belfast and the other a group of students at an American university. By means of the exchange of personal and collective memories, geographical knowledge, imaginings and experiences, it was hoped that the project would contribute to their reimagining of spaces in ways that would “challenge [their] exclusive localisms” (Massey, 2005: 20).



**Figure 2.** A Belfast Peace Line

Since the place within which third space ideas are fomenting is itself a Thirdspace (Soja, 1996), the following are the Thirdspaces of this study. The field journeys around Belfast to provide the two



locally-based student groups with Firstspace and Secondspace encounters in a context which required them to absorb, observe and record. The university classroom where the Northern Ireland students engaged in face-to-face collaboration and everyday conversations with twenty-five university students from eight other European countries. The virtual contact space on the worldwide web where both groups collaborated with a group of thirty-two American university students<sup>2</sup> on a National Identity module<sup>3</sup> which was included in the project to reflect the interconnected world (Luna et al., 2009).

Students were challenged to make the journey by interrogating the local everyday world and by considering the following aspects. Firstly, iconography, such as flags and emblems, as a source of nourishment which can foster sameness in the context of what Hobsbawm and Ranger (1983) call “the invention of tradition.” Secondly, landscape narratives as evocations of collective visions of the nation which are “visibly represented” (Graham, 1997). He suggests that, if successful, such representations underline differences between those belonging/included and those not belonging/excluded and segregation, discrimination, oppression and violence against those who are imagined as “threatening others” may therefore become embedded.

## 4. ENGAGING WITH THIRDSPEACE IN BELFAST

### 4.1 A Journey In Firstspace

In order to familiarise themselves with Firstspace (the city space which was to form the context for their exploration) the students’ journey took them from a consideration of the historic inner city origins of Belfast to its current transformation by apartment blocks, hotels, shopping centres, concert halls, restaurants and leisure complexes. They continued outwards to the leafy southern suburbs where the upwardly-mobile reside and where Belfast’s binary lifestyles have been reduced in importance. The return from the suburbs was through the deindustrialised western backbone of the city where the students found a landscape scarred by the physical walls of division which reflect an extreme form of competing cultural identities. The distinguished Belfast geographer, F. W. Boal, observed of these: “Into this fractured space was inserted a series of physical barriers—variously referred to as Peacelines, Peace Walls and Environmental Barriers ... where highly segregated Catholic and Protestant neighbourhoods butted uncomfortably against each other” (Boal, 2002: 692). A local journalist also wryly pointed out that one wall cuts through a public park “creating Protestant trees and Catholic trees, Protestant grass and Catholic grass, Protestant flowers and Catholic flowers.”<sup>4</sup> There were more than forty such walls (Jarman: 2008) in Belfast at the last count—no laughing matter.

This walled-in/walled-out landscape was much more than a simple, concrete material landscape—it was a symbolic space and one which deeply affected some of the students, especially some from Belfast whose ‘home’ territory was confined to ‘their’ side of one particular wall and only one of whom had previously stood on both sides of any interface wall—the binary space ours/theirs. One student argued that such a wall represented aggression and a power display. Another thought that it would protect nearby homes from attack—as evidenced by the protective grids he spotted erected over the backyards of the houses which abutted the wall. Questions flowed about how long such walls had been there, about their increasing height and about the lives of the people in new houses nearby. As the students looked at this peace line, it was evident that both emotion and reason were defining their responses and that fear and tension dominated rather than reassurance and peaceful acceptance.

Leaving the environment of the walls, the students entered the Protestant Shankill Road which was bedecked with red, white and blue flags, signalling allegiance to Britain. When the students’ bus stopped to let them out to examine a group of painted wall murals, two boys walked past wearing Glasgow’s Rangers Football Club shirts, also icons of a pro-British identity. But a student who was sporting the shirt of their bitter rivals—Celtic Football Club—pulled his jacket nervously around him to hide it for, if seen, it would have marked the entire student group as Others, perhaps inviting—or at least threatening—conflict.

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<sup>2</sup> From the University of Northern Colorado, Greeley, CO.

<sup>3</sup> The National Identity Module is one of the Association of American Geographers’ (AAG) Centre for Global Geography Education modules and was written by the course tutors.

<sup>4</sup> Henry McDonald (1999), “The walls that won’t come down”, *The Observer*, 7 November 1999.

## 4.2 Disordering And Deconstructing The Territorialised Landscape

Contested symbols in a divided society go with the territory, so to speak. Flags are not just coloured pieces of cloth; flag-flying is highly territorial and, as such, flags can be found as strident markers of ‘our’ place in opposition to the ‘other’ place. The fragmented nature of identities is often reflected in the number of flags of symbolic distinctiveness which are displayed within contested spaces. Such icons should be closely scrutinised because they synthesise the past, express the present and signal the future.

In Northern Ireland the official flag is the Union Flag (or Union Jack), and its overlapping crosses of red and white on a blue background are the symbolic imaging of the political union of Great Britain and Northern Ireland. This makes it an owned symbol for unionists but a disowned one for Irish nationalists. Attempts to develop a flag which does not proclaim the Union—based on designs similar to the Scottish Saltire and the Welsh Red Dragon flag—have failed: symbolic identity is not so amenable to forced alteration. Nonetheless, a flag combining the cross of Saint George of England and the Red Hand of Ulster is used by some loyalist groups even though it has no official status.

The flag of the Irish Republic, a tricolour of green, white and orange designed to symbolise a putative union of green Catholic Irish and orange Protestant Irish, is used in nationalist areas of Northern Ireland to protest the political division of the island. Unionists generally find this reclamation of cultural space to be inherently threatening and, indeed until 1987, its display was actually illegal in Northern Ireland.<sup>5</sup> In one of the student discussions which compared flag-flying in various national contexts, a German student brought a unique perspective when she commented that the ubiquity of flags at certain times of the year throughout Northern Ireland reminded her of scenes from the Nazi era. Her misgivings prompted intense discussion on whether flag-flying behaviour in Northern Ireland reflected the lack of a single national identity or indicated the desire of competing identities to maintain existing divisions and one Belfast student did conclude that such territory marking was “divisive, oppressive and provocative”.



Figure 3. Republican Landscape

Landscape provides a unique insight into the relationship between place and identity. In Northern Ireland this connection has been made visible by purposefully inscribing available landscape spaces in carefully chosen locales with images and events that either express community solidarity and ideological purpose or simply emphasise territorial dominance. Territorial identity practices create narratives of identity and include such activities as painting or spraying graffiti, decorating kerbstones, painting wall murals, inscribing monuments, erecting memorials and flying flags. These are constantly

<sup>5</sup> [http://www.austenmorgan.com/Resources/Journalism/The\\_Flags\\_Wrangle.doc](http://www.austenmorgan.com/Resources/Journalism/The_Flags_Wrangle.doc)

evolving processes and new narratives are created as identities are constructed and reconstructed. Many examples can be read by anyone passing through Belfast's arterial routes or side streets and, for those who linger or reside, "through living in it, the landscape becomes a part of us, just as we are part of it" (Ingold, 1993: 154). These practices produce more than just images—they create artefacts whose micro-locations are vital to their purpose and their impact (Jarman, 1998). Certainly, they proclaim space and make territorial claims but they are not directed solely outwards—for their authors are just as intent on promoting internal social and ideological cohesion.

Although the tradition of placing images on the landscape has been going on for a century among unionists, the landscape only became a significant canvas for Republicans after their 1981 hunger strike aimed at gaining political status for prisoners in the Long Kesh internment camp. Around the same time, the Provisional IRA was evolving a combination of guerrilla warfare and political activism which came to be known as the strategy of the 'Armalite and the ballot box'. So, within this wider context, paramilitary and cultural themes began to be combined as foci of Irish national identity propaganda. Ten hunger strikers died before the protest was finally ended and their portraits soon appeared on walls alongside the more established images of hooded gunmen; mixed in were political slogans supporting 'the armed struggle'. The image placements were territorial and sought silently to extend the IRA's message of resistance by shouting it from the landscape.

In Republican Northern Ireland a national identity has emerged which is embedded in the landscape of symbols of an early twentieth-century Irish nationalism. Celtic heroes, Gaelic games, Irish language slogans, commemorative murals—large and small on gable ends and large urban sites—have become sites of assembly and pilgrimage for local people and, increasingly in recent years, they have also attracted visitors from all over the world. An enormous portrait of the first of the 1981 hunger strikers to die, Bobby Sands, takes up an entire gable wall on the Falls Road, the main arterial route through nationalist West Belfast. It invokes the support of the community while at the same time assuming a locally shared identity: "Everyone Republican or otherwise has their own particular role to play. Our revenge will be the laughter of our children." For the past forty years, this lived landscape of Republican sermons in painted brick has been nurturing the "banal" nationalisms of the world in which these students and the generation before them grew up.



**Figure 4.** Loyalist Landscape

A starkly different landscape lies across the nexus of peace walls and peace lines which divide a significant portion of Catholic, nationalist West Belfast from the workaday world of Protestant unionists and loyalists who are, quite literally, just a stone's throw away. In that community, salient images in everyday places were used from the beginning of the twentieth century to emphasise and assert their British (as opposed to Irish) identity in their campaigns against a native Home Rule parliament for Ireland. At that time, the image of King William III on his white horse, after his victory

over the Catholic King James at the Battle of the Boyne in 1690, encapsulated Protestant identity and gained perhaps even more relevance following the founding of the state of Northern Ireland in 1920.

However, it was the First World War Battle of the Somme in Northern France that came to resonate most deeply in the Protestant psyche and which provided images that have persisted in unionist iconography ever since. The deaths of so many young men were believed to have copper-fastened the Union with Great Britain and, by locking those deaths into their own identity, they simultaneously managed to exclude the deaths of ‘disloyal’ Irish nationalists. This appropriation was balanced by rejectionism on the ‘other’ side as, after the partition of Ireland, nationalists throughout the island drew a veil over the deaths of all the Irishmen who had died in that war.

Consequently until recently—at least in public—only the unionist contribution to the Great War was to any extent monumentalised. As part of the post-conflict peace process, a movement emerged to commemorate all those from the island of Ireland who had lost their lives in that and other wars. This gave an opportunity for one student to share for the first time with her fellow Catholic students the experiences of her grandfather who had served in the British Army. Another student described soldiers’ graves which are maintained by Britain’s Commonwealth War Graves Commission and are situated in the same Belfast cemetery as the well-known Republican Plot—an area of the cemetery reserved mainly for members of the IRA who have died or been killed in action.

When times change, not only do new personal narratives emerge but communal narratives change too. As the Provisional IRA campaign intensified during the 1970s, so too did the activities of loyalist paramilitary organisations which were being led by activists who had become dissatisfied with what they saw as the tame and defeatist responses of political unionism. Out of this new impulse, messages appeared whose overt militarism drew largely on the established iconography of the British Army whose role in suppressing Republican violence had the generally wholehearted support of significant sections the unionist and loyalist communities.



Figure 5. Defending Ulster

Although Irish Republicans had only one major violent actor, the Provisional IRA, a much larger number of paramilitary groups existed on the opposing side and the murals, symbols and flags that painted their landscape pursued an elusive hegemony. Most were the work of the two most dominant organisations, the Ulster Defence Association (UDA) and the Ulster Volunteer Force (UVF). The motto of the latter—*For God and Ulster*—attaches itself to a paramilitary tradition that traces its origins to an Ulster Volunteer Force that was formed just before the First World War in response to nationalist agitation for Irish Home Rule. Many of those original UVF volunteers joined the British Army after 1914 and fought and died *For King and Country* at the Battle of the Somme in 1916.

The UDA, whose origins are in the current conflict, shares with the later UVF many of the conventional military and constitutional emblems of Britishness, such as the Crown, the Union Flag,

the Scottish and Ulster flags and the Red Hand of Ulster. The loyalist landscape, then, is less about commanding community support than it is about justifying their use of violent action against the perceived ‘enemies of Ulster’. In promoting this objective, they have sought to clearly and unambiguously differentiate their landscape from those of their political and military opponents.

Further revisionings of identity were ushered in as a result of the signing of the Belfast Agreement in 1998. While older British narratives speak of loyalist resistance—with its stark slogan *Prepared for Peace: Ready for War*—a reimagined ‘Ulster’ homeland is now being created which has metamorphosed the Irish Saint Patrick into the *Apostle of Ulster* and the Celtic Cúchulainn into the *Defender of Ulster*—a recent appropriation which truly disordered some of the Catholic nationalist students. Ethnic identity also features on several murals with imagery which conveys an imagined Ulster-Scots homeland with an associated, ready-made heritage, cultural practices and a much-contested Ulster-Scots ‘language’. One mural recalls with pride the Presbyterian Andrew Jackson who was born a few miles from Belfast and who became the seventh President of the United States. Such sites underscore the ethnic nature of the nationalism espoused by one prominent wall slogan: *My Ulster blood is my most precious heritage*.

### 4.3 Towards Thirdspace

In the decade following the political changes arising from the Belfast Agreement of 1998, new themes of people and events had started to appear that are very different from the contentious ideological messages that had invested the cultural landscape a decade previously. Old ways have been disrupted and other forces have blown through Northern Ireland which may have the potential to reshape mentalities beyond the local. There are signs that a Thirdspace may be emerging in which the beginnings of new belongings might be identifiable.

In a search for equivalence and solidarity with similar ‘freedom struggles’, the Catholic nationalist landscape now embraces Che Guevara and the American social reformer Frederick Douglass as well as the historic events at Little Rock, Arkansas and slogans of support for the independence movements in Catalonia, Palestine and messages of solidarity with political struggles in Turkey. Since 2006, funding from European Union *Peace and Reconciliation* initiatives has been made available through the government-sponsored *Re-imagining Communities* programme which was designed to “help all communities in urban and rural areas to focus on positive ways to express who they are and what culture means to them artistically and creatively.”<sup>6</sup>



Figure 6. Looking Back

Among other new themes being mined for meaning is the rich industrial heritage of Belfast. Images of mill workers and shipyard workers now appear along with portrayals of the historical struggles of other European workers and nationalities. The painted landscape is changing driven, at least in part, by an

<sup>6</sup> Arts Council of Northern Ireland (Belfast, n.d: 1)

officially sponsored search for uncontentious and shared images along with some community-based initiatives. A recently commissioned mural based on Picasso's *Guernica* was painted jointly by a republican and a loyalist to mark the Irish contribution to the International Brigade in the Spanish Civil War. And themes of everyday life outside the issues of identity have also appeared—unemployment, the mortgage crisis and suicide awareness.

#### 4.4 Thirdspace—Public Space?

For a long time, images of Belfast focused solely on division, conflict and violence. But the city has changed in the last fifteen years and engagement with globalisation and economic liberalisation has had an impact on economic regeneration. 'Samson' and 'Goliath'—the massive shipbuilding cranes which dominate the landscape at Belfast's waterfront—rise as proud symbols once more and as dramatic totems of a shipyard which was once one of the largest in the world and where the ill-fated luxury liner *Titanic* was built a century ago. Murals of that iconic ship have recently appeared in the shipyard quarter of the city which take the tragedy associated with its sinking in 1912 and reimagine it as tourist opportunity. The focus now is on celebrating Belfast's splendid industrial past and pronouncing pride in the former technical achievements of its workers. This potent reimagining of *Titanic* has been harnessed to help suppress the century of guilt surrounding its sinking and it has sanitised the anti-Catholic ethos of the Belfast shipyards at a time when the workforce was almost exclusively Protestant.

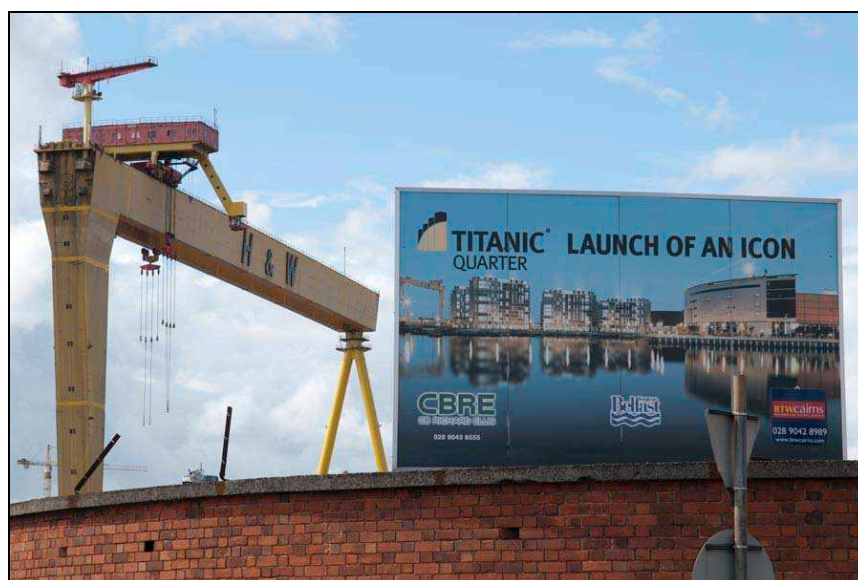


Figure 7. Looking Forward

The shipyard district has been successfully rebranded as *Titanic Quarter* and it is now a major investment site. Belfast's twenty-first century signature project is a political, cultural and economic colossus in a 'state-of-becoming' with promises of office space, industrial space, education facilities, retail, leisure and hotel spaces and landmark buildings.<sup>7</sup> With such an ambitious project there are signs, both material and metaphorical, that global capital rather than community reconciliation is now emerging as the powerhouse of Belfast's future. The offer is of a landscape preoccupied with growth and property renewal, a veritable "landscape of power" (Zukin, 1991). Gated apartment blocks settled along the waterfront may show a new way forward for those Protestants or Catholics who are wealthy enough to avail of a lifestyle where identities will conflict less. However, if a common ground is built—from which a new place identity may be absorbed through new symbols, everyday practices and experiences—it will be in stark contrast to other areas of the post-conflict city which, at the moment, remain economically marginalised and deeply territorialised and where more local influences prevail.

<sup>7</sup> <http://www.titanic-quarter.com/>

## 5. CONCLUSION

For the students in this project, their experience of reimagining national identity involved broadening their horizons to take account of new realities and new possibilities. Concepts of nation and national identity were disordered and deconstructed by the discussions they engaged in within the classroom, when using the AAG Centre for Global Geography Education online collaboration module or during fieldwork in the streets of Belfast. For most of the students their national identity had previously never been interrogated; consequently, they had a taken-for-granted sense of where they belonged and they felt that their identity had been handed down from their parents, from schools, derived from the media and generally absorbed from the world around them. They had derived their identity from everyday practices and experiences and they had learned to memorise the general meaning of the symbols and the rhetoric of the nation, yielding what Billig (1995) termed “banal nationalism.”

For the Northern Ireland students in particular, this project also illuminated their own emotions through discussions of their specific ways of interpreting and understanding their own landscape. The British/Irish and Protestant/Catholic divisions continued as part of the way in which Belfast students analysed their territory—identified as it is by walls, murals, segregated housing and other markers. However, collaboration in a Thirdspace with their European and American peers allowed those same students to realise that theirs was a locally-informed perspective and enabled them to agree on its constructed and fluid nature. For at least some of them, a space had been created that allowed them to move out critically and creatively from the comfort of a taken-for-granted identity and venture forth into “real-and-imagined” places.

Thirdspace may offer the opportunity to move beyond the historic preoccupations which hold people apart in the globally connected world of the twenty-first century. It may offer a perspective which “attempts to capture what is actually a constantly shifting and changing milieu of ideas, events, appearances and meanings” (Soja, 1996). Times change and places may change slowly or rapidly, but identities do not change with the same ease or speed. Soja urges that we think differently and expand our geographical imaginations while not necessarily casting off old ways of thinking about space and spatiality—for his Thirdspace is less a place, indeed not just a place, it is more a state of mind.

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## **YOUNG PEOPLE, THEIR VIEWS, THEIR SPACES: CROSS-CULTURAL PERSPECTIVES**

Margaret E ROBERTSON<sup>1</sup>, Tine BENEKER<sup>2</sup>, Sirpa TANI<sup>3</sup>

### **ABSTRACT**

We live in a tightly regulated world. Boundaries on behaviours are learned at home, at play, at school and wherever we move. Our lived worlds are full of barriers and opportunities for flexible, unencumbered 'freedom' to choose are diminished by rules. As if to reinforce these constraints the media provides a constant reminder of the ill effects of society's ongoing struggles with drug and alcohol abuse, wars and disasters both natural and induced by humans. We wonder how young people learn to navigate these constraints as part of growing up. Are they optimistic? Are they pessimistic? Do they see a gloomy future? Do they find spaces and places that satisfy their aspirations and goals in their lived contexts and/or feel 'safe'? How do they see their futures locally and globally? What of the role of technologies? As part of a cross-cultural research project being conducted in twelve countries scattered across every continent our research invokes the earlier work of Roger Hart. We have actively consulted with young people to ask their views and visions of the world. Using a common methodology we have been able to identify common concerns related to human impact on the planet. How we will all survive and the quality of our health and well being (in the wake of the most recent viral flu infection) are related themes. Using data from The United Kingdom, The Netherlands, Australia and Finland we report on interviews with 12 - 14 year olds that highlight global pessimism mixed with strong self worth.

**Keywords:** Young people's geographies, everyday learning, global forecasting, Young People, Their Views, Their Spaces: Cross-cultural Perspectives.

### **1. YOUNG PEOPLE'S EXPERIENCES IN TWENTY-FIRST CENTURY SPACES**

As we enter the second decade of the twenty-first century our research interests in the lived experiences of children and young people have started to focus on two major influences that are attracting interest in the fields of real world research (Amedeo et al., 2009; Robson, 2002). The first relates to the impact of knowledge sharing and communication associated with the internet and the many forms of existing and emerging social media available via digital technologies. In this field of interest the focus is mostly on the abstract and transient nature of spaces which occupy young people's minds. The second relates to the actual lived physical spaces through which young people navigate their lived experiences of daily living in the real world. Together these dual dimensions of the abstract or virtual worlds and real worlds or concrete spaces are posing new challenges for young people. Many of these challenges form opportunities for furthering their social and educational interests. However, some of the challenges relate to restrictions posed by adults and teachers in both their online or virtual spaces and their real spaces of place, neighbourhood and community. In this paper we offer some theoretical insights on these matters and then report on a research project currently being conducted in countries on every continent. The findings cited in this paper relate to the authors' data collection in Australia and the Netherlands.

First, young people, digital space and the changing concept of community. The effect of digital technologies has been to widen the lived experience of this generation to the world of instant communication and access to knowledge. The Facebook phenomenon, messaging and commentaries using twitter and blogs as well as a whole suite of emerging tools have blurred the lines of authority and management of experiences for everybody (Robertson, 2009). For young people, in particular, the effect is to alter the power-knowledge balance and provide flexible and available answers to questions that previously relied on adults or written texts and existing hardback publications. Gathering together online 'friends' and gathering community support for a cause are simple. Everybody can join in the conversation. Hence, for young people the 'world' of possible connectivity has broadened from family, school and local neighbourhood to global links for information, ideas and communication on infinite topics and for limitless purposes. The internet and its open source communication spaces help create

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communities which are as transient as the communication process that connect the people or users. Traditional management theories, organizational structures and boundaries that shape behaviour are largely irrelevant (Rückriem, 2009). This is the age of the cosmopolitan citizen who can influence local policy and practice through building online cause based communities which can operate outside existing rule and structures and/or leverage influence for societal change.

Geographers like Massey and Harvey provide instructive guidance on the new social media and spaces. In her book titled *For Space*, Massey (2005) suggests we need to imagine 'space as always in process, as never a closed system' (p. 11). This view emphasises the relational view of 'new' spaces of our times. For geographers who remain committed to systems of organizational approaches to human activity this view is problematic. However, as Harvey in his recent book titled *Cosmopolitanism and the Geographies of Freedom* (2009) argues we need to accept that the postcolonial, neoliberalism world of the cosmopolitan citizen can operate in multiple space-time dimensions, notably: absolute, relative and relational. When related to the daily lives of young people this may mean being with a group of friends or perhaps in class at school – that is absolute space. At the same time the student may be part of a video conference with students in other schools or places – that is relative space-time. Finally, the student may also be using his or her mobile phone for checking facebook or operating in 'spacetime' or what Harvey describes as relational time. The three dimensions he maps against Lefebvre's construct of spatiality in terms of lived, conceived (as part of the imaginary process) and experienced (p. 140-145). The theoretical arguments embedded in these analyses are helpful for understanding the lived experiences of young people today. They have and are growing up in multi-dimensional worlds. They navigate the lived spaces of their everyday lives going to school and meeting friends. They do so with the aid of their mobile tools for communication and can simultaneously access or be in contact with knowledge sources anywhere or place.

The widening definition of spaces and places raises questions about education, community responses and policies. As governments globally cope with the dual realities of more and more rapid internet access being a good thing and also posing threats through unscrupulous users education systems have been responding with their policies for safe online using (see BECTA, 2010). These policies reflect the conflict of maintaining the excitement of continuing access to the world of knowledge and managing the abuses by users operating outside the rules of society. Cyberbullying is the contemporary add-on to child abuse with restrictions imposed on media access in schools and government filters increasingly part of the control features imposed by governments. The OECD's paper titled *The promotion of a culture of security for information systems and networks in OECD countries* (2005) provides an overview of the global dialogue taking place between countries. The rhetoric is positive but the intention is clearly focused on the need to include restrictions and controls. Ultimately such controls at national and local school levels are imposing restrictions on communities in general. However, where youth cultures are concerned western cultures and cities in particular are imposing policy changes that further restrict young people's activities in 'real' space. This leads to the second dimension of this introductory discussion related to the worlds of young people.

## **2. YOUNG PEOPLE'S MOBILITIES IN LIVED SPACES**

In Western societies, there have been remarkable changes going on during the recent decades. At the same time when people's everyday environments have changed to be more urbanized and more commercialized, children's and young people's opportunities to explore their neighborhoods have been diminished. For example, the following observations have been made in specific countries: In England, according to O'Brien et al. (2000) there has been a decrease in independent use of public space for 10/11-year-old children since the 1970s; Karsten (2005) states how the amount of time that urban children spend playing outdoors has declined considerably in Amsterdam and urban public spaces have become inhospitable to children (Karsten & van Vliet 2006). Prezza (2007, p. 306) who synthesised Italian research on children's independent mobility writes how "[f]or Italian children, the city is mostly a scene that they observe from the car window, from the windows of their home or from clinging to the hand of an adult and struggling to walk at their pace".

Similar types of restrictions have been observed in many other countries, too; for example in Australia, Portugal and the USA (see Kyttä 2006). Generalizations are difficult to make due to the variations that still exist between different countries: while in some Western countries children do not have any

opportunity to move freely between the school and home, there are some other countries, for example the Nordic countries, where the independent mobility is still a reality for most of the children and young people. The restrictions are tighter for younger children and girls compared to teenagers and boys (see Kytta 2006, 143). The question is why has this happened?

Malone (2007) describes the 'bubble-wrap generation' as children whose parents are over-protecting them by trying to keep them away from possible dangers. This means that adults act as their children's drivers, taking them from one place to the next one, obeying ready-made schedules and favoring some organized and planned hobbies. 'Bubble-wrapping', which is meant to work for the children's best, turn easily into its opposite; when children cannot explore their environment in their own pace, their environmental sensitivity cannot be enhanced as it should be in order to make children construct their bond with their local neighborhoods. Kytta (2006, p.148–150) has studied children's relation to their environment and classified them these spaces into four categories, which she calls 'Wasteland', 'Cell', 'Glasshouse' and 'Bullerby'. By Wasteland she means environments which do not have much to offer for children's needs for free exploration, while in the Cell environment there may be some interesting elements, but because of the restrictions of children's free mobility they cannot perceive these possible affordances. The Glasshouse environment means space where, in spite of mobility restrictions the environment is seen as an interesting source of affordances, but children do not have any independent access to explore their environment. When the environment is seen as a place for a possible threat parents are often restricting children's free mobility. Kytta (2006, 148) sees the Bullerby type of environment as ideal for children; there the abundance of mobility together with an interesting environment create a positive cycle where children's free movement in their environment make them find more and more affordances. This type of environment can be found in both urban and rural settings.

These trends raise important questions of the possible uses of public space and children's and young people's status in our societies. In many countries, privatization of public space and its increased regulation have been big issues for a long time (e.g. Davis 1990; Sorkin 1992; about 'annihilation of space', see Mitchell 1997; 2003). While adolescents, for example, may have more freedom to move without their parents' surveillance compared to younger children, they don't have many spaces in public which are meant for them (see e.g. Lieberg 1995; Matthews et al. 2000). Teenagers' presence in public spaces is often seen as a possible threat and therefore they are easily excluded (see e.g. Valentine 2004; Travlou et al. 2008). At the same time, however, it is important for them to spend their free time in these public spaces. There are two opposite needs in young people's 'hanging out' present; on the one hand, they want to be 'on stage', which means that they can see other young people and the others can see them (Matthews et al. 2000). Hanging out has this dimension of display; social interaction with others is one of the most important elements in teenagers' being in public. On the other hand, they wish to stay 'backstage' when they are hanging out (Matthews et al. 2000). This means that they need their own space, where they can socialize with their peers but stay away from the adult gaze. From this point of view, spaces of hanging out turn into places of retreat for young people – just like their bedroom in relation to social connectivity (AbbottChapman and Robertson, 2009). This is not easy in public and semi-public spaces, where the space is shared with other users and where everyone is under the surveillance cameras non-stop.

Young people hanging out challenges existing public space rules. Teenagers take possession of space simply by being. Hence, while the major planned functions for the malls are consumption and shopping, young people use them as their spaces of hanging out. With their presence they turn these spaces of doing which are planned for certain type of use only into spaces of being; spaces which can be used without any specific agenda; environments where social interaction among other young people is the most essential element (Thomson & Philo 2004). Aitken (2001), for example, emphasizes children's right to have time for themselves, without any ready-made plans. Their need to hang out without adult supervision 'in relative safety' is one of the essential elements in their reclaiming their space and time (p. 16).

In summary, young people's worlds in the twenty-first century are full of paradoxes. They now have infinite sources of knowledge available for their everyday use and can access their networks anywhere and anyplace. However, nations, schools and parents limit their activities by imposing barriers on actual mobility and/or seek to protect their exposure to unwanted or inappropriate sources. Part of

our research recognises that educators are reacting to societal trends in ways that have always been part of parenting and educating young people. The main difference in our world of now is that the social and online media, in particular, have passed the decision making to individuals. Our interest is in what sense young people themselves are making of the world today and as they project this to the future.

### **3. THE RESEARCH STUDY**

Our research approach follows the pattern associated with qualitative or more descriptive reporting. In so doing we acknowledge the view of Amedeo et al. (2009) that: “The nature of an experience is undoubtedly influenced by the personal attributes (as in beliefs, social and/or cognitive biases, attributes, previous experiences, dispositions, and the like) of those having it” (p. 5). Our aim was to access the views and visions of the young people concerning the world as they are experiencing it now and their projections for the future including any advice they might offer to adults and their teachers. We did not want to influence the outcomes or reported views of the young people involved in the project more than was necessary to conduct the project. Hence, questions targeted their views and visions of their worlds using open-ended questions and a modified Delphi technique aimed at creativity in thinking and consensus decision making (Robson, 2002). The degree to which this was achieved depended to some extent on the sampling process and the local constraints. For instance in the examples discussed in this section we refer to separate studies conducted in Australia and the Netherlands. In the former small groups of six children formed focus groups for this process and in the latter the sample consisted of whole class groups. Nevertheless the questions and process followed were similar.

The enquiry used the following steps.

Step 1: an invitation extended to the young people to work collaboratively to develop a shared view of key points relevant to their lived experiences now and projected for their futures.

Step 2: The first meeting involved a personal brainstorming process aimed at reflection on their personal experiences and the people, places, spaces and issues of importance in their current lives and as projected into the future of their adult worlds. To facilitate the next step in the process participants were requested to complete this process as a poster

Step 3: A general sharing of personal reflections and a first attempt to identify common themes or issues in the views, visions and experiences of participants.

Step 4: Working towards a whole group set of themes and solutions or advice to pass on to teachers, parents and interested adults.

Step 5: Time for developing an informed view on each of the agreed themes. This part of the process encouraged participants to work together to produce a collaborative outcome that could be communicated in poster or similar form to a wider audience.

Step 6: Presentation time for participants to share their outcomes and discuss with a wider audience their respective views and visions.

Because of the slight differences in approach within each of the reported examples the results for the Australian and Netherlands case studies are separately reported.

#### **The Australian case study – Findings relate to three schools**

Schools A and B:

Two of the schools in the Australian study are in rural locations in the state of Victoria, 300 kilometres North West of the city of Melbourne. These neighbouring schools draw their populations from wheat farming communities clustered around small service towns that are isolated in terms of many services – other than for basic needs including health, household and banking. These are communities that have learnt to be self-reliant and manage hard times. The data collection period corresponded with the global financial crisis and this is reflected in the students’ responses. In both schools focus group of 6 participants were volunteers for the study. They met as separate groups. Three of the groups were of average age 12 and the third group was of average age 14 years.

For the younger group the focus of their lives was not surprisingly their families, friends and pets (see Table 1). However, by their projections to the future show the shift in focus towards the city and their need to move away from home for their education and their imagined jobs. A similar range of issues were listed in all three of the younger age groups.

**Table 1.** Students lists of important things in their lives from School A (\* = 1 response)

2009: What's important to me	2020: What's important to me
Family *****	Charlton*
Friends*****	Melbourne*
My house***	My house**
Laptop/Internet***	My possessions*
Twilight***	My job*
Playing netball	Family**
Pets/dogs***	My room – it will be different because ..or it might not be my room*
My town*	The rocks and bush might be gone for a house*
My education*	Bikes*
My possessions*	Tractors*
Books*	Internet*
Food*	Hockey*
Secrets*	Pets*
My room*	Music*
The rocks /bush*	Puzzle: Why do people change?*
Money*	
Life*	
Chickens*	
52.5 inch Plazma*	

As well, once prompted students revealed their love of chat, SMS and social networking as after-school interests. However, the list also contains several items that suggest the level of pride in home town and concerns regarding the local economy and with it related issues of drought and climate effects. When asked about their 'big puzzle' regarding the future and their environment conversation flowed more readily. Issues raised included the following:

- The drought and irrigation for farming
- Swine Flu (topical during the interview period of May and June)
- The town's economy

Together with the global financial crisis these were major local concerns and reflected in the feedback (see Table 2).

**Table 2.** What's important for Year 9 at School A (\* = individual)

2009	2020
Education/learning ***	Family ***
Family ***	Friends ***
Friends ***	Money *
School/education ***	Lifestyle *
Weekends *	Politics *
Work *	Future/job ***
Being considerate *	Being happy **
Fun/humour **	Having support/security **
My well being/health*	Health **
Sports *	Job *** *(being a lawyer)
Books*	

The older group of 14 year olds reflected these concerns in their lists of personal issues and in their presentations. The following excerpts provides some illustration of their concerns. Collectively they stated:

“What we are going to do in the future is a big puzzle for us...In the future our career will probably be more important to us that they are now, we will be just getting our of uni or still be there. We will probably have a bigger workload and will be more concerned with the financial side of things. Hopefully, we will still be working towards our future the same way we are today.

Physical and Mental Health are very important. At the moment it is quite easy to stay physically healthy ...because our main social activities ..are also physical ones such as football, netball and hockey clubs, the basketball club, tennis and dancing. Staying mentally healthy is also important to us as we have to try and make sure we balance out school work and stuff that is truing with things that are enjoyable. If you get in a bad frame of mind it is easy to start not caring about what we do and how we balance our priorities.

Also we will have to rely on ourselves somewhat financially and it will be more stressing having to worry about that. It will be important to be fit and healthy then though as ...[this] usually helps you stay in a positive frame of mind.”

On the environment “.. At the moment in our small community is especially difficult because of the climate change that is occurring now. As we are in drought, the productivity of our primarily farming based businesses has dropped dramatically, and many farmers and businesses in the areas are feeling the sting of the drought on all sorts of levels... we are the ones who will have to be responsible for all the possibly worsening environmental conditions, I don't think some teenagers really take it seriously enough...”

And the Future: I think in contrast to what many believe, that our generation is quite an environmentally conscious generation, and we are aware of what is going on around us.

School C:

The third school is located in the western suburbs of sprawling metropolitan Melbourne. With a population of more than 4 million people, Melbourne attracts significant numbers of new arrivals from many countries and is recognised for its multicultural profile. This school draws its students from a typically diverse set of ethnic backgrounds as typified by the small groups of 6 students involved. Five of the six were from first generation Australian families. All were highly motivated to succeed and highly focused on their futures and success. From their personal lists of issues there was consensus that the following major themes were their shared concerns.

- Drought – solving the problem
- Global warming – solving the problem
- Racism - harmony and education
- Health – eating healthy foods
- Money and the financial crisis - education and jobs
- Technology – communication issues.

Within their school surrounds the ethnic groups have face tension and this was reflected in the young people's responses. They reported concerns for personal safety and the ways in which they responded at a personal level to violent and aggressive behaviour. These young people had developed what appeared to be very mature personal coping strategies designed to avoid contact with the 'aggressors' in their school. The strength of their resolve to attain their personal goals was evident in their discussion on these matters.

Overall, this brief summary shows similarities and overlaps between the metropolitan and rural samples within Australia. All young people willingly shared their commitment to family, friends and communities. For the city children community was more likely to refer to extended family rather than local neighbourhood where racial tension has tended to encourage more home based and private activity away from school. It was noticeable in this school that large numbers of parents were present to transport their children to and from school. The rural groups contrasted with this pull towards

bounded spaces of home. Young people and their families seem well connected in their private lives through sporting and recreation groups and offer considerable support to each other.

**The Netherlands case study** - Findings relate to two schools.

School A:

The focus of the first school is a 2<sup>nd</sup> year gymnasium class/group class of average age 13 years attending a catholic school in Haarlem. The city of Haarlem is located in the western part of the Netherlands, half an hour from Amsterdam. Nearly 150.000 people live in Haarlem. The school is located in the southern part of the city, in a well-to-do neighbourhood. The students of the school come from that neighbourhood or from places as Heemstede and Bloemendaal. In the Dutch context, these are rich and elite places. The school is a ‘white’ school with a large majority of children with Dutch backgrounds. The Gymnasium is part of the highest level of secondary education in the Netherlands that gives opportunity to enter university studies.

The sixteen participants reported many common hobbies like sports (especially the boys and some girls play hockey), music (guitar, piano), relaxing, gaming, meeting friends (chill) and dancing. Friends are important, especially mentioned by the girls. Their favourite places are at home, with friends and on holidays. They also emphasized their ‘willingness’ to go on holidays. When asked about their favourite places the following statements are typical:

(girl): ‘in my own room, in Spain, in our little house in Zeeland’

(girl) ; ‘on holidays, but also I feel safe at home and with my friends’

In response at the question what they would like to achieve in the future or their goals and what their biggest dream or wish is, we see similar answers (see Table 3). They all find it difficult to imagine the future, to think in aims, goals, dreams. Overall the girls are better in summing up relevant things. The boys are satisfied with one idea, for example: ‘earn a lot of money’. This is best shown with the dreams: 10 girls come up with 23 comments, 6 boys with 8 comments. See Table for the results

Overall they indicated the importance of getting a good degree; finding a nice job that brings in a lot of money, living in a nice house; have a nice family and lots of friends, be happy and in good health. A job and family/friends are mentioned most often, 7 and 6 times. The boys focus on jobs & money. Girls find family & friends most important, and indicate happiness and health. So, the boys are more into welfare and the girls in well-being, the boys economic / materialistic, the girls social. Their dreams are close to their goals. They formulate dreams in relation to their own well-being. Only two boys made a wider interpretation and came with ‘world peace’ as an answer.

In the problems they foresee we observe a different pattern. Still, some children relate their answers to their own personal future. They imagine that possibly their children may face problems and that they will worry about their children (as their parents do now). Other topics related to their own future are the greying of the Dutch population and that they will have to face the related economic problems. One student is worried about ‘becoming poor’. Two boys mention alcohol and drugs. That seems to be another personal ‘story’. There has been an alcohol incident with one of the boys and that made severe impact on the other boys. However a majority of the statements made by the students are about problems in very general terms. For example, pollution, war and climate change, economic crisis.



**Table 3.** Responses to personal goals

	Boys (6)	Girls (10)	Total (16)
What do they want to achieve?	Total: 11 statements	Total: 20 statements	Total: 31 statements
-graduate / university degree	1	3	4
-job	4	3	7
-money	4	1	5
-house	1	3	4
-family & friends	1	5	6
-happiness	-	3	3
-health	-	2	2
What is their biggest dream/wish?	Total: 8	Total: 23	Total: 31
-graduate / university degree	-	1	1
-job	1	4	5
-money	3	2	5
-house	1	1	2
-family & friends	-	3	3
-happiness	1	7	8
-health	-	5	5
-world peace	2	-	2
What problems do they (for)see?	Total: 7	Total: 15	Total: 22
-Environment, pollution, climate change	-	7	7
-War, violence, weapons, terrorism	3	2	5
-Economic, financial crisis	-	2	2
-Alcohol, drugs	2	-	2
-Ageing of the population	-	2	2
-(their) Children	2	1	3
-(become poor)	-	1	1

In five groups the students worked together on their ideas about the future. They had to imagine the world in 2020. What would they face in 2020? How will the world look like? What will bother them? The groups made a poster and a presentation about their imagination of 2020. All groups came up with 'world problems'. Nowadays big problems as climate change, poverty, pollution, war have a big role in their imaginations. In the sense that these problems are a real threat for the world, that most of them feel that 'we' have to act in order to solve these problems before 2020, that there is some believe in solutions and that they feel some responsibility. The feelings are mixed in the degree of optimism. The 'solutions' they came up with, are in majority technical: reducing use of energy by better technologies, building dikes for flood prevention. But also peace and cooperation were part of the solutions. The posters reflect their ideas on the world level. When discussing 2020 with the students, they imagine that they will have a good time by then. They will be university students; they can do what they like. They look forward to new technological developments and new gadgets. It is exiting not yet to know what will be possible in this respect. In general 12 students were positive about world future, 4 negative. They feel they learn a lot about world problems and less about solutions. By making their posters they became more and more interested in solutions. There are slightly different messages from the posters and presentations described in three posters selected below.

Blue poster: title '2020': On the poster, the students drew a world map. Pictures are 'located' on the map. For example flats and older people are in Europe and Russia, coloured people and drinking water supplies are in Africa, futurist new technologies are in Asia and Australia. In the upper right corner there is a new planet with a lot of green space and more houses and older people. In their explanation, the students tell us that there is population growth and in 2020 world population is increased. At the same time we have better technologies and by then a new planet is discovered where people from earth can live. Older people can live there. But at the same time older people and young people can live in the apartments from people who left, as well. It means more space on earth. The second important

topic is that more children have to go to school. In America, Europe and the Netherlands people have to pay more taxes in order to get everyone to school. The teachers should be paid well. The third topic is drought. In the Netherland, we will have too much water as a consequence of climate change. In Africa there is a shortage. A solution is found in a water pipe from the Netherlands to Africa. This prevents the Netherlands from flooding and helps the people in Africa to stay alive. The last topic mentioned are cars and their pollution. By 2020 there will be flying cars, solar energy and sunflower oil as energy source.

Orange poster: title ‘2020, a world of difference’: The poster is organized around topics/issues that indicate a problem and a solution. We see images of people: an old man, a pregnant woman, African children, terrorists, a malnourished child. The students made some figures with population data. Other pictures were of rainforests, solar- and wind energy. They explain that there is a big problem with the Taliban and other extremist groups who kill people and do not pay attention to human rights. A solution is seen in education. If everyone goes to school, people will get better jobs and won’t join such extremist groups. Another big problem in the environment is the loss of forest. A solution could be the abolition of school/textbooks, more use of computers and the use solar energy. Hunger is also considered a big problem. A solution could be that big countries help the African small farmers with their big machines. Finally, another problem they perceived as the greying of the population and the fact that taxes will rise and ‘we’ have to pay more and more. World population could even vanish/extinguish in the end. Solution can be a maternity leave of six months, than women are more likely to get children.

White poster: title 2020: This poster shows the globe in space with another smaller planet for sale. On the bottom there are four students in their superman/women role: ‘we will save the world’. On the right part of the world, there is the SOS sign for help. And we find indications for problems: drought/desert on the pole regions, flooding, congestion/cars, and older people. On the left we find solutions: wind energy, ice bears on the North Pole, a redistribution of money over different islands/countries.

#### School B

Located in the south of the Netherlands near the city of Tilburg this school draws most of its students from the nearby town more rural town of Goirle. Hence the students are of mixed rural and urban backgrounds. The school is Mill-Hill College which presents itself as a school connected with people living in the developing / third world. 51 years ago the school was founded by the Mill-Hill Fathers who were trained to work in developing countries. The school has a fair every year and cooperates with a school in Kenya. Compared to the first school in Haarlem children were on average one year younger and scored lower in tests.

In total there are 30 students in the group. Most of them live with their parents and brothers/sisters. Three mentioned that their parents are divorced. Sports is the most mentioned hobby of the kids. Swimming, football, tennis and basketball are popular. The second important ‘hobby’ is seeing friends, meet / talk/ chat etcetera. A few students play music, sing, play the guitar or saxophone. Hardly mentioned are watching tv (1) and using the computer (3). Their favourite place is at home (2): in their room, on the couch, behind the computer etcetera. A few mention a place abroad or outside. Illustrative of feedback are the following quotations:

(girl): ‘At home, where I feel fine and at home. Or at a quiet spot’

(girl): At the couch where I can relax after school.

(girl): Abroad, nice warm, and so, like in Curacao

These children had even more problems than the Haarlem sample. The students mention most often that in the future they would like to have a good and nice job. For example in the army, become a lawyer or actor. They relate this with the importance of a good education. Only one student mentioned explicitly ‘earning a lot of money’. The students told me that in relation to the future they are busy with thinking about ‘what to become’ (what profession) and what education they need to achieve this. The school is supporting the children to think about this and make the correct decisions. Be happy, healthy and have a lot fun are also very important for these children (see Table 4).

**Table 4.** Responses to Personal Goals

Be(come) happy	10
Good/nice job / career	9
Be healthy	4
Travel / go abroad	4
Family	4
Good life	2
No war, no poverty	1
Hobbies	1
No idea	1

Some students could not think of any problems, but others give a variety of problems. Their wishes and dreams are closely connected to their own lives; the problems they think of are related to the wider world.

In six groups the students made a poster and presentation of the world in 2020 (see Table 5). In general from the observations of the posters and their presentations there are some important remarks to make:

- The personal future is optimistic and positive, the future of the world has positive and negative aspects.
- For the local future, the only thing mentioned is (three times) that the sea level will rise and that they will live close to the sea (Tilburg at the sea).
- For the global future four groups are pessimistic, one group mentions especially optimistic scenarios (end of financial crisis, no war), and one group has made an overview of negative and positive developments
- Most ideas are not realistic related to 2020: for example rising of sealevel in 20 years, but the same can be said for their personal future: have a family and a good job when you are 22?

**Table 5.** Future perspectives (in terms of mention frequency)

Negative aspects of a global future	
Environmental problems	10
Third World war	4
Natural disasters	3
Increasing poverty	2
Overpopulation	1
Diseases	1
Positive aspects of a global future	
Technological developments	9
Better environment	2
Decrease in poverty	1
No wars	1
Less traffic jams	1
End of Financial crisis	1

Coming from the pessimistic view on the world, the students think that we cannot prepare for that. One student made fun of this, by telling us: you can buy a swimming jacket (sealevel rising). You cannot save the world by yourself. The environment is the only one aspect where you can act for, for example by driving less, support organisations, buy green products. The future is something that will happen to you. Others think that teachers can inform you about the nowadays problems / issues. They

have to tell you what is important and give some advice. They do not have the feeling that the future is a topic at school (other than their choice for their education in the future). The students tell us that they think about the future, and are worried sometimes. It is not a subject that is discussed often, for example at home or with friends. The information about the future comes in their opinion from the media, esp. television programs (news, youth programs, discovery channel, national geographic channel).

Summary findings from the Netherlands Study

There is a difference between the 2 groups:

- The more elite students with the higher education from Haarlem appeared more focused on earning money and getting a beautiful house than the other group. They came up with 'solutions' or at least wanted to think about solutions,
- For the group from Goirle their personal orientation is on their professional future. They have to make choices much earlier than the gymnasium group who will do first gymnasium (6 years) and than a university study (4 years).

#### **4. DISCUSSION**

Both Australian and Dutch children are generally happy and optimistic. They live well and in relative safe environments. Most of them are well protected by their family, school and neighbourhoods. In both case studies there is evidence that young people find it very hard to think about the future: they have a problem with formulating their ideas, dreams and visions. Perhaps this reflects the values of the times and the focus on 'now' that reflects the continuous flow of information. The dynamic is in a process of continual change as theorists like Massey and Harvey have noted. Young people today are a product of this changed landscape of relationships with surroundings in space and place.

In terms of their futures there is evidence of optimism and focussed outlooks. They all see a beautiful future for themselves where they are happy, have friends, a good job and a nice family. Some would like to travel. For those children living in the rural areas there is some concern about the need to move to the big city for their continuing education. Safety is an issue for some but not of such high value as to not to leave home.

They speak of similar global concerns including their hopes for a better world free of racism, terrorism, and poverty. There is shared concern for environmental issue. However, the idea of a personal future is not influenced by the stereotype image they come up with if talking about the wider world. They indicate big problems but not what they believe will happen in their personal lives. There is a difference in the commitment: some see a role for them to get a better world, others think that it will happen and that there is no real way to influence

In general they think that they do not learn about the future at school; their information comes from the media. Their idea of the future, and a better future or a future where some problems are solved is a technological world (related to environmental problems) and a world with peace (working together). The resilience in the voices of the young people regardless of setting is clear. Our collective hope is that their wisdom is not disenfranchised by restrictions imposed on their experiences by well meaning adults who are increasingly imposing boundaries or restrictions on their activities.

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<sup>i</sup> 'Bullerby' derives from the small Swedish village named Bullerby. This village featured in children's books by Astrid Lindgren describing the 'perfect' children's world for adventure and life based on simple wisdom and values. See [http://en.wikipedia.org/wiki/The\\_Six\\_Bullerby\\_Children](http://en.wikipedia.org/wiki/The_Six_Bullerby_Children). Accessed July 20, 2010.

## **ETHNIC STRUCTURE OF THE POPULATION IN SKOPJE REGION**

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### **ABSTRACT**

The Skopje region is one of the eight regions in the Republic of Macedonia according to the NUTS – 3 classifications. In terms of demographics it is notable for its population characteristics, which makes it especially interesting for researching.

According to the data of the census of 2002, the Skopje region has a concentration of 28.58% from the total population in the Republic of Macedonia, or 578 144 residents. As a result of the complex processes that took place in its historical – geographic development, the Skopje region features a complex ethnic structure of the population. Namely, according to the census of 2002, 63.6% are Macedonians, 23.3% Albanians, 2.1% Turks, 4.2% Roman, 0.4% Vlachs, 3.1% Serbians, 2% Bosnians, and 1.6% others.

The representation of the different ethnic groups and their cultural distinctions and habits of living has an impact on the development of the many demographic processes in the region, what later impacts all segments of the ambience.

Thus, this paper has a goal to represent a complete picture for the ethnic structure of this region and its territorial dispersion, what further sets the basis for explanation of the series aspects and processes in the region and beyond.

**Keywords:** Ethnic structure, Skopje region, Cultural distinctions.

### **1. INTRODUCTION**

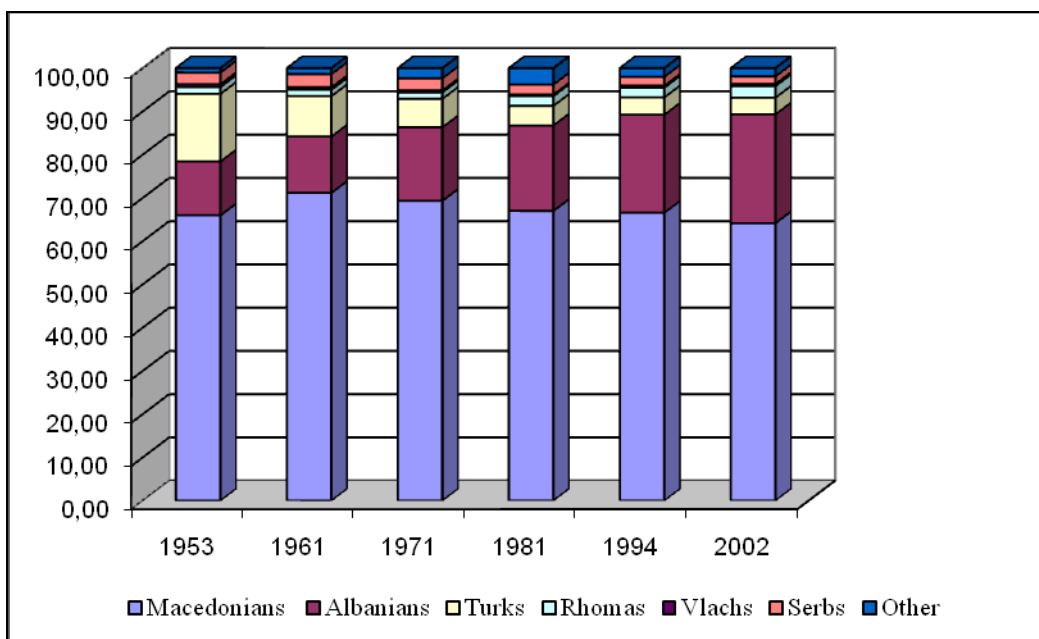
This study examines the ethnical structure of the population in the Skopje Region. This region is one of the eight statistic regions in Macedonia according to NUTS 3 classification. Concerning the demographic features and the development of population in this region generally, we might say they are narrowly connected with the demographic development of The Republic of Macedonia. There are more peculiarities concerning the population of the region and part of them refers to the heterogeneous ethnic structure which is expressed by the multinationality and more ethnic groups. For more realistic perception of this region's characteristics, we shall briefly present the ethnic structure of the population in Macedonia which is a result of the demographic and social processes from the past. The position of Macedonia in the central part of the Balkan Peninsula and its connection to the most significant thoroughfares together with the impact of the complex geographic and other factors have contributed for the country to be attractive for settling.

The demographic processes through the historical-geographical development have resulted with a different ethnic structure of the population in Macedonia both in general and separately in its different administrative-territorial units, where besides Macedonians there live other nationalities.

The population in The Republic of Macedonia distinguishes itself with permanent changes of the numerical ratio of nationalities which is a result of the natural increase, social-economical processes and the migration processes from the past as well as from today. Basic feature of these changes is that despite of the continuous increase of the absolute number of 50.8 % in the period from 1953-2002, the percentage of Macedonians has been continually decreasing and has reached 64.2% in 2002. The percentage of the Albanians has been permanently increasing in an absolute and relative sense and according the census in 2002 their percentage was 25%.

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**Figure 1.** Ethnic structure of the population in Republic of Macedonia 1953 - 2002

The other nationalities' numbers are usually in stagnation or have a decreasing tendency. For instance the number of those of Turkish nationality has decreased to 3.8% in 2002 compared to their number in the 50s of the last century. In the last census year, the percentage Serbians in Macedonia was 1.8%, that of Romans 2.7%, Bosnians-0.8%, and Vlachs 0.5%. The rest of the minorities and those who have never declared themselves contain 1.1% of the total population in Macedonia.

The structure of the population shown in such way reflects in the ethnic structure of Skopje region where different nationalities live. Exactly those features and their impact are the subject of this particular study.

## 2. RESEARCH FIELD AND METHODOLOGY OF WORKING

Skopje region includes the area around Skopje valley among Skopska Crna Gora on north, the branches of Suva Gora, Zheden, Osoj and Shara Mountain on west, Vodno and Jakupica on south and Venec and Crn Vrv on east. This area covers 1812 square kilometres or 7% of the total territory of the Republic of Macedonia.

Although surrounded by mountains, this region communicates easily both in geographical and traffic sense with the rest of the country and wider. Across the Kumanovo-Presevo valley it is connected to Morava valley, than through the Kachanik ravine it contacts easily with Kosovo, through the Derven ravine, with Polog and Western Macedonia, and finally through Taor ravine with Vardar region and Eastern Macedonia.

At the same time, the most important road thoroughfare passes through this region, therefore a traffic contact of Northern and Middle Europe with the Near and Middle East is enabled. The most important railroad of Macedonia is also passing through this region.

This possibility of wide geographic and traffic contact and the indisputable role of the gravity area of Skopje has been a precondition for this region to be always attractive for transit and immigration which has resulted in today's multiethnic character.

Skopje region administratively covers 17 municipalities out of which 10 are from the City of Skopje, and 142 populated places out of which 141 are rural. It is characterized with greatest density in Macedonia of 319 people per square kilometre, which is four times greater than the country's level. In 2002, 88% out of the total population in Skopje region have been registered in the City of Skopje i.e. 1/4 of total population in Macedonia.

During the making of this study, published data from the State Statistical Office have been used in order to help with the analyzed time period, the research done so far and direct research on field.

With a thorough elaboration of the data using the demographically-statistic methods, we have come to several realizations concerning the changes of the ethnic structure of the population. Simultaneously a comparative analysis has been made of some demographic indicators among the population in Republic of Macedonia and the region separated as a research area.

### 3. NATIONAL STRUCTURE OF THE POPULATION IN SKOPJE REGION

Following the ethnic structure of the population in the Republic of Macedonia in regions, differences in the dislocation of ethnic groups and their ratio with total population can be noticed.

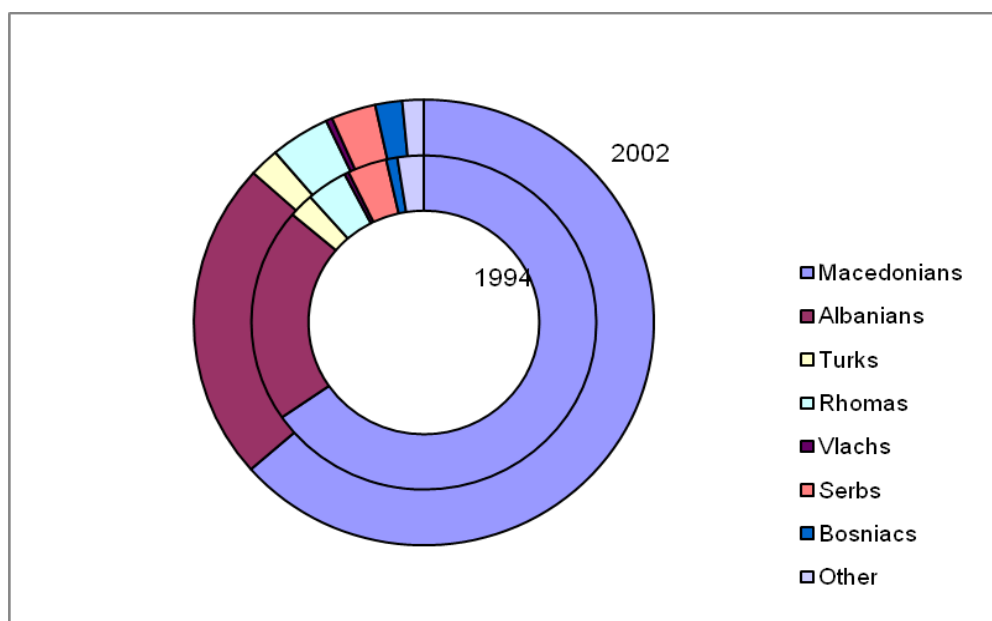
Because of the relative administratively-territorial changes that have been accomplished in Macedonia and accordingly the set goals of research, we will hold on to the national structure of the population in Skopje region and the changes that took part between the last two censuses.

**Table 1.** Changes in national structure in Skopje Region, 1994-2002

Skopje region	Total population		2002/94	Participation in %		Change 1994-2002		
	1994	2002		1994	2002	number	%	Index of changes
Macedonians	356535	367413	103.1	65.4	63.6	10878	3.1	0.38
Albanians	113426	133893	118.0	20.8	23.2	20467	18	2.07
Turkish	12827	12216	95.2	2.4	2.1	-611	-4.8	-0.61
Roman	20979	24225	115.7	3.8	4.2	3246	15.5	1.80
Vlachs	2230	2580	115.7	0.4	0.4	350	15.7	1.82
Serbians	20085	18152	90.4	3.7	3.1	-1933	-9.6	-1.26
Bosnians	5708	10946	191.8	1.0	1.9	5238	91.8	8.48
other	13438	8719	64.9	2.5	1.5	-4719	-35.1	-5.26
total	545228	578144	106	100	100	32916	6.0	0.73

Source: SSORM: Total population according to the ethnic affiliation, mother tongue and religion, 1994

SSORM: Total population according to the ethnic affiliation, mother tongue and religion book X, 2002



**Figure 2.** Changes in national structure in Skopje Region, 1994-2002

In the national structure of the population in Skopje region, as well as in the country itself, the presence of Macedonians is notable. Their number in the analyzed period between the censuses has



increased for 3% only, and the whole participation in the total population in the region in 2001 was 63.6% and has decreased compared to last census year. The reason for such a change, among the rest is the natural decrease among Macedonians.

From the nationalities in Macedonia, the most numbered are the Albanians whose number has increased for 18%, thus their participation in the region as well which was 23.2% in 2002. However their participation is lower in the country than that in Skopje region. Main reasons for such an increase were the immigration and the natural increase.

The other nationalities and ethnic groups are much less represented.

The percentage of the Romani people has increased for 15.5% which is a result of the natural increase and immigration. The percentage of Vlachs has increased as well for 15.7% and that of the Bosnians has doubled. On the other hand, the percentage of Turkish has had an absolute decrease for 4.8% as well as the one of the Serbians whose decrease has fallen to 9.6%.

The percentage of people who have claimed themselves to be of other nationalities has decreased for more than 1/3.

There is an interesting analysis of the national structure concerning the dislocation of the city itself and the rest of the area that belongs to the region.

The territorial concentration of the nationalities is such that 90% of the Macedonians, Romans, Vlachs and those from other nationalities, live in cities, and less than 1/10 of the rest lives in the other part of the region. There is 78.5 % of the Serbians that live in the City, 53.4% of the Albanians and 59.15% of the Bosnians.

However, there is a significant notable concentration of them in the rural regions as well.

The ethnic structure of the population in cities in general is such that the highest percentage is that of Macedonians -71.2% and it is higher than the one in Skopje region. There are 15.3% Albanians that live in cities, 5% of Romani people, 3.5% Serbs and the lowest percentage is that of those of other nationalities.

**Table 2.** Change in ethnic structure in Skopje City, 1994, 2002

Skopje city	number of population		2002/94	participation in %		change 1994-2002		index of change
	1994	2002		1994	2002	number	%	
<b>Macedonians</b>	324964	332778	102,4	73,1	71,2	7814	2.4	0.30
<b>Albanians</b>	57986	71483	123,3	13,0	15,3	13497	23.3	2.65
<b>Turks</b>	9249	8549	92,4	2,1	1,8	-700	-7.6	-0.98
<b>Romans</b>	20070	23202	115,6	4,5	5,0	3132	15.6	1.83
<b>Vlachs</b>	2155	2546	118,1	0,5	0,5	391	18.1	2.11
<b>Serbs</b>	16267	14251	87,6	3,7	3,0	-2016	-12.4	-1.64
<b>Bosnian</b>	4020	6465	160,8	0,9	1,4	2445	60.8	6.12
<b>Other</b>	10049	7983	79,4	2,3	1,7	-2066	-20.6	-4.94
<b>Total</b>	<b>444760</b>	<b>467257</b>	<b>105,1</b>	<b>100,0</b>	<b>100,0</b>	<b>22497</b>	<b>5.1</b>	<b>0.62</b>

Source: The same as in table 1

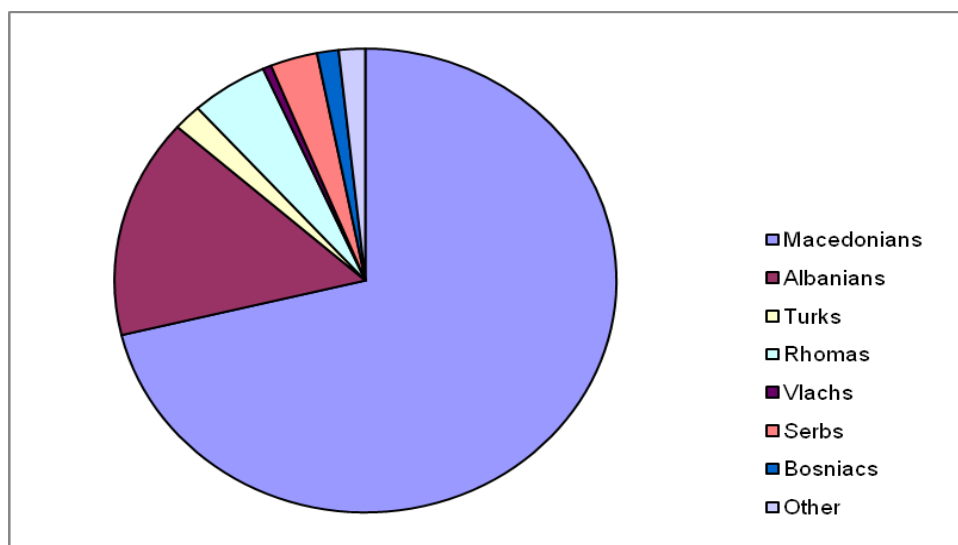


Figure 3. National structure in the Skopje City, 2002

Based on the analysis of ethnic structure, besides the already mentioned territorial dislocation of the nationalities in terms of the region itself, there is an obvious tendency of concentration of separate nationalities in separate territorial units which leads to a greater ethnic homogenization in the area.

When surveying the municipalities, the highest percentage of Macedonians is in The Municipality of Kisela Voda where it is 90.2%, then The Municipality of Ilinden-87, 8%, Karposh-88.5% and The Municipality of Gjorche Petrov-85.1%, out of which only Ilinden is a rural area. Contrary to that, the Albanian ethnic group is mainly concentrated in rural municipalities, for example in Arachinovo, where the percentage of Albanians is 90.7, in former municipalities Kondovo-97.5% and in Saraj-88.8%. There is a similar dislocation of the Turkish ethnic group which is mainly presented in the rural Municipality of Studenichani with 19%, and of the Serbian ethnic group, mainly located in the Municipality of Chucher Sandevo. The percentage of Romani people are represented the mist in the Municipality of Shuto Orizari.

**Table 3.** Concentration of different nationalities in cities according censuses in 1994 and 2002

Skopje City	1994	2002
Macedonians	91,1	90,6
Albanians	51,1	53,4
Turks	72,1	70,0
Romans	95,7	95,8
Vlachs	96,6	98,7
Serbs	81,0	78,5
Bosnians	70,4	59,1
Other	74,8	91,6
total	81,6	80,8

Source: The same as in table 1

Despite the national difference, there are evident differences in terms of other ethnic features.

The religious structure of Skopje region is generally represented by Orthodox Christians with over 2/3, and the Muslims are represented with almost 1/3. This percentage has not changed from 1994-2002 although there is slight increase of 1.4% of the Muslims. Macedonians, Serbians, Vlachs and part of Romani people are generally Orthodox Christians, whereas Albanians, Turks, Bosniacs and the other part of Romani people are Muslim.

In both analyzed years, the population of Orthodox Christianity is mostly present in the Municipality of Ilinden (93.9%), Kisela Voda 93.8%, Karposh 90.9%, Gjorche Petrov 88.9%, Chucher Sandevo

75.7%, Gazi Baba 75.1% and Sopsishte 71.7%. The Muslim population is clearly expressed in an ethnic clear areas like Kondovo 99%, Arachinovo 91.9% and Saraj 93.9% mostly inhabited with Albanians, then Studenichani 97.6% inhabited with Albanians, Turks and Bosnians, and Shuto Orizari 87,8 inhabited with Romani population.

The mother tongue is a special feature that distinguishes each of the nationalities. Accordingly the census from 2002 there is an interesting fact that the number of people who have treated Macedonian language as their mother tongue is quite higher than the number of people who have declared themselves as Macedonians. The difference is 10857 people, and the reason for it is the fact that are many people who have declared themselves to be Serbians, Vlachs, Bosnians and Romani but have accepted Macedonian language as their own. There is a same situation with the Albanians. The number of people treating Albanian as a mother tongue is higher than the number of people who claim to be Albanians, which is predominantly result of Romani population's declaration. It is a rare possibility to come across Albanians who have listed Macedonian language as their mother tongue.

#### **4. NATIONAL STRUCTURE AND LIVING TOGETHER**

Skopje region as a heterogeneous ethnic, religious and cultural centre is a unique example of how a certain area and people have inherited or accepted some distinguishing features according to which they have separated themselves to a certain group.

People of different nationality contain the total population of Skopje Region but that is not a reason at all for each nationality to cherish its individual national, religious and cultural identity. The official language of Macedonia for all the nationalities is Macedonian, but in the units of The Local Self-Government (in Skopje region: Gazi Baba, Saraj, Kondovo, Chair, Arachinovo) where 20% of the population belong to other nationality, above all Albanian, their language has a status of an official language abreast with Macedonian.

At the same time, Macedonia developing itself into a modern democratic society, gives an opportunity to people of other nationalities to educate themselves in their mother tongue, beginning from primary education (in Albanian, Turkish, Serbian), secondary education (Albanian, Turkish) and higher education (Albanian).

For that purpose, adequate textbooks and school aids are planned.

There is an ongoing implementation of the project's goals for raising the level of education and conscience of its meaning among Roma people (as part of the "Decade of Roma Inclusion" project).

Roma educational centres have been opened in settlements Dame Gruev and Klanica Skopje by Soros in order for the children to study Mathematics and Macedonian as well as for developing social and cognitive skills. In the ethnic mixed areas there is an open possibility of studying the language of the other nationalities as well.

With the investments in the permanent education, lots of working possibilities open and people would be more intensively employed in the Public Administration Service in Skopje, which contributes for their constant inclusion in social life.

Abreast with the cultural raising and affirming field, Skopje region has the primacy in terms of electronic and press media that transmit data, information and contents in the nationalities' language. Therefore the National Macedonian Television (MRTV) besides programs and shows in Macedonian, broadcasts shows in Albanian, Turkish, Serbian, Romanian and Walachian as well.

At the same time in the radio broadcasting system, private radios and televisions have been recorded to broadcast programs in some of the nationalities' languages which is accordingly the society efforts for respecting the basic human rights.

Accordingly the different religious believes, there are differences in the religious communities. Although in everyday life there are no obstacles in creating and cherishing internal relations, there seem to be a significant impact in certain segments of people's lives, especially in concluding marriages.

During last several years, the number of mixed marriages has increased compared to the past years but it is still lower than the number in the 70s of the last century, and its percentage is lower than 1/10 of total marriages in Macedonia.

The research done so far has shown that mixed marriages are not equally expressed among all the nationalities. Some of the nationalities, traditionally for a longer period of time show greater tolerance and tendency towards concluding marriages whereas others show low affinity.

In the past, there was a significant number of Macedonian-Serbian marriages. Nearly 2% of the heterogeneous mixed marriages of other nationalities have been concluded among Albanians and Turks. Mixed marriages among other nationalities that are in lower percentage did not almost occur. However, these marriages have covered almost a half of the ethnic mixed marriages.

These changes in ethnic heterogeneous marriages are affected by several factors of different nature: Changes in total number population, ethnic structure, territorial distribution of nationalities and their concentration in certain regions, or dispersion of greater space in the framework of the country, migration processes, social processes, political changes in the country, and direct surrounding of the 90s, interethnic relations and ethnic tolerance, general tendencies in the development of marriage, cultural accomplishments, individual views and believes about marriage, family etc.

More realistic presentation of marriage shall be done if this research supplements itself with research of religious believes of the spouses and other demographic features. Having the religious belief in mind, we might accentuate the fact that there is high degree of homogeneity since the ethnic heterogeneous marriages are most common between people of same religious belief. For example, Macedonians most often get into marriage with people that are Orthodox Christians and rarely with Muslims, no matter of the fact that they have all declared themselves as Macedonians.

As we previously mentioned, several factors have affected the mixed marriages and contributed to the obvious closure of the ethnic groups. To get a more thorough picture of the ethnic heterogeneous marriages, additional research based on other sources and field work for certain features needs to be done.

Concerning the place of living, the different ethnic groups show certain tendency towards forming micro ethnic clean areas which is proved by the abovementioned data for the territorial concentration of certain nationalities in the Municipalities that are part of Skopje Region.

At the same time, the impact of different national, religious and cultural distinctions that has evidently reflected itself on the physiognomic shaping of the settlements which is especially accentuated in terms of the houses' facades, yards etc.

## **5. CONCLUSION**

From the abovementioned, several conclusions can be derived.

Obviously, it is a matter of a multinational region with different language and religious features and distinctions. The expressed heterogeneous ethnic structure of the population in Republic of Macedonia and Skopje region is dominantly presented with Macedonians. However, over the last period between the censuses it has shown decreasing.

In 2002 the percent was around 63,6. The other nationalities that live in this region present a significant lower number and distinguish themselves by the different tendencies of moving.

The demographic tendencies in the state politics of Macedonia concerning the respect for the rights of all the ethnic groups, correspondingly the basic human rights, are obviously manifested in Skopje region especially in the education, employment, cultural information and affirmation etc.

Belonging to a different ethnic group and cherishing different religious, language and cultural features, the population in Skopje has accepted to learn the way to live in a multiethnic environment thus to respect the differences.

Although, there are certain segments where the ethnic identity or religion are of essential meaning for instance in marriages, it is obviously not an obstacle in the everyday life.

During the educational development of children, since their youngest age, a special accent is put on the respect towards differences among people, tolerance and mutual familiarization with the ethnic characteristics. Next generations would definitely know how to live and shape this multiethnic environment.

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## **A COMPARATIVE STUDY OF THE CONTENT OF THE DEPARTMENT OF GEOGRAPHY CURRICULM, KING SAUD UNIVERSITY (1957-2009)**

*Mohammad S. I. Makki<sup>1</sup>*

### **1. ABSTRACT**

This study aims to compare the contents of the approved hours of old and new curriculums in geography department, King Saud University. This is to clarify the quality-driven; Is it some attention to the development of skills to graduates, or to diversify their knowledge and cultures?. The study also aims to look at the problem of lack of employment opportunities available to graduates. The study found that hours of acquired skills for students has increased by a large margin in the new plan, but the number of students who do not find a job after graduation is still remarkable, but it is limited in comparison with other specializations. Does this mean that the successes of the Department of Geography in the development of skills appropriate to the student to fit with the labor market, or is being drawn from open fields to go out to globalization and connect with cultures from overseas?

**Keywords:** Curriculum, Student skills, Jobs, Globalization.

### **2. INTRODUCTION**

Many developing countries seek to achieve a comprehensive and a balanced development to provide a dignified human life for all members of society. The overall development is the process of mobility of human societies with all their institutions of a present status to the more advanced conditions to meet the aspirations of the people in achieving a happy life. To achieve this endeavor, states adopt various methods, strategies and models of development and planning. The extent of success in achieving the objective of this inter-country adoption, or even between institutions of the same society varies greatly. To the extent that states or institutions may choose the models and the correct programs components that are, appropriate to their needs as much as to be successful in the desired development.

Higher education is the key to human progress and development, but this key would be locked if we were not able to have a clear and accepted vision to satisfy our priorities and our needs that match our aspirations and challenges. Therefore, it is a duty of educational bodies to be at the level of responsibility to adopt suitable educational programs applying scientific methods of qualities appropriate to those needs. This can be done through cooperation between the public and private sectors to activate the appropriate ways for the development and funding of higher education and employment outputs smoothly after vocational rehabilitation, which creates a good citizen armed with a weapon of knowledge, experience and innovative thinking.

The success of the higher education system can be determined by the extent of the excellence of the strength aspects (which include the adoption of scientific criteria in the development, and leadership in research, creativity, curriculum design and lesson plans, and to adapt to the requirements of the times) over the weaknesses. The weaknesses are reflected in the stalemate, the inability to adapt to the requirements of the times and society, and lack of proportionality between the rhetoric and the reality of calls to contribute to the education of the long term.

The support of the strengths come from the expansion of the potential, and participation in decision-making, curriculum development, and to develop fair criteria for the selection of students, and individual care for students, and the ability to develop creative scientific research, which serves local and global societies, and internal and external participation of professional and academic employees of academics departments. This study will focus on one aspect of these aspects that is the development of curricula, which is a vital aspect in the educational process and influential in many aspects of the other forces. Taken the study of the curricula of geography education in the Department of Geography, College of Arts, King Saud University in Saudi Arabia as a case study can be compared with results of several departments within the Kingdom and abroad.

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### 3. PROBLEM OF THE STUDY

The tracking of graduates of geography departments and employment data of graduates in Saudi Arabia shows declining employment opportunities. Such situation led to the emergence of articles in local newspapers and magazines calling to lock the departments of geography, or at least limiting the admission of the students because the market is saturated and take no more graduates (Al-Zahrani, Abdullah bin Salim, 2001; Al-Angari, Sultan, 2005; Al-Goenim, 2008). Although many do not agree with the previous proposals and some responded to many of these articles (Al-Ghamdi, Ali bin Ma'ada, 2005; Rashoud, Abdel-Mohsen, 2005; Al-Nosiban, 2001; Al-Sweid, Mohammad, 2001; Makki, MohammadShawqi bin Ibrahim, 2005; Aba Al-Khail, Mohammad bin Abdul-Wahab, 2005; Al-Saab, Abdul Aziz, 2007; Makki, MohammadShawqi bin Ibrahim, 2008), but these responses are no substitute for doing a scientific methodological study to describe the evolution of geography. Geography is no longer as perceived by some as useless, but is an essential element for society as it serves the functions and sustainable growth, and coexistence with the international community. This paper tries to emphasize this job, thus giving it a vital dimension to an applied dimension to address many of the needs of the community in various sectors of the executive and decision-makers in public life, individual and collective.

### 4. THE DEVELOPMENT OF FORMAL EDUCATION IN SAUDI

The emergence of institutional education in Saudi Arabia is new and varies between regions of the Kingdom. The first seed of this education appeared after the establishment of the Directorate of knowledge in 1925, which led to the first step towards the Saudi state regime in 1926. In 1927 the foundations of the council of knowledge was established which considered the assistant supervisory body for the work of Directorate of knowledge. The first work of this Council was the development of an educational system in the Hijaz region, taking into account the consolidation of education, making primary education compulsory and free, and the deployment of education into four phases: a preparatory, primary, secondary, and high (Al-Ansari, Mohammed bin Hasan Naji, 1994, pp 355-362, 381-382). In the year 1928, the system of private schools and private education (Qoranic schools) was established. In the year 1953 Royal Decree No. 5-3-26-4950 announced the establishment of the Ministry of Education. Since then the establishment of departments of education continued in the Kingdom, which amounted to 47-education administration in 2007. The Department of Education first established in the eastern region in the year 1937, the second in Medina in the year 1941. Al-Shamikh gave details about determining the curriculum of education in each of these stages. Geography teaching has begun in the third stage (Al-Shamikh, Muhammad ibn Abd al-Rahman, 1973, pp 54-55). In the year 2003, the name of the ministry turned to the Ministry of Education. The establishment of this ministry marked the renaissance of a comprehensive education in the Kingdom.

Higher education was in the beginning the responsibility of multiple departments such as the department of missions, which its function was to prepare missions abroad for study, then the College of Sharia was created in 1949, and Teachers College (1952) in Mecca. The year 1957, considered the start of the modern university education in Saudi Arabia, where King Saud University in Riyadh was established. Then the foundation of mother universities in the country successively came out: Islamic University of Madinah (1961), the College of Petroleum and Minerals, Dhahran (now King Fahad University of Petroleum and minerals) in 1963, King Abdul Aziz University in Jeddah (1967), the University of Imam Muhammad bin Saud Islamic University in Riyadh (1974), King Faisal University in Dammam (1975), and Umm Al Qura University in Makkah (1981). And then added Taibah university in Medina, and Qassim University in Buraidah in 2003, and universities of Taif in the city of Taif, Tabuk in the city of Tabuk, Jizan in the city of Jizan, Hail in the city of Hail, Al Jawf in the city of Al Jawf in 2005. The latest announcement of the establishment of the University's northern border in 2007, the university of Al-Majmaah, the university of Mozahmiah, and university of Dammam in 2009, bringing the total public universities to 18 universities.

Geography taught as an independent discipline in four universities, and as a specialty within the social studies at three universities. This means that geography education is not necessarily exist in all universities, but where to meet social and economic needs of Saudi society, it is found in seven universities, all the rest making the efforts to focus on religious education or technical.

## **5. DEVELOPMENT OF CURRICULA FOR THE TEACHING OF GEOGRAPHY AT KING SAUD**

The Department of Geography at the Faculty of Arts, King Saud University was opened in 1958; beginning with seven students and only four professors following the annual system (Al-Sonei, Abdullah, 1985; Nasser et al, 2007, p. 350). With the passage of time the number of students went up to 593 students at the end of the academic year 2007, in addition to 31 faculty members, and lecturers, assistant researcher and 3 technicians (Department of Statistics and Information, 2008). This applies to development of the rest of the departments of geography in the Kingdom. But it is clear that the departments of geography in the SA are recent; the oldest has a life of up to 50 years, compared to departments in other parts of the world. This means that these departments can make a further development of the concept of geography and content. Perhaps the track of education programs in the department can illustrate the change that took place in geography education at King Saud University in 47 years, which applies to other departments in the SA. This change has gone through four major stages:

- 1 - Phase of the annual system (1957-1974 AD).
- 2 - Phase of credit hours system (1974-1993 AD).
- 3 - Phase of quarter system / levels (1993-1998 AD).
- 4 - Stage of tracks (1998 to present).

In the annual system, the first-year deals with preliminary study where the student entries per disciplines in college, in addition to the requirements of the university and college, and then divided the students in the second year to disciplines of the College to graduate after four years covering a total of 37 courses.

The periods of changing programs of geography education at King Saud University means that there is a decrease in the intervals between each stage and another from 17 years to 19 years, then 5 years at average of 13.7 years for the three stages. This means the awareness of officials in the department of the importance of continuous development to keep pace with the evolution of knowledge and community needs. Note that there are committees working on another new plan for the department.

In a credit hours system, a student studied 144 hours. But in the academic year 1990/1991 the hours were reduced to 120 graduate hours, it became possible for students to start specialization of the first year, and often will be graduating after spending four years in the department. The distribution of these hours to 94 hours, including hours of compulsory, specialization and the decisions of the General Education requirements of the University and the College of the hours of Islamic culture and Arabic language and English. Then there are 20 optional hours from specialization chosen by the student from a list of 116 hours, plus 6 hours of free choice of the student from the department or from outside the college. In the academic year 1991/1992, a plan was approved to increase the number of credit hours for graduation to 128 hours.

Hours system was abolished in the year 1992 /1993 to change to the system of quarterly education (system level), so the departments worked on the adoption of compulsory and optional hours on the quarterly system to graduate a student after spending eight semesters (levels) in the department where he complete 128 hours beginning with introductory courses. In the academic year 1995/1996 the introductory courses were abolished from the first semester and a student became able to enter the specialty directly from the first semester. In 1997, the Council of King Saud University approved the new curricula at its eighth meeting, and applied in the year 1998. In this Plan students continued to study 128 hours spread over eight semesters. students study in the first six semesters common core courses, and then are divided in the 7<sup>th</sup> & 8<sup>th</sup> semesters into four tracks, namely: a - environment and natural resources; B - urbanization and population; C - economic geography and regional development; D - Maps. Some recent adjustments conducted on this plan in 2003 for the distribution of hours between semesters with the survival of the total number of hours as it is.



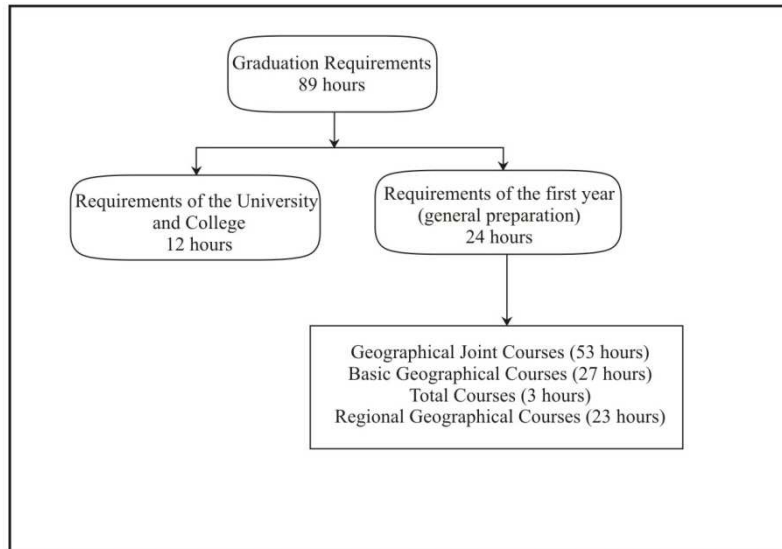
## 6. THE CONTENT OF GEOGRAPHY EDUCATION PROGRAMS AT KING SAUD UNIVERSITY

Figures (1-4) show the content of geography education programs at every stage of their development. In the stage of the annual system, It is noticed, the domain of general Education requirement which includes introductory courses in language, history, geography, and sociology by 40% of the total hours of courses. Key geographical courses Occupy about 30% of the total, leaving to the tools courses only 3 hours (Figure 1). The regional courses have a high proportion of 25.8% of the total hours. These ratios mean poverty of the first plan of the courses that gives the student the skills of geography, but full of courses that add to the outcome of the student a wealth of information about regions of the world.

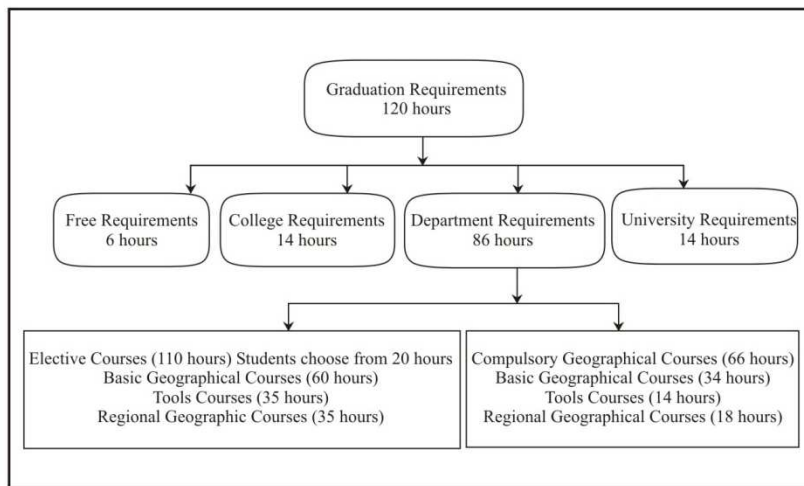
It is clear from Figure (2) that the courses of general preparatory of the second phase of the geography education evolution, which include the courses of the Islamic culture, Arabic language and English is 23.3% of the total required materials for graduation. The core specialty materials compose 28.3% of the total materials. Courses of regional materials compose 15%, the total, covering the Arab and Islamic worlds and the KSA, Europe and the United States and Canada. The remaining 11.7% of the total Hours are of the tools courses that build the student experience and skill before graduation. The hours of the optional subjects, despite the high number of 116 hours, the student is only required to choose 20 hours and traditionally students, in most cases, select regional courses. Similarly, the courses of free courses that often contain two courses of three hours each or three courses of two hours each constitute only 5% of the total hours. Students are often put to the substances believed to be easy, such as regional courses with a high rate of elective courses within about 32%. These percentages indicate deficiency in this program due to poor student orientation to the courses that may give them advanced geographical skills that can open employment prospects for them in the future. In addition, other social problems, especially for girl students, are clear. The dispersal of faculty members' efforts on a large number of elective courses is another problem. Perhaps these things called upon decision-makers to cancel this plan in the year 1993.

After stopping the hour's system, departments tried to spread compulsory and optional courses over eight semesters through four years in which the student graduated after spending 128 hours in the classroom. This amendment has resulted for the university and college requirements to account for 22.7% of the total hours of graduation, but basic hours of specialization rose to 51 hours by 39.8%, and increased hours of tools to a total of 24 hours with a percentage of 18.8%. The regional hours remained high at 24 hours by 18.8% of the total hours.

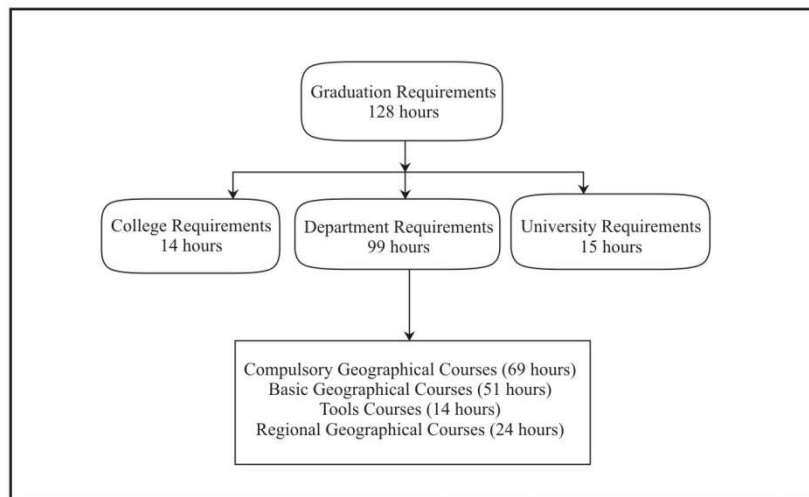
This means that the amendment was temporary until the adoption of the new plan for the department. After the adoption of the new plan, some students remained trapped between the two plans, which created many problems for the Department and the Deanship of Admission and Registration. This problem required the development of a system of equivalence for students who have started on the old plan and graduated on the new plan. The council of the Department of Geography approved the equivalence system in its second meeting on 7/10/2001.



**Figure 1.** A Graduate Program of the Department of Geography, Collage of Arts, the Stage of the Annual System.

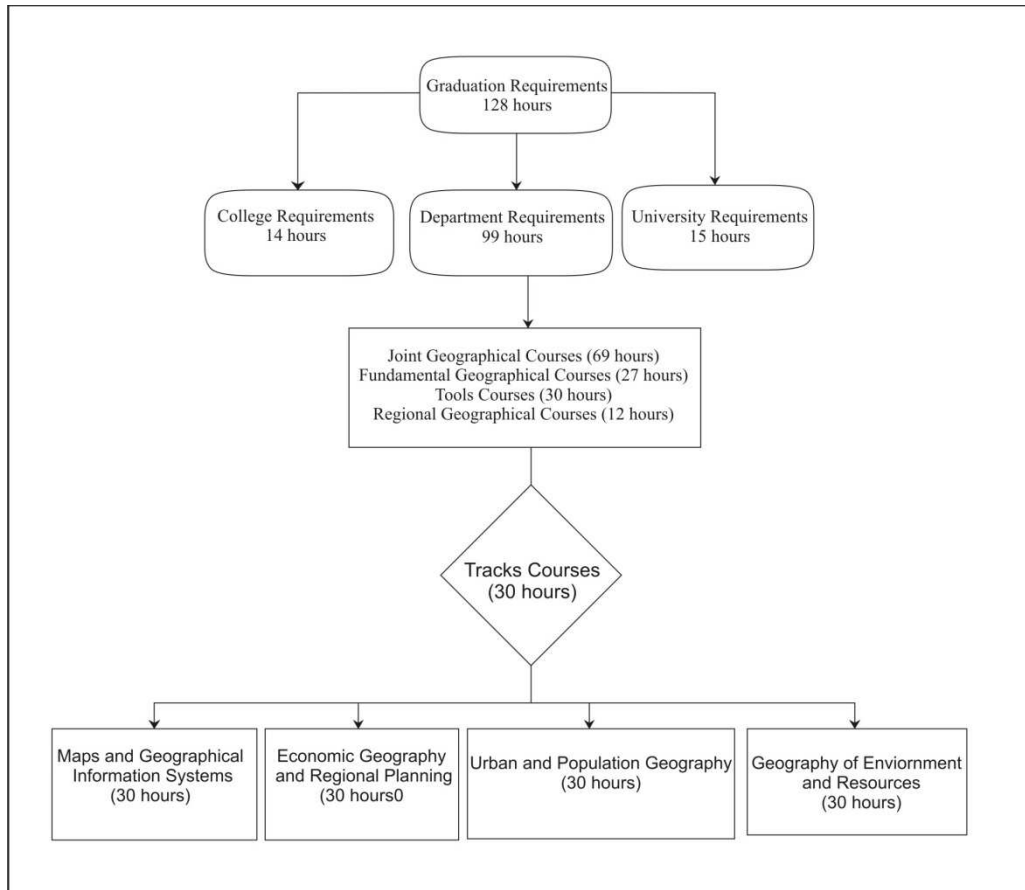


**Figure 2.** A Graduate Program of the Department of Geography, Collage of Arts, the stage of the hour System.



**Figure 3.** A Graduate Program of the Department of Geography, Collage of Arts, the Revised Plan after the Abolition of Hour System, 1990

The change to the track system indicate a radical development in the plan of the Department of Geography, which stressed the increase in the number of hours required for graduation to 128 hours, deducting from it the 29 hours representing the University and the College requirements of Arabic language, Islamic culture and the English language (Figure 4). All courses became compulsory. The free and elective hours that applied in the hour's system abolished. The basic common courses for all students accounted for 21% of the total hours of graduation. The number of tools hours became 30 hours to form about 23% of the total hours of graduation. The hours of regional courses decreased to about 9% of the hours of graduation.



**Figure 4.** A Graduate Program of the Department of Geography, Collage of Arts, King Saud University at the Statge of Tracks

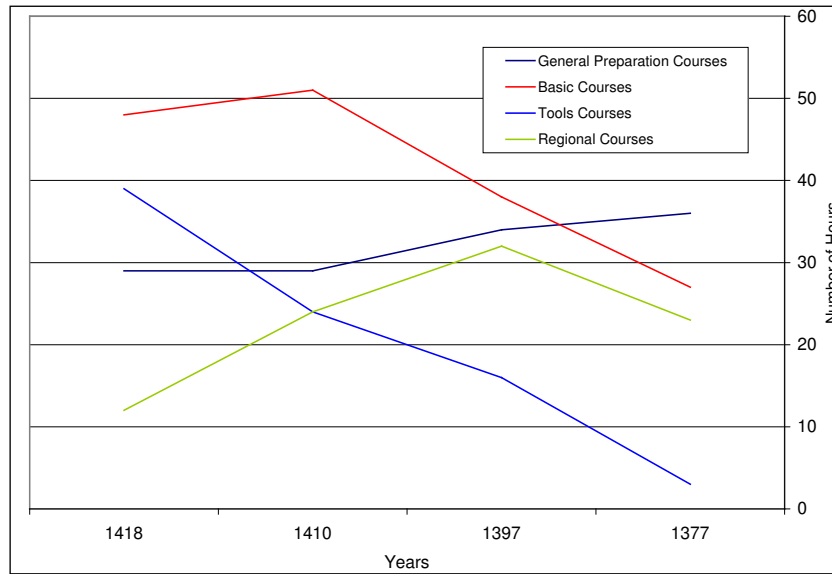
The plan marked by allocating 30 hours per track of the four tracks of the plan. These hours include fundamental materials, materials in the skills, and field training, which means increasing the amount of skill that direct the student more deeply into the Specialization in the aspect of geographical knowledge which can qualify him for work that required by market.

Some changes has brought about in the year 2003 on the distribution of courses of the general preparation of the terms which reflects the remaining of the total hours required for graduation as they are, with some adjustment in the number of hours between the term levels.

## 7. TRENDS OF CHANGE IN THE CONTENT OF GRADUATE

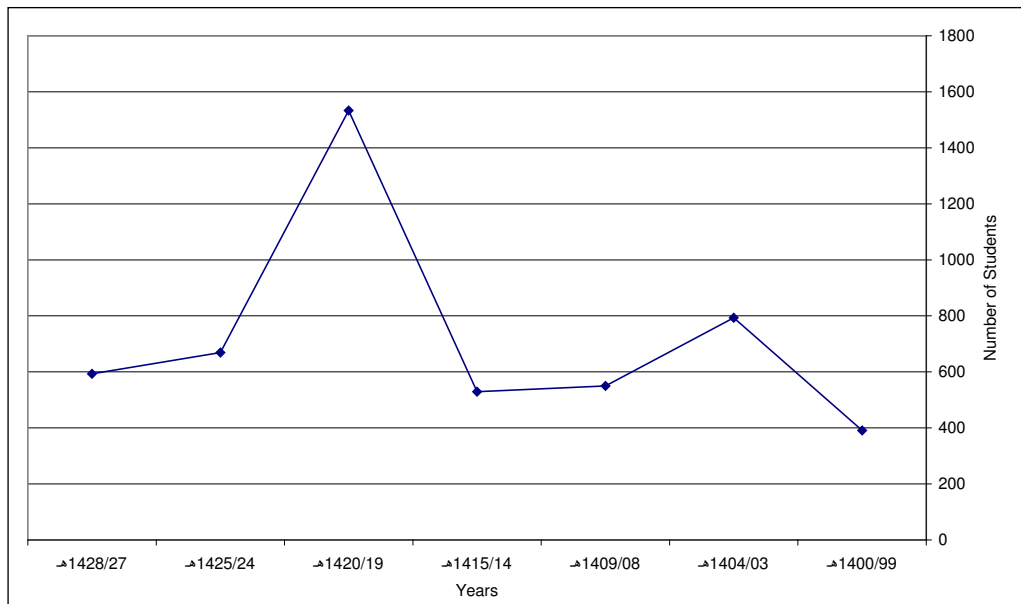
Figure (5) Illustrates the trend towards reduced hours of preparation courses (required for university and college) from the year 1957 -2008 by 19.4% from the base year (1957), in contrast to the basic hours of specialization which increased by 77.8% for the same period. Also the tools, practical training and field courses increased by 1200%, in turn, regional courses decreased by 47.8% from the base year, but had decreased at a higher rate (62.5%) for 1977. Perhaps these figures confirm the positive evolution of geography education programs in the Department of Geography, Faculty of Arts at King Saud University, thereby enhancing the student's ability and professional and academic skills. However,

the insomniac question here: Are these changes will lead to a decline in student cultural knowledge of the world around him?



**Figure 5.** Change of Geography Education Programs (1957 – 2008)

Here, one can assume the increasing number of students in geography with the development of study plans. This evidenced by data from the year 98/1399 in the Department of Statistics and Information, King Saud University. The growing number of students noticed in the years of plans change or in years that immediately followed. This is the case, for example between the years 98/1399 (the first year available information after the introduction of a system of hours) and 14/1415 by 73%, and from the year 14/1415 to year 18/1419 by 221%. Although the number of students have recently (07/2008) returned almost to the level of 94/1995, 529 and 593, respectively (Fig. 6). This means that they did not fall to very low levels despite the lack of employment opportunities as we shall see later, which indicates that this specialization is still desired by some members of society.



**Figure 6.** Change in Number of Students in the Department of Geography, King Saud University

## 8. GEOGRAPHY GRADUATE EMPLOYMENT

The problem of employment were not known in Saudi Arabia 15 years ago, as it is employing all geography graduates of universities and colleges in the Ministry of Education as teachers or in other posts in other ministries that require the expertise of geographers. However, the problem began to appear after that date, as it is clear from table (1), the number of jobs announced by the Ministry of Civil Service in 2006, the number of applicants and the staff actually appointed, which shows that there are varying proportions between the disciplines in the non-employment of graduates.

**Table (1):** Number of jobs and applicants and appointed by the academic departments in Saudi Arabia, 2008.

Disciplines	The number of posts to be filled	The number of applicants	number of candidates	Remaining	% of the number of applicants
Arabic Language	226	5214	226	4998	95.7
Psychology	26	417	26	291	93.8
Sociology	31	444	31	431	93.0
Libraries	37	468	37	431	92.1
Islamic Education	1090	6250	1090	5160	82.6
History	375	2049	375	1674	81.7
<b>Geography</b>	<b>335</b>	<b>1471</b>	<b>335</b>	<b>1136</b>	<b>77.2</b>
Sport Education	191	473	191	282	59.6
Art Education	193	277	277	-	-
English Language	3297	1102	1102	-	-

Source: Computer Department, 20/8/2007, Unpublished Data, Ministry of Civil Service, Riyadh.

Data in the previous table shows that geography ranked seventh in the proportion of remaining graduates without direct recruitment from the Ministry of Civil Service of the number applying for employment. Perhaps this table reflects the saturation of Saudi graduates from certain disciplines, especially in the field of education, which emphasizes the need for the departments of geography on the development of educational programs and curricula to open new horizons for the employment of graduates.

Initiatives are underway from departments of geography and the Saudi Geographical Society. They are working on coordination between the Academy, which graduated geographers, and the Ministry of Civil Service to create functions of new non-teacher posts. These posts can be compatible with the new skills acquired by students from the education programs developed and were not present in the output of departments and adopted by the former category in the Ministry of Civil Service. The magnitude of this proposed new posts by the Saudi Geographical Society is 48 posts, compared to 28 posts are currently in the system of employment.

## **9. CONCLUSION**

This study showed the great development experienced by educational institutions, represented in the case study of the Department of Geography, King Saud University. The development of individual skills acquired by graduates, have increased, where the hours that gain these skills composed 77.8% of the total hours for core courses, and by 1200% for tools and skills hours during the period between 1957 to 2007.

These acquired skills considered a national asset that must be preserved and developed to contribute to the achievement of comprehensive development with the rest of the other scientific disciplines. There is no doubt that the study pointed out, on the other side, the fact of fears of increasing the number of outputs of academic departments at the present time over the need of the market and called for the closure of departments going through this stage in the interest of future of young graduates. Nevertheless, the study also showed the position of graduates of geography is not that bad compared to some other disciplines where the percentage of saturation reached more than 90%. However, this fact does not mean to stop development until the situation getting worse for geography, but to take serious action to address this problem, and conduct further studies based on detailed data show the relationship between the outputs of departments and recipients of work suitable to their speciality.

The value of higher education does not focus on the number of graduates, but on the quality, training and graduation with open mentality to enable them to accept work in various fields and places as far apart. This means not to let graduates confined to a narrow area or a circle of limited space locked by the case of specialization, and do not want to keep away from friends and family. Perfect work can satisfy personality and serve nations at home and abroad. The mission of higher education stand out in the selection of elite young people, and not all young people, and highly trained them to become instruments of modernization of society and its development, consistent with the constants and values.

## **10. RECOMMENDATIONS**

- 10.1. The cooperation between academic departments and employers to prepare graduates with high qualifications to meet the challenges of the twenty-century.
- 10.2. There is a need to reach high clearance and reliability in providing interactive data between employers and academies of scientific research.
- 10.3. The continuing the work of academic departments in the development of programs to develop skills and expertise of graduate and in line with the needs of the labor market as possible.
- 10.4. Create integration among departments, rather than competition in the development of various education programs and not repeated.
- 10.5. Work to develop a strategy for higher education be balanced in the expansion to commensurate with the economic and social needs of society.
- 10.6. Expansion of technical education that serves the economic needs of Saudi society, especially in the intermediate levels between secondary and university education.
- 10.7. Cooperation between ministries of employment and work in creating incentives for technical work, with the development of areas of work that attracts graduates at the tertiary level or diploma (such as the areas of maps, geographic information systems, remote sensing, spatial analysis). This is a very important point that can limit the rising inflation in higher education, where the percentage of secondary school graduates tend to register in universities and colleges reached 67.5% in the academic year 03/2004 and about 71% in the academic year 2007/2008 (General Directorate for Studies and information, 2004, p. 27; Management of statistical information, 2005, p. 232; Al-Morshed, Abdul-Rahman, 2008, p. 9).
- 10.8. To focus on the development of laboratory and field skills for graduates, which allows them to work in various areas and places, even if outside the Kingdom in light with the spread of the concepts of globalization and the global village.
- 10.9. There is a need to revise the role of higher education and function. Is it to meet the demand of large numbers of students that want to satisfy a variety of needs, capacities, and different

expectations for the future?, or is the need to keep up with scientific research that responds to the needs of renewable human power in a rapidly changing society?.

- 10.10 There is a need to open up the higher education community, creating a partnership training, operational and research with the public and private sectors to serve the community and to encourage the in-depth studies and show the contribution of public and private sectors in support of higher education, training and employment.
- 10.11. In light of the results and the imperatives mentioned earlier, it seems that higher education behooves further development and reform, which relates to several aspects including: objective, governance, reducing bureaucracy, funding, curriculum, policies and admission criteria for students, self-evaluation, and creating a spirit of competition among students. Indeed, the reform initiatives that could come from the university itself and not wait for inspecting and central development or the competent ministry is more successful.

In conclusion, we can say that the signs of reforms began to appear in Saudi universities, especially after it provoked public opinion about the absence of any Saudi university in the top levels of the classification of universities in the world. We started to notice unusual activity to the university Agency of follow-up and development at the University to establish regulations that encourage self-evaluation and calibration and quality improvement in departments and colleges, and develop incentives that encourage scientific research and publishing in international journals.

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# **REPRESENTATION OF DIFFERENT CULTURES IN A GEOGRAPHY CURRICULUM: WITH A FOCUS ON IRAN'S EXPERIENCE**

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## **ABSTRACT**

According to a range of international declarations, geographical education can promote international cultural understanding and cooperation. However, often these statements offer a simple picture of matters that may be very complex and this paper claims that different aspects, problems and limitations of such geographical education have not yet been discussed adequately. This paper provides a general review and classification of some of the factors affecting the representation of cultures in geography curricula. The paper also analyzes geography textbooks of Iran with reference to the representation of cultures of other countries.

**Keywords:** Cultural Education, Geography Education, Iran's Curriculum, Cultural Understanding

## **1. INTRODUCTION**

Over the last two decades, various charters and statements have been issued by international organizations relating to the necessity of promoting cultural understanding, preserving cultural diversity and encouraging dialogue among different cultures. For example, the United Nations General Assembly has proclaimed 2010 the International year for rapprochement of cultures and designated UNESCO to play a leading role in the celebration of the year (UNESCO, 2010).

Geography plays a major role in identifying cultural diversity through the study of place, space, territory, natural resources and people; the subject provides an important “bridge” between the physical and social sciences (IGU, 2000). Cultural Geography is the study of cultural products, their variations across and relations within spaces and places. Cultural Geography focuses on describing and analyzing the ways language, religion, economy, government and other cultural phenomena vary or remain constant, from one place to another and explaining how humans function specially (Jordan-Bychkov et al., 1994). However, to achieve the aims of cultural education, different aspects of these matters need to be considered and investigated more vigorously specially through geographical societies and gatherings. This paper explores some factors that influence the representation of different cultures in Geography curricula, and then offers a case study of Geography textbooks in Iran.

## **2. EFFECTIVE FACTORS IN REPRESENTING DIFFERENT CULTURES IN GEOGRAPHY EDUCATION**

Despite many statements promoting cultural exchange, affinity and rapprochement, few studies have been carried out on the achievement or fulfillment of the statements' objectives. A brief review of the official geographical education literature and other culture-related projects in most parts of the world does not show much change in this particular field. To establish whether practical steps have been taken or if discussions are limited to recommendations of scientific associations, research must be conducted with the presumption that desirable changes have not taken place as a consequence of exploring different aspects of the issue and efforts should be made to discover effective and instrumental factors. In my view, the effective factors in cultural education that must be taken into account are as follows:

### **2.1. Challenges to Theoretical Positions and Viewpoints**

Culture is a creative and dynamic phenomenon that has the capability to shape the conditions and circumstances in spatial and temporal settings. Culture in its nature and temperament is tending to self-transition, composition of communication and transmission (Eivazi, 2005).

Cultural interaction is an important element in the growth and flowering of cultures; finding

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common concepts can contribute to coexistence, and this is a worthy endeavor. In reality, diverse viewpoints exist in concepts like culture, cultural equality, and dialogue among cultures and what is sometimes portrayed as the clash of cultures. Essentially, a philosophy and ideology exists behind every cultural education; a point that may be ignored intentionally or unintentionally. Regardless of how we know other cultures or how the discussion related to cultural differences is propounded, there will always be some aspects that have theoretical and philosophical differences.

“According to John Gottman, being separate or distinct from others is a manifestation of every human group. He believes that a distinct region doesn’t need merely a mountain, a valley or a language; rather it needs a religious belief, special social viewpoint and display of political reminiscences. Indeed, the common features of a geographical domain make people distinct and separate from other human groups and award them a special characteristic and identity (Mojtahedzadeh, 2000, p.44).

The holy Qur’an says:

*“.....O’ mankind, indeed We have created you from a male and female and made you people and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you. Allah is the knower, the aware.”* (Chapter Hujurat, Verse 13).

In the above verse, the unique reality of mankind despite their national, tribal, bodily and racial differences is recognised. Thus, differences and variation of people are superficial and have nothing to do with their nature. For the same reason, a single definition of welfare and guidance for all human beings exists that entails uniqueness of their nature. Likewise, possibility of cultural exchanges, transfer of experiences and common expectations like peace and justice are the indications of the unity of human essence (Alam-ol-hoda, 2005).

One of the conceptualizations in geopolitics is the theory of ‘the clash of civilizations’ which has largely been criticized by western and eastern thinkers. Samuel Huntington used culture and religion as the criteria to classify civilizations. In practice, he classified all Muslims into one cultural entity despite their diverse sects and groups, but for Christians, he identified distinct cultures based on their races hence; he divides mankind into racial blocks and then concludes that the conflicts would end with the victory of the Anglo-Saxon race. This understanding of the political world (that the classification of mankind is based on their racial and religious differences) contradicts the concept of civilization. Civilizations (or better we can say political-cultural blocks of the world) are linked to one another and are not in the state of war or uprising rather they are continuously overpowering separations. The important point is to expand human civilization as an outcome of scientific, cultural and philosophical achievements of all of the world’s nations. Indeed, giving a positive contribution to this cultural interaction will create a more peaceful world (Mojtahedzadeh, 2000, p.47). While Samuel Huntington's thesis of "clash of civilizations" has often been cited to "explain" these conflicts, EIU (Education for International Understanding) and ESD (Education for Sustainable Development) can join peace educators and critical multicultural educators in challenging the Huntington thesis and the prospect of it leading to a "self-fulfilling prophecy".

This simplistic argument of Huntington overlooks the complexities of "civilizations" and ignores the evidence of intercultural cooperation and solidarity even when conflicts or wars have occurred. Rather, conflicts involving communities and peoples of different cultures and traditions are not usually caused by cultural difference per se, but by a complexity of root political, economic and social causes (Toh, 2007). Culture is a complex word with the related issues in the way that culture has been conceptualized, too. In this area in the last two decades we have been confronted with diverse sets of theoretical traditions and changes including new theories of cultural studies and critical cultural geography.

Basil (2002) wrote "In recent years and as liberal societies become more culturally and ethnically diverse, it has become increasingly more difficult to reach political and religious compromises because of differences in values and also because of lack of understanding between liberal and traditional non-liberal". Mitchel (2000, pp 288-293) noted

"The reason culture has become such an intense topic is precisely because the idea of culture has become one of the most important tools of power at a time of global restructuring ...

culture always in conjunction with the economic, social and political force, the expanding relations of capital that now go under the name of globalization, a world of culturally homogeneous consumption! If a fundamental basis of cultural justice is 'the right to be', then the primary question for cultural geography must always be what are the material conditions under which it is possible to be? And if culture is a production, then the important issue is the conditions and relations under which it is produced. We are not 'all of us' culture-producing at least not equally".

The tradition or philosophy that is chosen will be reflected in the approaches used in geography education. As Morgan (2002) noted, much of critical geography education has its roots in political economy approaches that located the reason for environmental problems and social inequality in the social, economic and political processes that operate in the global economy ... students must be encouraged to ask questions about who gains and who loses in these processes and to debate alternative views of social justice and ecological sustainability.

## **2.2. Policies of Governments**

In all countries, educational programs are influenced by the respective government policies and planning. Moreover, "in many societies, curriculum in formal educational systems tends to be purely academic and most often irrelevant to local, social, economic and cultural realities" (Toh, 2007). Governments establish their policies based on their relations with other countries and regions around the world and also through national curricula with visible and invisible instructions to the educational planning departments. Usually, the most important reflective point of the political-cultural orientations of governments is in the social studies curriculum, especially geography. This governmental orientation is occasionally impartial about the culture of some countries and sometimes positive attitudes toward some cultures are expressed. Places where one of the policies of the governments are evident are in political regionalism, the attachments of that country with a group of other countries may be emphasized and consequently, students are persuaded to explore other countries under the framework of the cultural regionalization (1). In other cases, governments with their own reason try to identify deficiencies in other cultures and possibly to transform the display of differences to antagonisms and opposition.

The outstanding problem emerges when governments aggravate the situation through their incorrect location of international borders on maps or in the name of rivers and seas. There may also be the introduction of important personalities or other such things in textbooks and this may sow the seeds of enmity instead of peace and reconciliation in the minds of students. It must be remembered that the pre-judgments of culture that are transferred to students through formal education at schools and under the influence of governmental policies have a permanent and decisive imprints on their minds because of the age of students.

## **2.3. Social Context and the Need of Cultural Exchanges**

As a whole, every educational curriculum is based on three axes of (i) comprehensive needs, (ii) issues of the society and learners and (iii) the structure and nature of knowledge. Educational curricula are changed under the effects of these factors (Maleki, 1995). Thus, in a society where acquaintance to other cultures and coexistence are felt as a necessity, more efforts are made toward this education. In multicultural and immigrant-based societies, a lot of educational institutions and centers have sprung up in the field of the cultural understanding and a lot of resources have been produced in this regard. These necessities have incurred much impact on the contents of textbooks including the curricula of social and geographical studies.

One of the effective social conditions in the cultural exchange is the tourism boom in a society. Apart from having important role in the cultural exchanges, tourism leads to production of resources and different cultural education. Contrarily, in a closed society which lacks tourism and immigration due to political, economic and security reasons, the need to familiarize or socialize with other cultures do not grow as well.

## **2.4. Educational Quality**

The rate of access to higher quality education or vice versa is another reason that affects the cultural educations. In the countries where educational systems are coordinated with tough measure of time and global conditions, encounter with the lack of expert teachers and planners as well as enough media and resources, hence; education is more concentrated to respond to the initial and introductory needs and there isn't much place for any cultural exchanges and acquaintances. In this type of society, possibly need of familiarizing with other cultures exists but the educational system is unable to respond to such needs.

## **2.5. Quality of the Geographical Education**

Another important factor that is effective in cultural education is the quality of the geography education. Unfortunately, this course has not reached to its desirable level yet in most of the countries although geography with respect to its subject matters is divided in to more than 60 branches (Lounsbury et al., 1986). The branches such as political geography, social ecology, cultural geography and new domains like gender and space, behavioral geography, feminism geography, tourism and recreation are yet to be included in the formal and informal geographical education in a number of countries and only a limited domain is being taught traditionally.

Lack of acquaintance with new and different geographical traditions can be an issue, as can failure to update teachers using old methods with an emphasis on information memorizing and no commitment to inquiry and critical methods. Finally, a shortage of good resources and educational packages in the area of culture are important constraints that have negative impacts on cultural education.

## **3. REPRESENTATION OF DIFFERENT CULTURES IN GEOGRAPHY TEXTBOOKS OF IRAN**

In Iran, like many other countries, textbooks have been considered the most important and probably the only widely available exposition of the curriculum. The educational system in Iran is centralized, and one textbook is provided for students in each year of study. The curriculum, textbooks, evaluation methods and rules and regulations are controlled by the government (Fallahian, 2002). During the eight year general education stage (elementary and junior high school) geographical education begins in the third year where each grade is allocated one hour of geography per week. In the four year the pre-university stage two hours per week are assigned to the geography education while in the Humanities at the third and pre-university grade the courses on geography are allocated 3 and 2 hours per week, respectively.

Studies show that out of ten geography books in Iranian schools, only parts of three books focus on neighboring countries and regions. In the fifth year of the elementary stage, a few geography books identify neighboring countries, mostly including issues like understanding natural features as well as general human characteristics such as religion, population, language etc. In the second year of the junior high school, acquaintance with continents and their natural features, variability, climate and general human characteristics (such as language, race, and faith) are brought into consideration. Some aspects like mountainous region, polar region, arid zone and desert areas have been classified at the third level of schooling. Further, text books also propound the relationship between people and natural environments, with respect to economic activities. It is clear that the representation of different cultures in Iran's textbooks is marginal or completely ignored, qualitatively and quantitatively

In Iran, some efforts have been made since 1997 onward to bring changes to the educational curriculum and the methodology of geography education. This led to the production of books that paid attention to the real and day-to-day issues like population explosion, air pollution, environmental dangers and tourism (Fallahian, 2002). However, the bureaucratic process along with slow and centralized educational systems led to repeated delays in planning and production of geography education materials that slowed the implementation of the program. In the same manner, the representation of cultures is diminishing. Natural topics were more emphasized and the cultural field is merely satisfied with specifications like language, religion, population and nations and people have a minor role in this content.

There are a large number of images representing cultural landscapes, natural scenes, cities, villages or cultural sites such as mosques and churches, but the images showing people and their activities are limited. It is rare to find an image that shows peoples' ways of life. Few images of children and young people with their traditional clothes from different countries are observed only when neighboring countries are introduced at the elementary/primary level. Though, images are the best way to show the living standards of people of a particular region and are attractive for the young students.

Apart from organizing contents in a way that they could not create any inquisitiveness and sensitivity among children with respect to cultures and other people, these resources lack simulating activities to motivate exploration and comparative analysis among students. They do not guide students toward discovering features and specialties of societies as well as discovering the similarities of various societies. These texts also do not provide a change in the students' attitude to motivate them to work towards cooperation and collaboration with others.

If we want to portray the cultural educational topics as well as the identification of other cultures, with respect to the factors mentioned above, we must realise that there are theoretical and perspective challenges as well as political questions in the minds of educational planners. However, these challenges have still not reached to the desired level of conceptualization and transparency and like the preferential philosophy, the desired outcome is not been manifest in the contents of the geography textbooks.

From the point of view of the second factor, in Iran, formal macro socio-political strategies have always been the basis of the cultural identification and the cultural exchanges especially with countries possessing cultural commonalities. After the Islamic revolution, a new topic called 'The Geography of Islamic Countries' was added to the geography textbooks. The goal behind this decision was re-enforcing a cultural affinity of Iranian students with the Islamic world. But this book, due to its traditional setup based on presenting voluminous data and figures, as well as indicating names of rivers, mountains, cities, population of each country, did not create interest among students. Instead, it gradually became a problem and was later omitted from the educational system.

From the point of view of social needs, Iran has a low rank in attracting foreign tourists, and principally it is a tourist-sender and immigrant-sender country. However, because of historical and cultural backgrounds, its people are interested in cultural and social intercourse with other countries despite their formal and informal educational system which has not responded to this need to a desirable extent.

The most important factors in the lack of the geography education in Iran are the absence of resources, creative and up-to-date teachers and authors, shortage of hours dedicated to geography education and lack of acquaintance with modern theories in geography, cultural geography and geographical education. It must be said that the Iranian educational system, in spite of some of problems with respect to equipment and facilities, enjoys reasonable/acceptable position among the regional countries and hundreds of textbooks in wide range of topics are published annually and are introduced to students and teachers with the help of the Office of Publication. In addition, various projects have been executed to equip school libraries. However, in Iran's book market, there is paucity of suitable books for children and young people that introduce other cultures especially those of neighboring countries or even the books that can be written under the framework of cultural exchanges and understandings. Consequently, Iranian students remain largely ignorant of what Afghani or Iraqi students experience in their lived spaces.

Over the last few years, efforts have been made to produce a national curriculum and a new plan for social studies at primary school and junior school levels. It is hoped that with a change in the educational system and the learning-teaching methods, there will be an enhancement and expansion in cultural education. Specifically, the new social studies curriculum emphasis on inter-disciplinary relationships between geography, history, social sciences and other related subjects is vital. Culture and cultural diversity need to be considered as key strands and concepts (Organization of Research, 2008).

Apart from the above-mentioned factors and efforts to search out suitable responses, another

option is to produce different resources and educational contents for different cultures through cooperation of a group of countries. This could be an effective step if geographers and geographical societies of different countries, with the full help and support of some parties such as UNESCO, sit together and agree on guidelines to produce educational collections/materials for children and young people with high circulation in the field of introducing different cultures in the native languages of readers. Through this, students perhaps can learn how they may apply strategies and experiences of others, analyze and critique cultural differences and search for similarities. By identifying themselves and others, they learn that all must respect one another, and that we should try to cooperate to solve their problems through mutual assistance.

#### 4. CONCLUSION

This paper argues that the factors that influence the presentation of cultures in geography education should be identified and investigated at the outset. There are theories and perspectives that have to be taken into account in assessing the nature, goals and methods of cultural geography education. Moreover, government's policies, and social background of communities, educational quality and geography education are involved in the issue.

A review of Iranian geography textbooks reveals that discussion about the culture of other countries and even neighboring countries is marginal and rare. According to the above-mentioned factors, it seems the quality of education and geography education in particular has significant role in addressing this deficiency.

Serious cooperation of geographic societies of countries in order to design and produce educational resources for the introduction and presentation of various cultures is an important step to remedy this deficiency, a problem that exists in most of the world countries.

#### Notes:

1. For example, some of the countries on the Arabian Peninsula such as the United Arab Emirates identify and show themselves as part of the greater realm of the Arab world in their geographical maps and books.
2. A good example is the name of "Persian Gulf", This name has been used for water between Iran and the Arabian Peninsula for centuries and is also used in many authoritative historical documents and maps .The United Nations Secretariat has requested staff to use only Persian Gulf as the standard geographical designation for this body of water as an official name. However, the Arab countries are using the "Arabian Gulf" in their geography textbooks and maps.

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## DEVELOPMENT DEMOGRAPHICAL OF DIFFERENT RELIGIOUS IDENTITIES THAT LIVE IN TURKEY

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### ABSTRACT

Religion may be defined as the entity of beliefs and prayers, which is composed of sacred and moral elements and which has various rituals, practices, values and institutions. Religions have different effects on the cultural structure. Although religious lives, which form diversity in the society through different cultural legacies and rituals, demonstrate some populations / groups in the society as “other” from time to time, it is generally accepted that these entities contribute to cohesion of differences in the society and development of the phenomenon of solidarity and sharing. As a matter of fact, today, as in the history, reason behind the war, peace, immigration and economic support or sanctions is generally based on religion or religion-oriented political thoughts / policies.

Anatolian peninsula, which is also called Asia Minor and which connects ancient world continents, has become the habitat of different nations and accordingly different beliefs and religions during history. It is observed that religious distinctions in this geography have brought about numerous historical and cultural legacies and significantly contributed to cultural wealth of modern Turkey. The fact that Synagogue, Church and Mosque, which are symbols of three divine religions, stand together is an important cultural wealth for modern Turkey. Distribution, population and cultural values (in their geographical environments) of people that have philosophies of these religions, cultural values are not clearly known. However, knowledge of religious distinctions in this geography, which is shared as a common habitat, is an indispensable requirement of the modern world.

Aim of this study is to put forth general characteristics (population, distribution by province, education level and relations with geographical environment etc.) of the religious minorities that live in Anatolian peninsula through a historical and descriptive method in the context of cultural geography as of establishment of the modern Turkey (1923).

**Keywords:** Geography of Religion, Religious Minorities in Turkey, Cultural Geography, Religious

### 1. INTRODUCTION

Religion may be defined as the entity of beliefs and prayers, which is composed of sacred and moral elements and which has various rituals, practices, values and institutions. From time to time, religion may be used for the concept of belief while the word, belief, may be used for the word, religion. Given the history of religions, many different cultures, communities and individuals have different forms in relation to the concept of religion. Religion, which is an Arabic word, has meanings such as “road, provision, reward” in terms of its origins ([www.wikipedia.org](http://www.wikipedia.org);13.02.2010). Religion is based on the phenomenon of belief. Religious belief starts when a person believes in a divine entity, which is more superior to him/her, and he/she decides to be submissive to this divine entity. Thus, religion turns into reflection of the communication between servant and God on the life of the servant.

There are views that perceive the concept of religion from different perspectives. Definitions of religion differ based on the elements, which are considered as the basic characteristics of religion by the scientists. According to Bergson, religion is the protective reaction of the nature against disorder and desperation of intelligence and, in advanced form, is a commitment to the entire life and the deepest level of life (Aydın, 2008).

According to Edward Sapir, religion is to find a road, which will bring people toward mental tranquillity and inner peace within incomprehensible and dangerous environment of daily life and it has a very complex structure; religion helps people explain phenomena in relation to nature and society (Aydın, 2008). According to psychologists, religion is a matter of superego. Religion constitutes secondary institutions, which are determined by the personal identity of an individual that connects him/her to community through projection. Sociologists explain religion on the basis of society. Sociology perceives religion as experience of divinity in social life. According to Islamic Sufism and

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religious psychologists, religion is a discipline that motivates a person to become a perfect human being. When common points for all these definitions are combined, religion is an institution that presents a life style for people, assembles them within a specific vision of world and it is an assessment and life style. Phenomenon of a voluntary commitment to the Creator, hearing and believing in various things and performing voluntary actions in line with these things may be defined as the effects of the experience arising out of the relation between the superior entity and its believer in the life of the believer (Aydın, 2008: 1- 2). When these different definitions and views are combined, religion is the entity of “thoughts and laws” that cover the complex of “individual, social and vital traditions”. However, this entity of thoughts and laws shows some differences in divine religions as well as philosophical religions. Distribution of these differences between religions in the earth is of importance in order to set forth the interactions of religions with populations and geographical environment.

There is no doubt that the concept of religion, which is one of the main elements that make up the culture, started with the social life (Turan, 1994). Religion is one of the most ancient and important forms of organization that affect thoughts, lifestyles, attitudes and behaviours of people. Even if language, religion and ethnic identity show the most considerable resistance against time and history and prove to be the concepts, which are hard to change, they are also affected by socialization and globalization (Berkey and Atasoy, 2007). In the course of history, many conflicts and wars have broken out among groups or parties from different religions. Today, these negative conflicts and chaotic environments come to the fore as one of the most important problems in the world.

Other main element of the concept of the geography of religions is geography. According to this element, the concept of geography is defined as the science that studies the interactions between people and their habitats and activities and circumstances which materialize in the earth as a result of these interactions through various methods and techniques according to its basic principles (distribution, association, comparison, causality). As geography is a science that deals with any and all issues in relation to human and places which develop in the earth on the basis of the interactions between people and their habitats, numerous field of expertise have developed under the framework of geography (Özçağlar, 2009:22).

The discipline of social geography that studies geographical distribution of divine believes in the earth in line with the religions or preferences of people which are adopted as traditional institutions is also called the geography of religions. The geography of religions determines the places where religions and divine believes with various characteristics occur in the earth, studies the continents, countries or regions, in which these religions or believes spread nowadays, draws the borders for their spheres of influence and determines quantity, distribution and intensity of the population with regard to these religions and divine believes (Özçağlar, 2009:109).

Many scholars believe that the term 'geography of religion' was first used by Gottlieb Kasche in 1795, in a book (written and published in German) called *Ideas about Religious Geography*. Through the 18th and 19th centuries, one focus of study was the historical geography of biblical times. Amongst other things, geographers were interested in identifying places and names in the Bible, and establishing their locations. This period also saw a marked interest in natural theology - seeking signs of God's handiwork in nature (Park, 2004).

According to Taşseven (2009); the primary function of religion is to define the place of human in relation to the superior entity. Various mindsets, attitudes and behaviours materialize out of this definition. Thus, a religion becomes a life order for a believer and believers in this religion. Second, religious institutions form the basis for ethical values and principles and they accordingly serve to promote or discourage social politics and societal politics. A system of values, group unity and solidarity is created through religious ceremonies and rules. People are cleansed of tensions and dangers through these religious ceremonies and rules.

Various ethnical structures and various beliefs with regard to these ethnical structures, which may be defined as Anatolian culture, constitute a rich social fabric. As an element of this social fabric, populations, social and cultural lifestyles and distributions of subjects with different believes in a country are among the important subjects handled within the geography of religions. With the Republican period, populations of subjects with different believes in Turkey have decreased due to

various reasons. This situation indicates existence of various problems (such as sharing, acceptance and internalizations) in relation to the concept of multiculturalism. As specified by Kaya (2005); the concept of multiculturalism is a statement that comes to the fore in terms of the minority rights and seems to be important for social peace. The aim to be achieved is to learn the art of cohabitation and to be tolerant for differences by handling cultural diversity within multiculturalism. Especially in the societies with different ethnic, religious and cultural groups, perspective and statement of multiculturalism seems to be an important approach for social peace. An important social and political problem in western countries is to ensure that different ethnic, religious and cultural groups, which materialize as a result of immigrations or remain from the empire and colonialism period, cohabit in harmony. At this point, statement and approach of multiculturalism prove to be the statement and approach that come into prominence (Johnston *et al.*, 1994, cited by: Kaya; 2007).

Transition from Ottoman Empire to Turkish Republic occurred in an unprecedented traumatic environment in the world. The empire lost 85% of its land and 75% of its population within a period of approximately 50 years (1870-1920). This issue resulted in constitution of a continuous fear of division in social subconscious. In the initial period of the Republic, common histories of non-Muslim minority subjects experienced during the reign of the empire were subjected to a quasi-“erasure” from the social memory, instead, sanctions of the Lausanne Treaty was imposed and accordingly, an attempt was made in order to provide protection for non-Muslim minorities (Mahçupyan, 2004). In the words of Etyen Mahçupyan, “non-Muslims no longer constituted authentic elements of social vision, but they were just “additional” elements connected to the state through international law.” However, not all the non-Muslim minorities were provided with a “guarantee” in this way (Kaya, 2007). From establishment of modern Turkey (1923) to this day, it is observed that populations with different religions in Turkey do not show any increase, but in contrary, they show a considerable decrease. According to the first census (1927) results in Turkey, Muslim population was calculated to be 13.269.606 people. Christian population and Jewish population for the same period were registered as 257.814 people and 81.672 people, respectively. Number of the people, who did not state their beliefs or religions, was 17.494 people. When rates of the subjects with different religions in Turkey were calculated on the basis of the population in the country, Muslims had a population rate of 97.3%, Christians 1.8% and Jews 0.6%.

## **2. RELATED STUDIES**

Berktaş and Atasoy (2007) have put forward conceptual framework of the phenomenon of religion and multidimensionality of the understanding of religion and stressed on geographical distribution of religious communities and different beliefs as well as role and importance of the geography of religions. Besides, they have made a comparative analysis of the most common religions of the world in terms of continents and countries.

Gökbel (1999) has presented various places in Kangal district of Sivas and the affiliated towns and villages in terms of the geography of beliefs, provided information about historical development and the geography of beliefs in relation to the district and tried to determine the relation between beliefs and natural elements.

Dündar (1999) has put forward and analyzed minorities according to religion and language on the basis of official data from seven (7) censuses that cover the period between 1927 and 1965 in his study called “Minorities in the Censuses of Turkey”.

## **3. AIM and IMPORTANCE OF THE STUDY**

Aim of this study is to set forth distribution (within the country), population and cultural geography characteristics of citizens with different beliefs and religions in Turkey.

Information to be obtained from this study will indicate importance of the geography shared by different religions and cults under these religions in modern Turkey. This study is important as it specifies divinity, respect and tolerance philosophy of the inter-religious dialogue and sharing and it reveals social diversity embraced by Turkey.

#### **4. THE PROBLEM**

What are populations, education levels, distribution (within the country) of minorities that live in Turkey and believe in different religions? How has the population of these religious minorities in Turkey developed within the historical period?

Besides; knowledge of cultural diversity generated by subjects with different religions is important in terms of cultural accumulation and consciousness. Thus, this study is of great importance for reinforcement of the concepts, tolerance and respect for differences.

#### **5. THE METHOD**

In this study, the method of “historical research” has been used. The “historical method” is defined as the method used for making a research on incidents and phenomena that occur in the past or for analyzing a problem in terms of its relation with the past. In other words, the historical method is to examine, analyze, synthesize and report the past from a critical perspective in order to find the reality or generate information. The historical research tries to answer the question, “What was it?” (Kaptan, 1998; 53). Researcher tries to understand what was experienced in the related period in the most appropriate way possible and explain why these incidents were experienced (Büyüköztürk et al. 2008).

In the historical model, a specific historical incident and its effects on today’s world are examined. Data of the historical studies is composed of written sources (for example, books, journals, official correspondence, agreements etc.) and verbal sources (for example, interviews with people that experience the related incident). As for the studies performed through the historical method, it is recommended to collect the data from the primary sources as much as possible. For example, information in a meeting minute is a more important data source when compared to the articles written on this meeting (Kırcaali, 1999: 7).

Data with regard to the study has been transferred to the maps through Map Info (9.0) software under Geographical Information Systems (GIS) and an attempt has been made in order to analyze distribution of Jewish and Christian population in Turkey.

##### **5.1. The Universe and Sampling**

Universe of the study is composed of populations of subjects that reside in Turkey and believe in different religions (believes). Sample of the study is composed of the population of subjects that believe in three divine religions in Turkey between 1927 and 1970 and distribution of various population-based characteristics.

##### **5.2. Collection and Analysis of Data**

Data has been obtained from Turkstat (State Institute of Statistics) statistics in relation to the religious subjects on the basis of the official censuses conducted between 1927 and 1965 and local and foreign publications on the geography of religions. This data has been transferred to computer media and analyzed through GIS map info software. The data has been transformed into maps through this software and an attempt has been made in order to analyze distribution of religious minorities in Turkey at national, regional and provincial level and their population-based characteristics.

##### **5.3. Assumptions and Limitations**

1. It is assumed that the data of Turkstat and DIE (Turkish Statistical Institute and State Institute of Statistics) reflects the actual situation.
2. As the data on religious subjects (official documents) could not be achieved in relation to the censuses from 1970 onward, the study is limited to the official data from the censuses conducted between 1927 and 1965.
3. Provincial borders between 1927 and 1965 have been modified and evaluated according to the current situation.

## 6. EVOLUTION OF POPULATION THAT BELIEVE IN DIFFERENT RELIGIONS IN TURKEY

### 6.1. Jewish People in Turkey According to the Censuses Conducted Between 1927- 1965

According to some researchers, the concept of belief or religion, which is considered to be one of the main reasons for divisive elements, is indeed one of the main elements of being “a colourful society”. This diversity / multiculturalism affect modernity in a society while it also activates the philosophy of cohabitations and tolerance. In the contrary case, it could result in national and international conflicts. Evolution of population on the basis of three grand/ divine religions in Turkish Republic, which is the last representative of Anatolia that transfers most of cultural prosperity of numerous empires and states, has gone through various problems due to religious, ethnic and economic reasons.

**Table 1.** Population of major religious subjects in Turkey according to the census conducted in 1927 (State Institute of Statistics, 1927).

<u>Provinces</u>	Islam	Christianity	Judaism	Other Religions	<u>Provinces</u>	Islam	Christianity	Judaism	Other Religions
Adana	227.068	477	159	5	İzmir	501.379	6414	18.157	41
Afyon	259.325	41	11	0	Kars	204.047	213	1	480
Aksaray	126.852	170	1	8	Kastamonu	334.798	1702	1	0
Amasya	113.845	1015	23	1	Kayseri	248.116	3230	15	9
Ankara	400.179	3643	663	85	Kırklareli	197.658	331	978	21
Antalya	204.272	61	38	0	Kırşehir	126.838	52	3	7
Artvin	90.011	48	2	5	Kocaeli	286.528	65	5	2
Aydın	212.467	63	0	4	Konya	503.520	832	17	12
Balıkesir	420.447	534	43	32	Kütahya	302.003	393	19	6
Bayazıt	104.585	1	0	0	Malatya	303.559	2945	8	351
Bilecik	113.620	32	4	3	Manisa	373.533	197	278	3
Bitlis	90.341	289	1	0	Maraş	186.471	300	265	8
Bolu	218.236	7	2	1	Mardin	163.274	5511	490	9.521
Burdur	83.584	29	1	0	Mersin	117.794	1056	122	15
Bursa	399.507	166	1.915	4	Muğla	174.937	159	291	2
C.Bereket	107.647	45	1	0	Niğde	166.021	30	0	5
Çanakkale	172.150	7730	1.845	8	Ordu	202.083	265	2	4
Çankırı	157.194	18	1	3	Rize	171.647	8	0	0
Çorum	247.722	200	1	1	Samsun	273.394	571	95	4
Denizli	245.021	25	2	0	Siirt	98.459	1883	0	2.086
Diyarbakır	185.625	3026	392	3.104	Sinop	168.920	1030	0	14
Edirne	144.019	712	6.098	9	Sivas	325.176	4357	6	8
Elazığ	210.181	2472	1	63	Ş.K.Hisar	108.677	58	0	0
Erzincan	132.247	70	0	7	Tekirdağ	129.702	252	1.481	8
Erzurum	270.376	47	0	1	Tokat	261.803	1152	92	14
Eskişehir	154.075	209	25	11	Trabzon	289.996	286	3	10
G.Antep	214.963	55	742	0	Urfa	196.408	120	318	0
Giresun	164.967	60	6	1	Van	75.200	0	129	0
Gümüşhane	122.222	5	0	1	Yozgat	205.300	4174	23	0
Hakkâri	19.042	0	43	34	Zonguldak	268.329	535	18	23
İçel	90.718	2	0	220	<b>TOTAL</b>	<b>13.359.606</b>	<b>257798</b>	<b>81872</b>	<b>17494</b>
Isparta	144.402	35	0	0					
İstanbul	547.126	198390	47.035	1.229					

Because of these problems; specific status has been recognized for some minorities in some national states through international protection (as in Lausanne). Number of scholars, who consider this method as problematic, is not low. According to these scholars, minorities may be perceived as

extension of foreign powers as they are protected by other parties and these minorities may become the target of the majority of the society (Mahçupyan, 2004; Oran, 2005, cited by: Kaya; 2007). Besides, this method prevents integration and makes minorities outcasts. Minorities generally show a diffident attitude. They generally do not explicitly criticize. They try to make people forget about them. They act on the assumption that people will not put pressure on them when they achieve to do so (Kaya; 2007). As a matter of fact, it is not possible to achieve accurate information on Muslim, Jewish, Christian population and subjects that believe in other religions in Turkey as of 2010. Basic argument about this approach is to pacify the fact that knowledge / publication of demographical distribution of religious subjects will impair the relation of citizenship or sense of belonging.

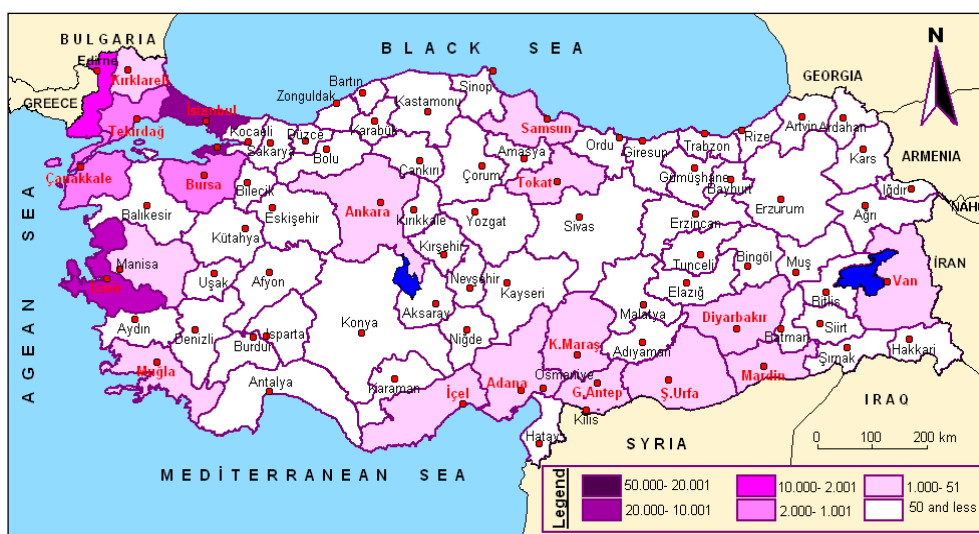
### 6.1.1. Jewish Population in Turkey According to the Census Conducted in 1927

According to the census conducted in 1927, total population of Turkey is 13.359.606 people. 97.4% (13.359.606) of this population is composed of Muslims, 1.9% (257.798) Christians, 0.6% (81.872) Jews and 0.1% (17.494) is composed of citizens that believe in other religions. In this period, 6% (793.780) of Turkish population lives in İstanbul (today, this ratio is about 15%). 94% of the population lives in Anatolia.

**Table 2.** Population of major religious subjects in Turkey according to the census conducted in 1945 (State Institute of Statistics, 1945)

<u>Provinces</u>	Islam	Christianity	Judaism	Other Religions	<u>Provinces</u>	Islam	Christianity	Judaism	Other Religions
Adana	418.358	178	187	12	İzmir	654.917	2535	15.784	0
Afyon	335.464	73	3	69	Kars	379.911	1026	33	201
Ağrı	133.504	0	0	0	Kastamonu	383.571	1809	0	0
Amasya	146.852	896	121	0	Kayseri	367.142	2766	178	3
Ankara	688.999	4752	1569	60	Kırklareli	177.754	34	378	1
Antalya	278.173	4	1	0	Kırşehir	157.236	245	64	20
Aydın	294.357	35	15	0	Kocaeli	415.852	125	64	7
Balıkesir	524.127	572	43	1	Konya	661.083	643	148	1
Bilecik	136.051	1	1	0	Kütahya	374.499	109	2	13
Bitlis	75.877	73	0	0	Malatya	426.650	1624	55	218
Bolu	276.243	24	0	0	Manisa	471.788	682	308	10
Burdur	125.792	0	0	0	Maraş	261.307	21	211	11
Bursa	490.675	109	1.103	0	Mardin	215.935	8973	17	9.525
Çanakkale	308.766	7038	1.433	1	Muğla	220.356	42	280	0
Çankırı	197.322	33	1	0	Niğde	296.425	129	12	11
Çoruh	159.325	3	0	0	Ordu	3.322.818	170	4	2
Çorum	212.431	300	2	0	Rize	171.929	0	0	0
Denizli	315.914	15	3	0	Samsun	407.119	339	76	4
Diyarbakır	246.811	1638	441	1.049	Siirt	132.749	722	0	154
Edirne	197.618	212	2.441	0	Sinop	204.111	1141	0	1
Elazığ	197.261	740	21	42	Sivas	486.793	3631	94	24
Erzincan	171.644	201	22	0	Tekirdağ	201.821	75	659	48
Erzurum	395.780	86	1	6	Tokat	340.001		30	0
Eskişehir	244.056	147	45	0	Tunceli	90.423	13	0	0
G.Antep	289.617	107	327	7	Trabzon	395.311		0	0
Giresun	283.619	6	1	0	Urfa	263.160	229	317	140
Gümüşhane	190.121	6	2	0	Van	127.724	134	132	0
Hakkari	34.388	1	34	400	Yozgat	285.986	1376	5	0
İçel	278.042	934	495	2	Zonguldak	383.250	146	85	0
Isparta	172.258	265		0	<b>TOTAL</b>	<b>20.967.232</b>	<b>144.424</b>	<b>77.200</b>	<b>12.475</b>
İstanbul	870.166	97236	49.952	432					

According to this first census of Turkish Republic; 69% (547.126) of the population that lives in İstanbul represents Muslims, 25% (198.390) Christians, 6% (47.035) Jews and 0.2% represents the population that believes in other religions (Figure 1- 2). Other provinces, which are densely populated by Jewish people, are İzmir (18.157), Edirne (6.098), Çanakkale (1.845), Tekirdağ (1.481) and Bursa (1.915), respectively. As in present day, population density in Marmara and Western Anatolia regions, which are densely populated in the early years of the republic, is also valid for Jewish subjects. Jewish subjects, among whom there are lots of literate people, are very active in education, art and trade activities in large cities. Another region, which is densely populated by Jewish people, is South-eastern Anatolia region (Figure 1 and Table 1). Diyarbakır, Mardin, Urfa, Gaziantep provinces in this region and Kahramanmaraş, Adana and İçel provinces in Mediterranean region are densely populated by Jewish subjects.



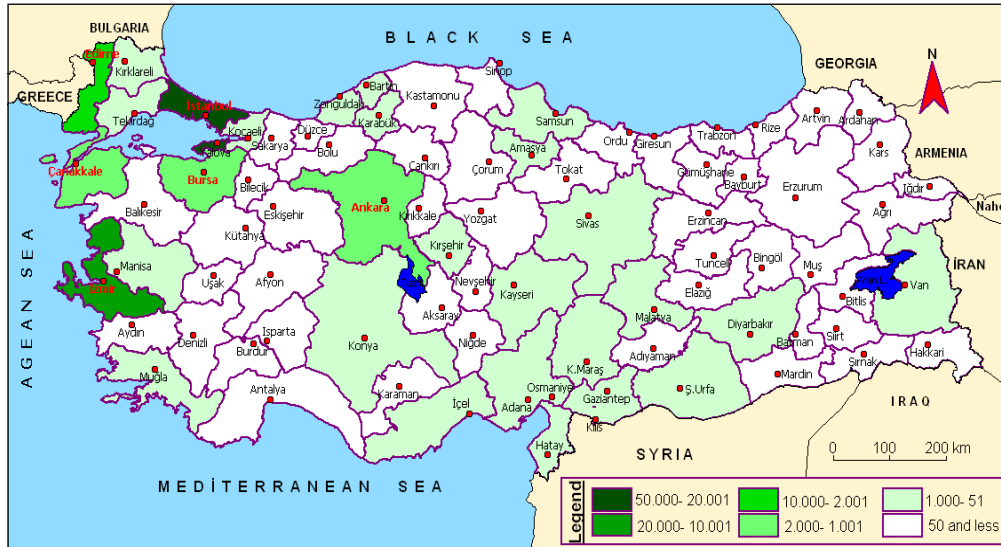
**Figure 1.** Distribution of Jewish population in Turkey according to the census conducted in 1927 (State Institute of Statistics - 1927)

Van province in Eastern Anatolia region, Samsun and Tokat provinces in Black Sea Region and Ankara province in Central Anatolia region are also densely populated by Jewish people (population density; in the range of 50 to 1.000).

### 6.1.2. Jewish Population in Turkey According to the Census Conducted in 1945

Jewish population in Turkey significantly decreases according to the censuses conducted in 1935 and 1945 in contrary to the average population growth in Turkey (Figure 2 and Table 2). Jewish population, which was recorded as 81.872 people according to the census conducted in 1927, was recorded as 78.730 people and 77.200 people for the census conducted in 1935 and 1945, respectively. Reason for the decrease in Jewish population seems to be political while cultural conflicts and pressures are also effective in this change. Jewish population decreases to 46.000 according the census conducted in 1955. Following establishment of Israel state in 1948, a Jewish group composed of nearly 30.000 people migrated to this country within 2 years (Dündar, 1999: 61). By establishment of Israel state just after the World War II, it is known that Israel assembled Jewish citizens from all around the world in order to reinforce its religious subjects. It is also thought that establishment of a religion-based Jewish state (Israel) in the Middle East affected the decrease of Jewish population in Turkey. When compared to the previous census, there are few provinces, in which Jewish population increased, according to the census conducted in 1945. The most important provinces among those are Ankara and İstanbul. According to the census results of this period, Jewish population in İstanbul was recorded as 49.952 while Jewish population in Ankara was recorded as 1.569. In contrary, there is a decrease with regard to Jewish population in İzmir, Çanakkale and other provinces of Marmara region.





**Figure 2.** Distribution of Jewish population in Turkey according to the census conducted in 1945 (State Institute of Statistics - 1945)

This issue resulted from attacks on Jewish citizens in the provinces, in which Jewish people were densely populated, in 1934 and it caused loss of life and property. As a result of these incidents, most of the Jewish population went to İstanbul and abroad (Dündar, 1999). End of the World War II, establishment of Israel state and occurrence of a national state that protects Jewish subjects increased self-confidence of Jewish citizens in Turkey. Jews, who concealed their religion in the previous censuses, (this is partly true for Christians), attempted to spread Jewish religion and to expand their national borders rather than concealing their religion by establishment of Israel state. Jews, who raised their voice in the world and assembled under a national state, started to create a distinctive effect in the world and to raise their voice. According to the census conducted in 1945, Konya, Kayseri, Kırşehir, Sivas and Zonguldak are among the provinces, in which Jewish population increased.

### 6.1.3. Jewish Population in Turkey According to the Census Conducted in 1965

Between 1950 and 1965, Jewish population in Turkey significantly decreased. According to Kaya (2007); even if non-Muslim minorities acquires a new legal status by proclamation of the Republic and Lausanne Treaty, this new status could not ensure that they stayed in the land in which they had lived for centuries (Cengiz, 2004; Şimşek, 2003). Although non-Muslim minorities were put under protection through Lausanne Treaty, it is observed that they went through various property problems in the early periods of the Republic in contrary to the Ottoman period. The most striking examples for these incidents are Capital Levy and the incidents of 6-7 September 1955. These incidents have a different place in collective memory of non-Muslim minorities and reflect a lack of confidence in the state (Akar, 1992, cited by: Kaya, 2007: 50). As a matter of fact, Jewish people, who were densely populated in large cities including İstanbul and İzmir, migrated to Israel, America and Europe as a result of these developments. While Jewish population in İstanbul was 49.952 according to the census conducted in 1945, it decreased to 30.381 according to the census conducted in 1965. Similarly, when the censuses of the same period were compared, Jewish population in Ankara decreased from 1569 people to 671 while Jewish population in İzmir decreased from 15.787 people to 4.067 (Figure 3 and Table 3). According to the results of the census conducted in 1965, other provinces, in which Jewish population significantly decreased, are Diyarbakır, Gaziantep, Urfa, Maraş, Malatya, Kayseri, İçel, Konya, Kırşehir, Sivas, Samsun, Amasya, Manisa, Muğla, Zonguldak.

According to the data with regard to these censuses; the group with the highest rate of literacy is composed of Jews (it should be noted that this rate covers literary in every language). For example, according to the census conducted in 1945, this rate is 65% in Jews while the average rate of Turkey is nearly 24%. According to the census conducted in 1960, this rate increases to 85%. In the same period, average rate of literacy in Turkey is nearly 27%.

**Table 3.** Population of major religious subjects in Turkey according to the census conducted in 1965 (State Institute of Statistics, 1965)

<u>Provinces</u>	Islam	Christianity	Judaism	Other Religions	<u>Provinces</u>	Islam	Christianity	Judaism	Other Religions
Adana	897.289	5017	157	169	İzmir	1.221.062	8.296	4.067	133
Adıyaman	266.826	401	20	41	Kars	606.148	156	5	0
Afyon	502.188	35	4	18	Kastamonu	440.133	1498	0	4
Ağrı	246.932	26	2	1	Kayseri	505.322	855	22	2
Amasya	285.197	504	26	2	Kırklareli	258.248	50	75	11
Ankara	1.631.795	10.955	671	471	Kırşehir	196.815	9	0	12
Antalya	486.712	124	3	28	Kocaeli	322.379	2987	52	36
Artvin	210.058	7	0	0	Konya	1.122.443	116	47	16
Aydın	524.824	47	5	40	Kütahya	3.917.916	56	7	58
Balıkesir	708.121	118	16	56	Malatya	451.530	1038	5	27
Bilecik	138.990	39	3	6	Manisa	248.410	63	23	45
Bingöl	150.491	24	1	4	Maraş	438.417	5	0	1
Bitlis	153.831	237	0	1	Mardin	365.561	22.776	9	6.450
Bolu	383.859	31	7	25	Muş	198.693	15	2	0
Burdur	194.884	12	2	52	Nevşehir	203.246	69	1	0
Bursa	754.878	186	321	20	Muğla	334.863	55	36	10
Çanakkale	344.455	5300	496	61	Niğde	362.382	42	1	19
Çankırı	250.697	6	3	0	Ordu	543.759	98	4	2
Çorum	485.495	26	7	3	Rize	281.091	6	1	1
Denizli	463.307	60	2	0	Sakarya	403.398	55	6	1
Diyarbakır	472.826	1062	34	961	Samsun	755.303	590	13	10
Edirne	302.363	227	312	264	Siirt	261.454	1237	2	2.039
Elazığ	323.367	335	1	20	Sinop	262.225	810	11	2
Erzincan	258.511	68	6	1	Sivas	704.168	936	21	8
Erzurum	627.813	165	8	13	Tekirdağ	287.007	175	170	24
Eskişehir	414.936	216	7	25	Tokat	494.980	354	9	0
G.Antep	510.780	70	22	6	Tunceli	154.157	17	1	0
Giresun	427.999	13	1	2	Trabzon	595.441	336	1	1
Gümüşhane	262.724	5	1	1	Urfa	449.493	109	14	1172
Hatay	491.132	7.723	195	32	Uşak	190.515	7	2	11
Hakkâri	83.221	704	0	2	Van	266.737	11	91	1
İçel	510.284	766	44	171	Yozgat	437.019	641	201	21
Isparta	266.178	25	5	26	Zonguldak	649.792	376	13	5
İstanbul	2.133.179	127351	30.831	2.016	<b>TOTAL</b>	<b>34.096.249</b>	<b>205.729</b>	<b>38.125</b>	<b>14.660</b>

## 6.2. Christian Population In Turkey According To The Censuses Conducted Between 1927 And 1965

Most of the Christians that live in Turkey are densely populated in Western Anatolia and Marmara Regions particularly in İstanbul just like Jews. Christian population, which was found to be 317.814 according to the first census, made up 2.4% of the population in the country. However, this figure and rate gradually decreased. Especially Armenian case in 1915, the case of burning down İzmir in 1922, population exchange in 1923 (population exchange between Turkish and Greek populations) and Thrace incidents in 1934 resulted in a decrease with regard to Jewish and Christian population in Anatolia. In addition, it is observed that non-Muslim population in Anatolia has gradually decreased. From 1935 to 1965, these rates were found to be 1.4, 1.09, (-), 0.8, 0.83 and 0.65, respectively (population was not determined on the basis of religions in the census conducted in 1950).

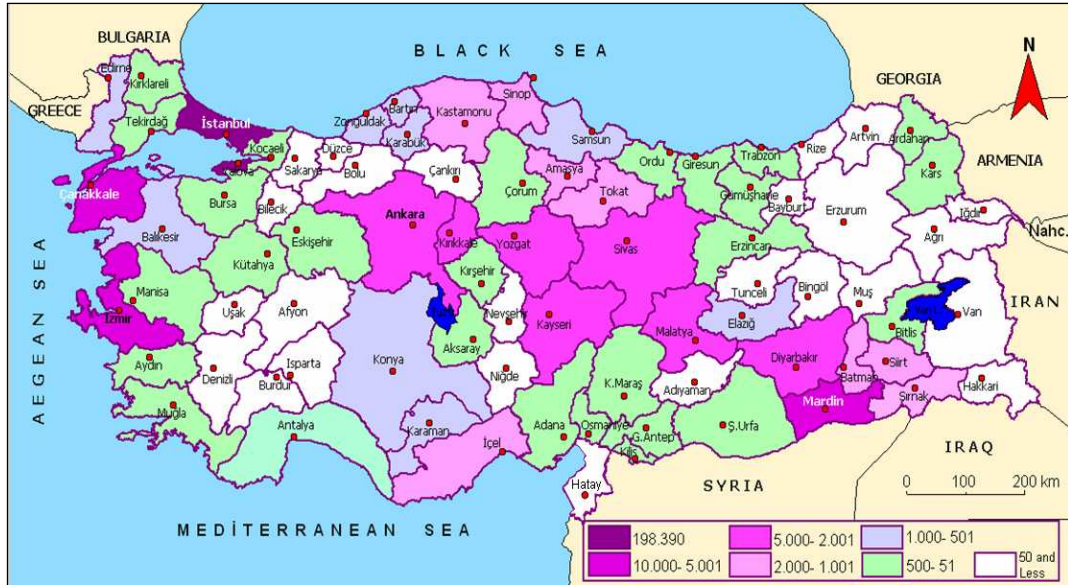


**Figure 3.** Distribution of Jewish population in Turkey according to the census conducted in 1965 (State Institute of Statistics - 1965)

While Muslim population nearly increased by 2.4 times, Christian population decreased by 0.35 times. In other words, the following result was to be expected in the event that a modelling is performed without considering extraordinary population movements on the assumption that population growth rates are similar on the basis of the population rate in 1927. Christian population should have been nearly 750,000 according to the data of the census conducted in 1965. Yet, this figure is about 207,000 (Dündar, 1999: 58).

### 6.2.1. Christian Population in Turkey According to the Censuses Conducted in 1927

Christians make up the second largest group among religious communities in Turkey. According to the results of the census conducted in 1927; 97.4% (13,359,606) of Turkish population is composed of Muslims, 1.8% (257,798) Christians, 0.6% (81,872) Jews and 0.1% (17,494) of the population is composed of subjects that believe in other religions. İstanbul (198,390) is the province with the highest Christian population. Other provinces, in which these subjects are densely populated, may be specified as Çanakkale (7,730), İzmir (6,414), Mardin (5,511), Sivas (4,357), Yozgat (4,174), Ankara (3,643), Kayseri (3,226), Diyarbakır (3,026) and Elazığ (2,472), respectively (Figure 4). As Hatay joined Turkey in 1939, there is no information about this province in relation to the census conducted in 1927. Distribution of Christian population is very similar to the distribution of Jewish population in coastal cities of Marmara and Western Anatolia regions. Another striking point is that Christian population is densely populated along the line between Ankara and Mardin. Another important issue is that there is nearly no Christian population (50 people or less population) in many provinces of Eastern Anatolia Region. Historians have not made any justification with regard to this issue for years. According to some historians, this issue may be explained by forced migration or adverse war conditions, in particular, by 1915 incidents, in which Christian population was subject to great losses. Yet, in spite of all these negative issues, a state has to protect individuals that live in a country as citizens irrespective of their religious beliefs, ethnic characteristics or cultural distinctions. Being in a majority or minority is immaterial. It is important that they are characterized by an identity of citizenship. Therefore, as specified by Kaya; minorities display loyalty to their state to the extent that they are happy. In a democratic regime, a state cannot force a specific ideology. A society is not a clinic that brings up single-type people. In a modern society, a single-type person and a single-type cultural understanding do not represent an acceptable phenomenon. In the words of Paul Valery, “there is nothing as original as benefitting from other people on condition that they are adopted” (Kaya, 2007).

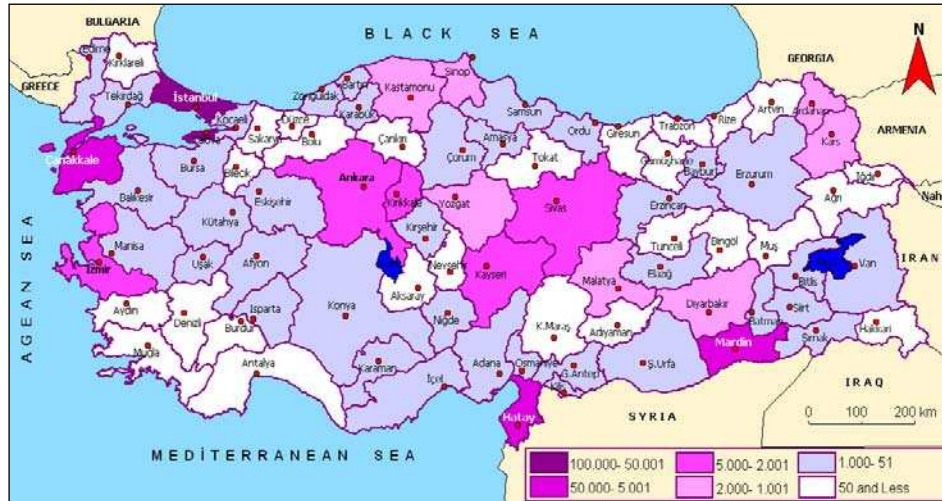


**Figure 4.** Distribution of Christian population in Turkey according to the census conducted in 1927 (State Institute of Statistics - 1927)

### 6.2.2. Christian Population in Turkey According to the Censuses Conducted in 1945

Population growth rate was found to be the lowest between 1940 and 1945 while it was found to be the highest between 1955 and 1960. According to the results of the census conducted in 1945, Turkey's population was found to be 21.201.331. 89.9% (20.967.232) of this population was recorded as Muslim population, 0.7% (144.424) as Christian population, 0.4% (77.200) as Jewish population and 0.1% (12.475) as unknown/other religions. When compared to the previous censuses, it is observed that non-Muslim population significantly decreased. The major reasons seem to be Thrace incidents in 1934 and Jewish people called by Israel state to their own land as a result of establishment of a new state (1948) following the World War II.

According to the results of the census conducted in 1950, Turkey's population was calculated as 20.947.188 people. In the census conducted in 1955, population of the country was calculated as 24.064.763. As for the census conducted in 1950, questions on determination of religious subjects were excluded. Therefore, there is no information about quantity of religious subjects in Turkey with regard to this period. However, in relation to the censuses conducted between 1955 and 1960, it is observed that Christian population significantly decreased. Among the religious subjects with regard to the census conducted in 1955; Islam has a rate of 98%, Christianity 1.7 %, Judaism 0.2 % and other religions have a rate of 0.1 %. The decrease in the rate of non-Muslim population is also observed in the census conducted in 1960. In this period, population of the country was calculated as 27.754.820 people. According to these results, Muslim subjects were recorded as 98.2%, Christian subjects as 1.61%, Jewish subjects as 0.16% and other religions/unknown religions were recorded as 0.04%. Especially the establishment period and the following periods of Turkish Republic, which was established upon heritage of Ottoman Empire, went through important problems in the nation state process. In this problematic period (such as Armenian incidents in 1915, İzmir incident in 1922 and Thrace incidents in 1934 etc.), ethnic minorities and especially non-Muslim religious groups were subjected to serious incidents. As a matter of fact, as specified by Kaya (2007); there is no serious problem with regard to personal property within the culture and system of Ottoman Empire and limitations on property of non-Muslim subjects are quite exceptional (Oran, 2005). These rights and freedoms were guaranteed and possibilities were created for foundations that were considered to be very important for congregational survival.



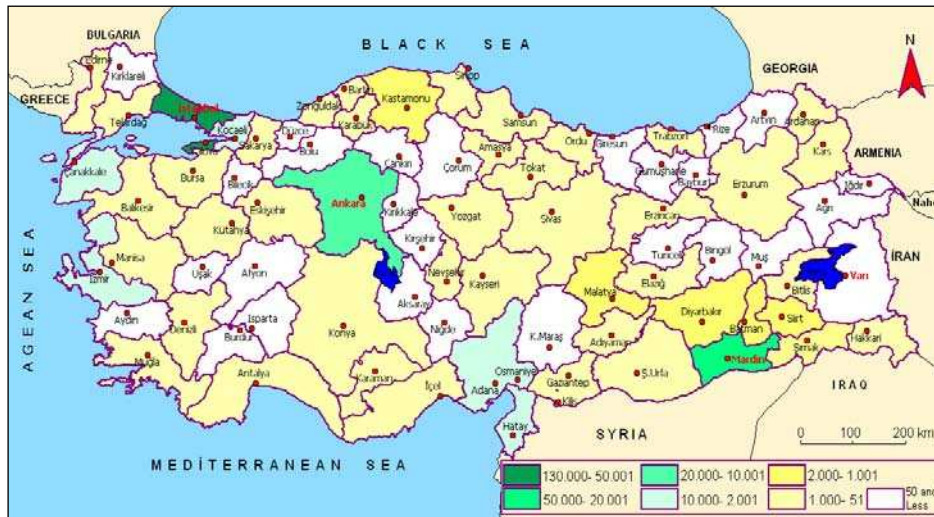
**Figure 5.** Distribution of Christian population in Turkey according to the census conducted in 1945 (State Institute of Statistics - 1945)

However, in the transition process of nation-state (1915 - 1971), serious limitations were imposed in relation to both personal and collective property and sometimes, these limitations turned into attacks (Akar, 1992, cited by; Kaya, 2007: 47). Depending on these problematic developments in the first half of the 20th century, population of Turkey underwent significant changes. According to the census conducted in 1945, it is observed that Christian subjects (0.7 % of the national population) were densely populated in provinces such as Çanakkale, İzmir, Ankara, Kayseri, Sivas, Mardin, Hatay and particularly in İstanbul and that they had a population that varied between 1.000 and 2.000 in provinces such as Diyarbakır, Malatya, Kars, Yozgat, Kastamonu and Sinop (Figure 5 and Table 2).

### 6.2.3. Christian Population in Turkey According to the Census Conducted in 1965

The last census, in which demographic statistics were published in relation to religions and ethnic subjects, was conducted in 1965. Indeed, this statistical data is available until 1985. However, the data on religious and ethnic subjects with regard to these periods has not been published. Therefore, the data on the religious subjects, which form the theme of this study, belongs to 1965 and the previous years. According to the results of these censuses, provinces of Turkey, in which Christian subjects are densely populated, are İstanbul (127.351), Mardin (22.776) and Ankara (10.955), respectively (Figure 6 and Table 3). According to the demographic data in 1965, it is observed that Christian subjects in Turkey decreased by nearly 300%. One of the major reasons for this situation is the incident called “Labour Migration”. This trend started following 1960. Unemployment occurred in cities as the number of people, who arrived in cities for finding jobs, increased.

As a result, Western European countries went through a significant labour problem following the World War II. Thus, opportunities for working abroad were created. Initially, “Workers Exchange Agreement” was signed between Turkey and Germany in 1961. According to this agreement, a rapid migration movement started from Turkey to other countries. Following this trend, unqualified workers started to migrate from Turkey to France, Netherlands, Belgium and Switzerland (Köksal, 2000). There is statistical data, which demonstrates that Turkish population underwent a downward trend following this period. As stated by Özgür (2003); it is observed that Turkish population, which achieved the highest growth rate at 28.5 per thousand in the period between 1955 and 1960, has been subject to a slow pace of growth following this period. In other words; when compared to the previous periods, reasons for the growth rates of Christian population in Turkey do not only constitute political and social reasons, but they are also related to the general downward trend in the national population.



**Figure 6.** Distribution of Christian population in Turkey according to the census conducted in 1965 (State Institute of Statistics - 1965).

## 7. CONCLUSION

In Republican Turkey, population of subjects that believe in different religions has continued to decrease day by day. From the first census (1927) to the census conducted in 1965, the growth rates of Muslim population in Turkey are quite different when compared to the growth rates of Jewish and Christian population. Especially the development course of Jewish and Christian population reflects a situation, which cannot be explained by ordinary migration movements. This situation shows that Jewish, Christian subjects and citizens that believe in other religions have been subjected to some policies out of their will or various pressures. In the initial period of the Republic, problematic policies implemented in the nation-state process brought about various problems. The nation-state, which considers all citizens as the same and equal within a specific pattern, poses significant problems in relation to expression and survival of distinctions. Therefore, depending on the conditions of the century that we live in, it is necessary to bring up individuals that adopt democratic attitudes and behaviours and to develop a system, which facilitates expression of distinctions. The way to achieve this target is to develop dialogue among different segments and to spread the culture of tolerance.

Although religious and ethnic subjects were recorded in the general censuses conducted between 1970 and 1985, concealment of the data brought about a significant planning and socio-cultural deficiency. The most important phenomenon to be highlighted in this manner is “social diversity”. Yet, it is certainly not sufficient to explain the demographic situation of these religious subjects, which constitute the last representative of Anatolian land and form the cultural diversity of Turkish Republic, according to the data obtained from the censuses conducted between 1927 and 1965. This situation is of great importance in order to set out relation of religious subjects with agriculture, industry, trade and socio-economic structure of the country, their demographic development and their characteristics. Migration of nearly 200.000 workers to other countries between 1960 and 1965 resulted in a slowdown with regard to the population growth. This situation also affected the decrease in relation to non-Muslim population.

Willing or forceful migration of Jewish and Christian subjects did not only create problems for non-Muslim people. It is obvious that this situation has posed very important problems for Turkish population in long term. Significant problems occurred in transportation, service and other sectors, particularly in industrial sector as Jewish and Christian subjects that possessed the capital migrated to other countries. This incident claimed its place in history as the great economic loss of the country.

Migration of Jewish and Christian population in Turkey between 1927 and 1965 brought great harm to the country. Jewish and Christian subjects, which had a high rate of literacy and possessed commercial and economic sectors of the country, were forced to migrate as they could not stand up to pressures or various official drawbacks (such as Capital Levy). The country has undergone serious social and economic losses due to many incidents such as the incidents of 6 - 7 September (1955), 13 September

1922 (Burning down of İzmir), Thrace Incidents (1934) and 1915 incidents, which have been in Turkey's agenda for long years. The only way to compensate for these incidents are to ensure that the subject that believe in different religions adopt the culture of tolerance and cohabitation. The most important method for achieving this goal is to recognize distinctions and other characteristics through education, to understand that we are the passengers of the same ship and to strengthen the link of citizenship.

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## TEACHING DIFFERENT CULTURES IN GEOGRAPHY – POSSIBLE ROLES OF GIS

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### ABSTRACT

We aim to present a practical example of the application of GIS technology to the teaching of Geography. We begin our approach by discussing some literature relating to the potential of GIS in Geography Teaching in Portugal. Next, we present a pedagogic activity developed in our faculty in which students make a movie about a trip around the world. In the movie they must engage with different cultures and develop a coherent script. The movie begins with a presentation of the route to be taken, including a requirement that the natural and cultural elements of the different landscape are described. GIS technology is the key provider of information to be used by students to support their scripts.

In the paper we discuss various contributions to the "teaching" of different cultures through Geography. We regard making a movie with GIS as a strategy that not only develops spatial location skills in students, but which also promotes their spatial reading skills, interpretation of landscapes, and perception of items that portray a culture. We believe this activity leads our students to develop a better understanding of the world, its cultures and their locations. The ability to work with GIS technology and then promote debate, discussion and respect for different world cultures is a key goal of our program.

**Keywords:** Geography Teaching, GIS, Teaching Cultures.

### 1. INTRODUCTION

In the last decade research related to GIS technology has developed rapidly, significantly in the area of Spatial Planning (which geographers have appropriated and contributed to), but also in the use of GIS technology as a resource for teaching Geography. Many of these experiments and reflections are presented in scientific journals and several international conferences.

In Portugal, the work of GIS in Geography teaching has mainly been done through teacher training and some research programs. For example, we cite the work of Nuno Gomes (2006) entitled *Potencial Didático dos Sistemas de Informação Geográfica no Ensino da Geografia - Aplicação ao 3.º Ciclo do Ensino Básico* and of Anabela David (2007) entitled *Ensino da Geografia e Formação Acrescida em Sistemas de Informação Geográfica*. Madalena Mota (2009) reports on the Project ConTig, with the full version of this project available at [http://ubu.isegi.unl.pt/labnt-projects/contig/index.php?ID\\_DONDE=0101](http://ubu.isegi.unl.pt/labnt-projects/contig/index.php?ID_DONDE=0101).

Drawing on the reports of these projects, we formulated a teaching program with GIS technology for high school students. In essence, we were putting into practice the views on the use of GIS noted by Tim Favier and Joop van der Schee (2009). Favier and van der Schee argue that “*Geographic information systems offer many possibilities for supporting student research projects*” and “*projects in which students investigate real world problems combining fieldwork with GIS can have a great impact on students’ learning*”. We draw also on Anabela David’s statements that in the Information Age GIS has emerged as a key tool in identification of, and activities in, teaching and learning space. The technological characteristics of GIS are those of contemporary workplace, and its spatial focus is relevant to the teaching of the geographies of many places. Teaching can extend the development of this science of understanding different geographies by improving research skills and awareness in the era of global citizenship (David, 2007).

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Reflecting on these reviews, it seemed highly relevant not only to develop our teaching experience in this area, but also to collect the opinions of the students involved in teaching experience. The teaching plan is part of the project "Junior University" in the University of Porto. We describe the evaluation below.

## **2. CONTEXTUALIZATION AND NATURE OF ACTIVITY**

One point that has always been our concern was to contextualize the activity. Thus, we incorporate the practical work with GIS technology in the wider context of making a film of a journey (Bottentuit et al., 2009) that has a key role for the incorporation of trip maps. The practical work is an activity that motivates students and it is embedded in Geography. The film-making plan can be adapted for use with almost any student age group. In addition to having great potential to motivate students, this work with GIS technology leads them to work with new tools and promotes their ability to "read space".

We were aware that we always have to take into account the limitations of the software for GIS in the institution, and we developed appropriate strategies. In order to make implementation of the activity easier, we have created a guide that presents students with different tasks in a step by step manner. One of the specific tasks is to work with the *ArcGlobe* (ESRI software) and we have also created a guide to help students to use and draw maps required for the project.

In general terms, the project lasted one week. The students made a video where the task was to write a screenplay for a movie entitled "Around the world in five days". They were asked to shoot the scenes they had written on the basis of the research about the countries that were part of their journey. The movie must integrate the maps relevant to their journey.

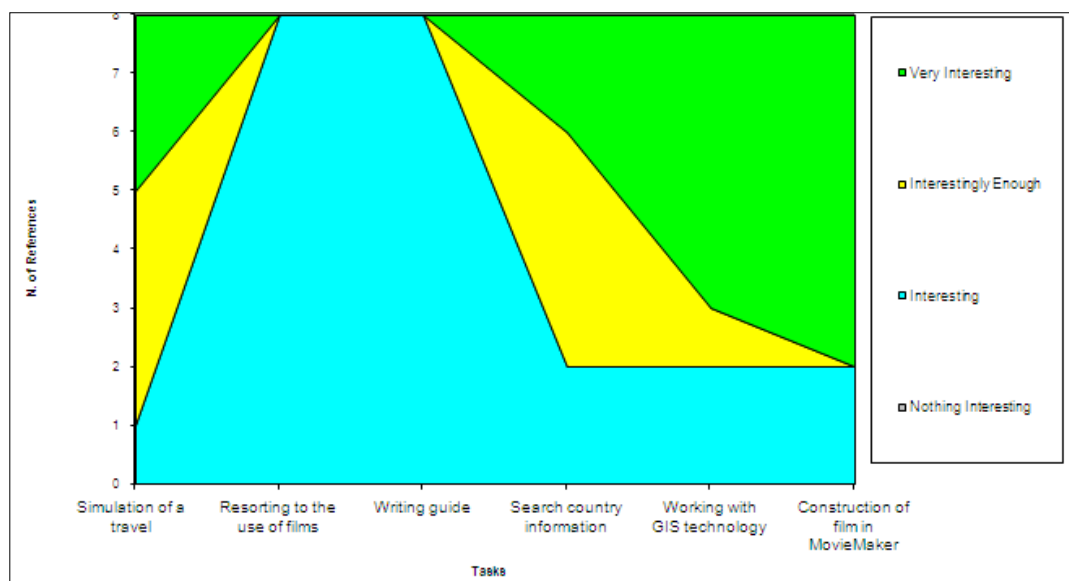
The design of project had two sources of inspiration, the ConTig work mentioned above and project developed by Palma (2009). ConTIG works with GIS in Geography Teaching and Palma discusses cinema in teaching Geography. These two influences underpinned our project that sought to connect Geography Teaching with GIS and Cinema.

## **3. SURVEY TO STUDENTS – GAUGING THEIR VIEWS ON THE EXPERIENCE**

To establish students' opinions about their work with GIS technology we developed and applied a brief on-line survey. In the survey, the students express their opinions about the use of this technology. The survey may be found at the website associated with the GIS project: [https://spreadsheets.google.com/viewform?hl=pt\\_PT&formkey=dG11NzZPd0tUTnhFeklvVTdZczNWdFE6MQ#gid=0](https://spreadsheets.google.com/viewform?hl=pt_PT&formkey=dG11NzZPd0tUTnhFeklvVTdZczNWdFE6MQ#gid=0)

Because the teaching plan had a global (rather than local) focus, we decided to extract the data referring to didactic work with GIS technology and present it here. The students' opinions are shown in Figure 1.

We conclude from these data that students generally considered working with GIS technology very interesting. In this sense, given that there are no other GIS projects in our "Junior University" (Martinha, 2009), we believe that it is very important in the future to make more projects in this area. Projects can be either constructed for secondary education students (lasting for one week and described as a "Summer Project ") or a shorter one day models for primary school students (category "Summer Experience" and "Summer Workshops ", respectively). It is our intention to fill this gap in the near future.



**Figure 1.** Degree of Interest of the various tasks of the activity for students

Source: Survey online of the activity, available at:

[https://spreadsheets.google.com/viewform?hl=pt\\_PT&formkey=dG11NzZPd0tUTnhFeklvVTdZczNWdFE6MQ#gid=0](https://spreadsheets.google.com/viewform?hl=pt_PT&formkey=dG11NzZPd0tUTnhFeklvVTdZczNWdFE6MQ#gid=0)

#### 4. CONCLUSIONS

Our conclusions about the use of GIS in teaching Geography may be summarized in the following set of key ideas:

- Research on the application of GIS to Geography Teaching can be extended further through empirical studies about the use of technology adapted to different levels of education and different issues;
- GIS is an important feature of training Geography teachers (as part of initial and continuing training) about not only how to use GIS technology, but also its adaptability and integration within geographical curricula;
- Reflection of the entire Geography Education community is required on the use of GIS technology in developing skills in students. Here, we believe that current discussions in educational research should not be just about which competences should be developed by students at each level of education, but it should address the methods and resources we can use for that purpose. At this point, we believe that the thinking about ICT in education is absolutely crucial;
- Higher Education institutions that develop pedagogy and research in this field should make an effort to support the "use" of this work by teachers of Primary and Secondary Schools.
- GIS is an area to be further exploited by publishers and 'educational technologists'. This may include teachers of Geography in teams with skills in GIS to produce materials for teachers and students.
- Reviews of the Geography curricula should give more importance to educational work with GIS technology within their methodological suggestions.

Given this, we believe that more intense reflection on practice in developing GIS and geographical skills may open new directions for Geographic Education. It is our wish to contribute to this work.

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## THE YOUNG GEOGRAPHERS PROJECT: LESSONS FOR CURRICULUM MAKING IN AND BEYOND THE UK

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### ABSTRACT

The Geographical Association's [G.A.] *Young Geographers Project* was initiated to support primary school teachers through an in-service course in developing their teaching of geography. The core focus was a local study, linking sustainable development education, fieldwork and children's geographical experience and perspectives. The teachers actively created their own geography curriculum, developing their practice and owning the project – thus, being *curriculum makers* – not teaching to others' pre-planned studies. A second focus was to encourage the development of geography teaching throughout the schools involved. Working with two of the G.A.'s curriculum development leaders the participants met in two groups twice, had a funded day for their own work in school and maintained a mutually supportive network and contact with the project leaders for the duration of the project. The teachers valued the permission given to be creative which liberated them to try new approaches in their curriculum planning and teaching. They found that directly involving the children raised their engagement and contribution, discovered that working outside the classroom and school grounds made geography more visible and interesting to colleagues, having an impact across the school, and recognised the support from their network and the project leaders in giving them the confidence to take greater control of their geography curriculum and teaching. In-service support for primary teachers around the world for geographical, environmental and social studies teaching is patchy where it exists. The wider lessons to be learned include the vital role of the support of the headteacher for innovative curriculum development, the value of building a network of like-minded colleagues providing mutual support at a distance, the recognition, involvement and use of children's place and environmental experience linked with heightened expectations of children, teacher willingness to take curriculum responsibility, to make opportunities and to seek solutions to curriculum and teaching challenges.

**Keywords:** Primary Geography, Curriculum Making.

### 1. INTRODUCTION

The Geographical Association's project, *Young Geographers – A Living Geography Project for Primary Schools*, was an in-service or continuing professional development [C.P.D.] course for geography subject leaders in primary schools, intended to enhance their subject knowledge and confidence. It ran for three months and was funded by the Training and Development Agency for Schools [T.D.A.] in England as a project aimed at developing professional practice in subject leadership to improve the quality of learning and teaching throughout the primary schools involved (T.D.A., 2007). This paper presents the outcomes of the project (Catling, 2008; G.A., 2008b), notes some recent developments and considers some implications for such courses in England and other countries interested in developing C.P.D. support for their primary geography teachers.

The provision of continuing professional development for teachers has a long history, and guidance has been available for some years to enable primary geography subject leaders to develop their geography curriculum and teaching (Halocha, 1998; Palmer & Birch, 2004). Yet it remains a problematic area, with too few opportunities for primary geography subject leaders, a matter commented on by school inspectors over the years (Ofsted, 1998, 2008). When long courses on primary geography were available during the first half of the 1990s, evidence accrued of the positive impact within schools (Ofsted, 1998), but such courses are not likely to recur. More recent approaches to C.P.D. have encouraged less face-to-face activity but some support from online communication, targeted at school-based staff development. The *Young Geographers Project* has been one such C.P.D. development, involving the relevant subject association community, in this case the Geographical Association [G.A.] in England (G.A., 2008a, 2010a, 2010b).

The *Young Geographers Project* was run in the context of the G.A.'s *Living Geography* model. It engaged children's and young people's experiences, emphasized the understanding of local environmental change, encouraged 'informed thought about futures' within the frame of 'sustainable development'

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and involved 'learning through fieldwork' (G.A., 2007, 5). The Project was constructed around a 'local solutions' approach to active and creative C.P.D.-led curriculum development appropriate to school contexts. Its purpose was local teacher engagement in the development of practice rather than on repeating others' disseminated practice locally. The C.P.D. approach involved an initial face-to-face set-up day, with teachers negotiating their approaches within their school and undertaking their own class geography project, and it concluded with a second face-to-face day to share their work and evaluate the project.

Specifically the *Young Geographers Project* had three aims (G.A., 2007). The first was to deepen and extend the primary subject leaders' geographical understanding through fieldwork based in school and locally. The second was to provide guidance for geography subject leaders on stimulating approaches for colleagues to undertake fieldwork. The third was to use the Primary Geography Quality Mark as a framework for the improvement of geography teaching in primary schools. The Project was led by the two primary geography development leaders employed by the Geographical Association. It enabled teachers to draw on the G.A.'s high quality resources and support network. It contributed to the development of the *Action Plan for Geography* by enhancing primary geography [www.geographyteachingtoday.org.uk].

## 2. RESEARCH APPROACH

Twenty teachers enrolled on the *Young Geographers Project*, of which ten were based in the north of England and ten in the south of the country, though their regional links were widespread and some teachers travelled far to attend the two event days during the Project. They came from a variety of schools in rural and urban areas, of different sizes and catchments. They had taught in their schools for varied lengths of time.

The evaluation of the *Young Geographers Project* was conducted as a small-scale interpretative study, focused on the perspectives of the various participants (Catling, 2008). It gathered open-response data from the twenty participants and the two Project leaders involved. The evaluation was undertaken over a six-month period, gathering data at the start of the project, at its three-month end and three months later. Questionnaires were used to gather perspectives on pre- and post-Project teacher expectations and feedback and a telephone interview was conducted with a 50% sample three months later to garner further reflections. Project documents were read; several reports of the class case studies were viewed; feedback was received from the project leaders; and their final report to the T.D.A. was drawn upon (North, 2008; Owens, 2008; G.A., 2008b).

The questionnaires and phone interview schedule were drafted by the evaluator with the Project leaders. Given the need to gather information within tight time constraints and the teachers' busy working lives, it was agreed that questionnaires would be the most effective means to use. The questionnaires used open-ended questions to gather teachers' perspectives, as the means to provide the best insight into the teachers' interests, focus and concerns without constraining their expectations and reflections. Before the teachers attended the first face-to-face day for the Project the project leaders asked them to comment on how geography was valued in their schools. At the start of the first day, all participants completed the initial questionnaire which sought their expectations of the Project, how they considered they would gain from participation, their confidence in teaching geography, their experience of fieldwork with children, the benefits for their children, the obstacles that they might have to overcome, and their expectations of the project leaders. The second questionnaire, completed on the final day, invited the teachers' reflections on the same areas following their participation in the Project. Towards the end of the school year the telephone interview gathered their reflections on the initial impact of the Project on themselves and their schools.

The two project leaders provided their insight into their work with the participants through written communication with the evaluator. This included their reflection on the sessions, on their editing of the case studies and on the management and timescale of the Project. This involved the evaluator viewing some of the early submitted case study material before it was placed on the Geographical Associations' website where it was also seen at a later date. The Project leaders had access to the first and second questionnaires for their report to the T.D.A. (G.A., 2008b).

The outcomes of the Project are reported below. Reference is made to few, some or most of the teachers and schools rather than to the numbers involved since these are small and are relative only in the context of this small sample. The focus is on the emergent outcomes relating to the effectiveness of the project approach for C.P.D. and the characteristics that might be of value for others to appreciate and apply. A brief summary of the state of geography in the schools is presented, leading to an account of the insights the Project provides about this C.P.D. approach.

### **3. PERSPECTIVES ON GEOGRAPHY IN THE PROJECT SCHOOLS**

The teacher participants in the Project appeared well-informed about the state of geography in their schools and were aware of where there was sound or good practice and where there were limitations. These were committed teachers, almost all geography subject leaders, who wanted to see geography more effectively taught, even when it was secure in the curriculum and there was a reasonable degree of confidence among teachers. Geography appeared to be valued in most schools, but this referred largely to the provision of a variety of geographical experiences for children and some consistency in the provision of geography throughout their schooling. Generally, effective practice was indicated in the participants' schools, with geography evident either as a single subject or in cross-curricular topics. Various approaches illustrated the role of geography, for instance involvement in school links to develop intercultural understanding and locational knowledge, the involvement with Eco-schools and other environmental projects linked to sustainability and connecting geography with literacy and numeracy. Creative approaches existed, including links with the arts and the use of geography days and weeks. Fieldwork opportunities were exploited in most schools. Several schools communicated geographical activities through their displays around the school. In two schools, the outcomes of geographical activities featured on their websites. In others there were curriculum subject awards in which geography featured.

In the schools there was a desire to improve, particularly through involving children's experience and in using the local area. There was an evident need in most of the schools to develop non-specialist teachers' confidence in teaching geography, to raise the awareness, valuing and use of children's 'everyday geographies', and to enhance the use of fieldwork. There appeared also to be a desire to break away from the use of a nationally suggested indicative geography scheme of work (D.f.E.E./Q.C.A., 1998/2000), particularly where there had been no selection and adaption of units to local needs. A secondary school participant in the Project commented that he saw more challenging situations in his feeder schools where there was less emphasis on geography in most, resulting from the focus on the literacy and numeracy curriculum.

### **4. MEETING THE CORE PROJECT OBJECTIVES**

The purpose of the Project for the participants was set out from the start: what was expected of them and how they might undertake their personal teaching project as a core requirement. The teachers came to the first meeting with sets of expectations about what they could gain from the Project. It was not, therefore, a one-way process; both the Project leaders and the participants had interests to develop and expectations to attain. Working with the project leaders and with each other, the teachers became clearer about what they might do, how they might go about it and where they could gain further help. The unthreatening but rigorous style used by the leaders gave the participants confidence and a clear understanding of what was required of them. On the initial event day the teachers realised that the leaders were approachable, as were other each other. This encouraged and enabled the sharing of ideas, concerns and interests in their own class projects within the two groups.

It is evident from the initial expectations of the Project participants, and from their subsequent engagement in the Project, that the approach was successful. The participating teachers made good use of the 'curriculum making' approach. Indeed, this was the overarching focus for their professional development. The evaluative feedback indicates that they were fully engaged, in their different circumstances, in using a 'living geography' approach to draw on the children's experience and ensure motivation, relevance and engagement for the children. This was strongly supported by the use of out-of-classroom learning through fieldwork, whether this took place in the school grounds or beyond the school gates close by or further away. A range of fieldwork approaches were used across the different schools, in some cases engineered to overcome constraints imposed upon them by school

circumstances. The focus on sustainable development was evident to a greater or lesser degree depending on the particular class-based projects. It varied in emphasis and approach related to the age of the children and the opportunities within and beyond the school grounds, in a few cases circumscribed by the requirement to meet the school's geography curriculum requirements for the term and year group. Nonetheless the teachers involved were able to negotiate to varying degrees opportunities to take a more flexible and open approach to their curriculum development and in some cases to engage colleagues in this.

The structure of the Project followed the three elements that are key to the 'local solutions' approach. The initial day set up the Project and motivated the teachers through a shared reflective approach. They came with expectations and ideas for their personal project and were able, through sharing these with colleagues, to take them forward over the subsequent weeks, supported by the Project leaders and each other. The concluding day, where their class project activities were shared, celebrated their achievements, provided opportunities to gather further ideas from each other's activities and encouraged reflection on their approaches and how they might work towards or complete their case studies for posting on the G.A.'s website Project area. The participants strongly valued the approach used in the Project, that it gave them ownership of their work yet provided a clear framework and guidance within which to work, supported by good communication with the project leaders and other participants.

The three aims of the Project were met to varying extents in slightly different ways.

- The focus on the local area, the use of fieldwork and the emphasis on children's experience involved teachers in developing their awareness and knowledge of the geography of the school grounds and locality and encouraged them to be more creative in their fieldwork. It opened their eyes to their children's knowledge and capability, raising their expectations of them. Teachers' geographical understanding was enhanced. Here the Project appears to have been particularly successful.
- Geography became more evident in the participants' schools, chiefly because of the fieldwork activities, which sparked interest from other teachers and children. In several cases this led to immediate or planned C.P.D. activities for colleagues. Informal guidance and support for fieldwork was initiated with colleagues individually or in year groups because of the interest aroused. This infected other curriculum subjects. It reinforced the value of fieldwork in schools where it was already healthy.
- Several schools were already involved in the *Primary Geography Quality Mark*, an approach to enhancing in-school curriculum development (G.A., 2010a). Several subject leaders reported that their work on the *Quality Mark* prior to the Project may have been inhibited because of government and local initiatives in their schools but that now they had improved opportunities to make progress through to the award levels. Other participants became aware of the *Quality Mark* and planned to explore its potential for school development. The value of the framework was recognized, and teachers became aware that they had been using aspects of its approach. They considered that it provided a supportive approach to the development of their geography curriculum and for children's geographical learning.

The 'curriculum making' approach to school curriculum development proved a strong model in this Project. It engaged the participants fully, though many were already committed to improving children's geographical learning in their schools. Particularly valued by the teachers involved were the opportunities to share experience, practice, ideas and reflections with the project Leaders and the other participants and to receive feedback. This was something which they felt was normally lacking in C.P.D. courses as a result of the demands placed on course providers, schools and teachers today.

## **5. PROFESSIONAL DEVELOPMENT OUTCOMES FROM THE PROJECT**

Eight outcomes of the *Young Geographers Project* emerged. These are outlined below.

### **5.1. There were opportunities for capable primary geography teachers to develop their teaching repertoire.**

Teachers involved in the Project were interested, informed and committed. A number of schools had made progress with geographical and linked aspects of environmental and sustainable development work before the Project. In this sense the participants were not a representative group of teachers or schools. Nonetheless, a key motivator for involvement in the Project was reported to be the 'permission' this style of C.P.D. provided, encouraging them to take a more open and flexible approach to their geography planning and teaching, whether in a subject or cross-curricular context. Most participants noted that their confidence grew through their planning and teaching experiences during the Project. The Project emphasised developing their capability and confidence in 'curriculum making'. They considered that it developed their knowledge and understanding of geography and of children's geographical awareness. They felt it enhanced their understanding of curriculum development through the face-to-face days and by exchanging ideas and approaches with the project leaders and each other as critical friends by email, as well as through their direct experience of creating a class geography project, in most cases with greater direct involvement of their children. The email 'conversations' enabled them to expand their own range of ideas and showed them that there were many ways to approach teaching geography with younger children.

The T.D.A. funding of the Project bought the teachers time to participate in the pre- and post-Project days and to plan for and reflect on the geography project of their class. This encouraged participants to contribute their own time for planning and organization and for some to make time to complete their case study to share with others (GA, 2008a).

### **5.2. Teachers' eyes were opened to the awareness, capabilities and potential that children could contribute to geography projects and lessons.**

Teachers involved in the Project worked with different age groups of children as well as in a variety of school types and circumstances. A core requirement of the Project was to involve the children and their perspectives and experiences much more fully in the class geography projects. Some teachers used interactive tasks with the children to ensure that their ideas, initiatives and learning were very evident. One teacher changed his approach from being the teacher-planner to acting as teacher-guide in a project that was effectively led by the children. In most classes children's understanding and capability was recognised and they led particular aspects of their studies. What emerged consistently was the view that if truly involved and engaged in the activities and development of ideas and viewpoints, children showed they had greater and more complex local awareness and knowledge to contribute than many teachers had realized or accepted they could. Children were much more aware of the ways in which local matters and concerns could be examined and of the range of views and feelings they and other people held than was acknowledged. For instance, the children were far more able to provide ideas and options for environmental management, care and improvement than usually given credit for. Much more could be expected of the children. The additional message here is that since many teachers do not know their school's locality as well as do the children who live there, they do not realize that the children have so much to offer, resulting in much local geography study being inhibited and limited. The Project enabled children's voices to be recognized, heard and taken up by the participant teachers, encouraging a shift in perspective by the teachers involved.

### **5.3. Use of the local environment and fieldwork was enabling for teachers and children.**

The Project required the teachers to use the local area and undertake fieldwork. Most of the class projects focused on the school grounds and local area, though one teacher found ways to incorporate fieldwork into her class's study of a locality in Tanzania! All the schools involved undertook locality-based studies and used fieldwork to varying degrees. The participants were able to use these elements of the Project to ensure that they could work outside the classroom. This led to various local studies, such as of a nearby stream, filming hazards in the local area, and exploring feelings, usage and environmental care along a seafront. It led to fuller consideration of the children's experience of the local area and of the use of the school's own grounds. A number of the participants realised more strongly the motivational power of fieldwork for children, and this was noted by other teachers in their schools.



It meant that the focus on 'living geography' through the local area and the capacity to draw on the children's expertise became obvious and was valued. For several teachers it either opened their eyes to something they implicitly knew: that being in the environment is being where geography is. This is what geography is about for young children; it is the core of the subject. It enhanced the teachers' interest in children's 'everyday geographies', which they wanted to share with colleagues. The teachers' local knowledge improved and this provided a greater understanding of how they might use the local area more fully. Several participants realized that the real barrier to fieldwork in their school lay in many colleagues' uncertainty about how to undertake fieldwork and what to do on it with the children. The Project highlighted the need for geography subject leaders and the wider geography community to develop fieldwork organizational and teaching skills among teachers which would encourage the increased use of the outdoor environment in other subject areas, something that only a few of the schools involved in the Project already did.

#### **5.4. Subject knowledge development was less evident since teachers felt reasonably confident in their understanding of sustainable development.**

Most teachers stated that they felt fairly confident about their understanding of sustainable development, the third key element of the Project. This was stated to be so because several were involved with eco-school activities, informally if not formally, in their schools. Yet, they valued the emphasis on sustainable development since it reinforced the opportunity to foster its standing and development in school. The focus on sustainable development also encouraged them to develop it further with the children. For some teachers sustainable development was generally associated with issues such as litter and traffic, but others related it to local development and change and to people's differing perspectives. In one younger class the children raised concerns about the impact of different lifestyles on people's lives and the relationship between those in comparative wealth and those in need within their environment. Subject knowledge was an aspect of the Project that was more variable in depth and quality, in that in some class projects it was a much stronger component than in others. While the participants implied that developing their subject knowledge in this area was less important for them, this remains a factor to be considered.

#### **5.5. Time for teaching geography remains a concern for teachers.**

Time to teach geography was a real concern for almost all of the teachers involved in the Project, not a new issue (Catling et al., 2007; Ofsted, 2008). Geographers competed with other curriculum demands in their own classrooms. There was positive support and encouragement from the headteacher and colleagues for many but not for all. Even where participants felt well supported they were unable to rebalance their curriculum to increase the time effectively to develop fully their project. All reported constraints, which in some cases resulted from planning more to do than they could. Others found that their timetable, their set geography topic or their requirement to maintain a similar curriculum with parallel classes inhibited the time they could spend as they would have liked on their project. This was the case even where there were appropriate cross-curricular links made with other subjects, extending the time available.

#### **5.6. Curriculum making is liberating, demanding and much valued.**

The Project focused teachers on creating or developing a new or revised project with their class. All found this a liberating, engaging and stimulating challenge which they realised required time and commitment. The initial day motivated them through the Project outline and guidance, as well as through their discovered shared fascination with geography and their discussion of plans and ideas for their class project. The 'permission' offered by curriculum making supported them to take initiatives with their project. It handed back to them a clear sense of control in creating a project that would motivate, engage and stimulate their children. There was real appreciation of the focus on children's learning and of the enhancement of their role in the curriculum. While some teachers retained control of the overall structure of their project, they drew on the children's perspectives and ideas within the sessions they developed. This helped them build confidence in their development of the curriculum. In some classes children made a fuller contribution. One teacher created a project outline and he and the children constructed the project as it evolved; the children in this context were key decision makers in a co-curriculum making process.

### **5.7. Geography became more visible with a higher profile for staff and children and this enabled in-school C.P.D. activities.**

A key impact was the heightened profile of geography in the schools, including those where geography had a strong curriculum base. This met a T.D.A. project criterion. The reason for this greater visibility was fieldwork activity. It was obvious to teachers in the school, particularly the smaller schools, that fieldwork was taking place on or off the premises. In some schools this gave added impetus to colleagues who were already fieldwork-friendly and in others it sparked enquiries and interest about undertaking fieldwork. It encouraged increased use of the school grounds. This helped participants realise that their school colleagues' teaching approaches and activities were of variable quality. They saw an opportunity to help colleagues to be more adventurous and creative in their geography teaching. This encouraged the majority of participants to undertake or plan C.P.D. geography activities for the future for their colleagues as a way to develop the geography curriculum, particularly fieldwork. Most headteachers were receptive to new approaches and gave participants the freedom to try new ways to work, building on approaches they already used.

The key factor that helped to raise the profile of geography was the interest, enthusiasm and enjoyment of the children engaged in their geography activities. Colleagues noticed this and it generated their interest, since the children's motivation seemed to have a positive effect on their approach to tasks during and after fieldwork. Displays of children's work resulting from fieldwork and other class-based geography activities provided awareness in some schools. Several geography displays were placed in prominent sites where teachers, children and parents would notice them. These approaches and discussions with colleagues about the Project and what the children were doing enhanced awareness of geography. The closer connections of geography to children's experience and their interest in, enthusiasm for and appreciation of their project reinforced the sense that geography is highly relevant and engaging.

### **5.8. Writing up case studies is time consuming against other priorities.**

Participants felt that there was of considerable benefit for other primary teachers in sharing their project case studies on the G.A.'s website (G.A., 2008a), even though they felt some trepidation about providing 'good enough' material. They recognised that they had to produce them! What made this difficult for most of them was the time to 'write them up'. Just under half the Project case studies have appeared on the web site. Several were only partially completed and about a quarter were never written up. Both personal and school-based reasons lay behind this, and the project leaders had negligible time after the Project's completion to follow up with the teachers, which may have led to some non-completions. A key Project outcome, therefore, concerns the time allowed and funded for a project of this type, as well as a commitment on the part of the schools involved to enable the teachers involved to prepare materials for publication.

## **6. EMERGENT ELEMENTS IN SUCCESSFUL CURRICULUM MAKING**

At the heart of the *Young Geographers Project* was the encouragement for primary teachers to develop their skills as curriculum makers. Curriculum making involves returning responsibility to teachers to make choices and decisions about the nature and focus their topics and teaching with their children. Curriculum making involves teachers in balancing the key influences or 'pillars' that affect their own and their children's engagement with the curriculum (Lambert & Morgan, 2010):

- *children's experiences*: their personal experience of the world, their curiosity, their understandings and interests that children bring to their studies in school, which can and should be drawn upon by teachers, connecting the studies with the children;
- *geography as a subject*: the key ideas and concepts of the discipline of geography, which give it its sense of direction and coherence, such as the concepts of place, space and environment, scale and interdependence (Catling & Willy, 2009), and knowledge and understanding of the topics and case studies being investigated;
- *the teaching repertoire*: pedagogical approaches that teachers can draw upon to generate and sustain interest and motivation and to enable learning (see: [www.geographyteachingtoday.org.uk](http://www.geographyteachingtoday.org.uk)).

Curriculum making can be considered as the essential intermediate process between the school's scheme of work for geography and lesson planning and teaching. It is akin, in many ways, to the articulation, organisation and planning of the geography units of study that children undertake over a period of weeks, which have internal focus, objectives and coherence. There are a number of further characteristics in curriculum making which influence the extent to which and ways in which teachers can create their units of study. In the context of the *Young Geographers Project*, where there was encouragement to be innovative and creative and to take risks within the context of the primary school's curriculum requirements and headteacher's permission to go beyond these, a number of further characteristics emerge, including:

- planning for flexibility and adaptability, where changes of direction and emphasis are able to occur during the period of study. This involves careful but partial planning by the teacher and an open-mindedness to ideas, possibilities and opportunities;
- openness to discussion and debate about the developing topic, involving creativity, responsiveness to challenges, risk-taking, willingness to diverge, but also requiring critical reflection on lines of development and on what did or did not work;
- being confident in the children's potential and harnessing their enthusiasm, using knowledge and understanding of their contributions, and involving them in the planning of and making choices about, as well as the organisation, of themes, tasks and activities, with the children helping to shape the direction and focus of the topic;
- teachers evidently making effective choices and decisions about their approach to teaching and using judgement and skill in taking opportunities and providing guidance and direction for children's learning. [The overall unit of study and the expectations of and outcomes for the children remain the teacher's responsibility];
- as a teacher, having a level of confidence in yourself as a learner and employing the skills of listening and observing, of responding and leading, to ensure understanding of the subject ideas and themes and of ways to support the children's learning;
- involving experiential learning in and outside the classroom, engaging the children in planning and risk assessment. This approach is highly motivating (Ofsted, 2008) and engages children and teachers practically with the geography *in* the world and with geographical topics and themes that have meaning and impact for all involved.

In considering the outcomes of the *Young Geographers Project* and these aspects of curriculum making, a number of elements emerge which would seem to be essential to primary geography curriculum making and which may have implications for other subjects and areas of the curriculum. These elements are:

- an attitude and willingness on the part of the teacher to take curriculum responsibility, to grasp opportunities and to seek solutions to challenges to achieving their curriculum aspirations;
- the active support of the headteacher, who encourages the flexibility to be creative, to change direction and to develop new avenues for study as appropriate;
- an inclusive approach to children's role in their studies, to engaging them as active agents in considering choices and making decisions, while acting as a 'critical friend' and encouraging their critical perspectives in identifying lines of study and reviewing the outcomes;
- developing understanding of the subject ideas and knowledge relevant to that particular project, such understanding being developed during subsequent projects;
- creating time to develop ideas and opportunities, even if constrained, and to put them into effect, to reflect on them and to learn from their practice;
- the support of like-minded colleagues in or beyond the school, through subject and other networks, to bounce ideas off and to provide encouragement and an element of friendly questioning and criticality throughout;

- a real sense of clarity of purpose for and focus in the curriculum making project, to bring it alive for themselves and the children, to engage the children, to give reality to the focus on in and out-of classroom learning and to bring geography alive through pursuing it in a stimulating and active way;
- using opportunities within school to keep colleagues and children in other classes informed about the development of the studies through displays, reports and whole school presentations;
- responding to the interest of colleagues through C.P.D. provision to support their learning and curriculum development.

The teachers involved in this Project have shown in different ways, and in not always wholly supportive contexts, that curriculum making in primary geography can be undertaken well and that it can have a strongly positive effect on their children's geographical learning as well as make an impact on colleagues.

## **7. CONCLUSION: IMPLICATIONS FOR PROFESSIONAL DEVELOPMENT APPROACHES IN AND BEYOND THE UK**

It seems increasingly unlikely in England that geography C.P.D. will be available at a nationally funded level, and provision through children's and education services of local government authorities is patchy and declining. While there continues to be some local authority provision, some organised by private providers and courses and conferences run by organisations such as the Geographical Association for primary geography subject leaders, there remain concerns about funding priorities by primary schools to enable teachers to attend C.P.D. events. One answer to this has been teachers' use of the world wide web to find and download units of study, lesson plans or materials for children's use to support their teaching, a key reason why teachers might attend geography C.P.D. courses and conferences (Tapsfield, 2008). The effect has been an increasing focus on C.P.D. provision online, as a means to provide not only the resources for teachers to use but the opportunity to reflect on these to develop their professional knowledge and practice: updating their understanding of the subject(s) they teach and their approaches to organising, planning and teaching these.

Both before and since the completion of the *Young Geographers Project* it has become evident that the external funding for such projects will be harder to obtain. This is of national and international concern. Various approaches have been developed to ways in which continuing support for teachers in England can be maintained at a national scale. This has led the Geographical Association to consider new opportunities to develop C.P.D. for primary teachers and geography subject leaders. Opportunities to do this have been funded through the Action Plan for Geography ([www.geographyteachingtoday.org.uk](http://www.geographyteachingtoday.org.uk)). Among the developments in the past three or four years have been:

- Where possible, running funded curriculum making projects, in which teachers are encouraged, within a particular focus and theme, to develop their teaching of a geographical topic (see: [www.geography.org.uk/projects/makinggeographyhappen](http://www.geography.org.uk/projects/makinggeographyhappen)). The purpose and value of such projects lies beyond the support for and development of individual teachers. They provide examples for others, through online presentations, to draw upon and gain insight into curriculum making.
- The development and growing use by schools of the *Primary Geography Quality Mark* programme (G.A., 2010a), which encourages the high quality development of the geography curriculum throughout a school and offers a graded structure recognising achievement (see: [www.geography.org.uk/eyprimary/primaryqualitymark/](http://www.geography.org.uk/eyprimary/primaryqualitymark/)).
- Initiating approaches to developing C.P.D. geography courses online (G.A., 2010b), openly accessible to primary teachers who can undertake the course in their own time at their own pace, and through it explore ways to develop their subject knowledge and see how other teachers have undertaken such geography curriculum development (eg: [www.geography.org.uk/cpdevents/onlinecpd/myplaceyourplaceourplace](http://www.geography.org.uk/cpdevents/onlinecpd/myplaceyourplaceourplace)).

- The development of online networks which support teachers and who may be further supported by either employed or volunteer geographers, who act as champions for the subject (see: [www.geography.org.uk/eyprimary/champions](http://www.geography.org.uk/eyprimary/champions)). What is essential for such an online network is that it provides information, updates, posting boards, contacts and discussion groups about C.P.D. and other events, developments in the subject and approaches to teaching and new postings, as well as links to likeminded colleagues and appropriate websites (see: <http://geographychampions.ning.com/>).

The *Young Geographers Project* was a funded C.P.D. project that encouraged primary teachers with a particular geography interest to take a more open approach to their planning and teaching and become, actively, curriculum makers. It was, in effect, an initial contributory project to the development of online approaches to C.P.D. Emerging from such developments in web-based provision, and encouraged by the constraints that affect face-to-face in-service professional development in the UK and worldwide, there are four core messages.

First, it is difficult for teachers in a school to undertake the developments they might wish to do without the support of colleagues. Supportive colleagues might be other teachers in the same school, but it seems to be as helpful for a teacher to be part of a wider network of like-minded individuals, particularly in their subject and age phase. In an important way this group gives 'permission' for its 'members' to be innovative and to take risks. Given the distribution of people who might need such support and want to be involved in such a network, the use of email communications and online sites, such as the geography champions ning (see above), appear to be appropriate and important resources. This was clearly a factor in enhancing confidence among the teachers working in the *Young Geographers Project*. It can be applied internationally.

Second, linked with this is the headteacher's confidence in their staff (and in themselves) to encourage, support and undertake innovative curriculum making. Without such support for individual teachers or their staff team to try new approaches and to take greater responsibility – to be able to take curriculum risks – little or limited development will occur. This was an important element in the success of innovations undertaken by the teachers in the *Young Geographers Project*. It is also needed if teachers of geography are to feel supported in other nations.

Third, individual teachers must be willing to take responsibility for their own curriculum development and to be more creative in the ways they work with their children. As the *Young Geographers Project* showed this desire for greater curriculum ownership is vital to enable developments to happen in one's teaching. This involves not only being more open to a wider variety of approaches to their teaching but it includes interest in and commitment to developing their subject understanding for the disciplines they are teaching, whether in single subject or cross-curriculum contexts. It also means being more open about what is being developed within and, perhaps, beyond the school. This is an essential need in any country for high quality curriculum development to occur.

Finally, linked very much to the principles essential to both the headteacher's and teacher's openness to innovation and risk taking is a commitment to taking account of children's place and environmental experience, to engaging them in developing the directions of geographical topics and to holding high expectations of them. As the *Young Geographers Project* has shown these three elements intertwine, in that the greater the engagement with and ownership the children feel of their studies the more involved with them they become, that they show their teachers that they have a greater base within their experience to contribute from that is rarely recognised, and that their teachers are able to raise their expectations of the children to which the children seem further to respond. The outcome will most often be fuller and deeper learning of the geography they have studied. This is clearly of value in all national contexts.

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## **HOW JAPAN IS DESCRIBED IN GEOGRAPHY AND SOCIAL STUDIES TEXTBOOKS IN TURKEY**

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### **ABSTRACT**

In geography and social studies textbooks in Turkey, Japan is described as a densely populated country that has achieved rapid industrial development and endured many natural disasters such as earthquakes. Industrialization in Japan, in particular, is considered an exemplary model. In some textbooks, the unfortunate accident of a Turkish warship, rescued by the Japanese in 1890, and the traditional lifestyle of the Japanese are explained to improve students' international understanding. More generally, these textbooks reflect the relationships between Turkey and various countries and present perspectives on world regional geography. With regard to teaching world regional geography, it is important to teach not only what regional characteristics entail but also what students should study for an improved international understanding.

**Keywords:** Turkey, Japan, Textbook, World Regional Geography, International Understanding.

### **1. INTRODUCTION**

One of the purposes for studying world regional geography is to gain a better international understanding; in fact, this field has become increasingly important. However, since regional geography can be carried out in various ways, the extent to which international understanding is attained also changes. For example, even when a specific country is being described, the perspective chosen for the description will depend on the position of those describing it. Exploring how Japan is described in many American textbooks, Nishiwaki (1988) clearly showed that regional geography is influenced by the relationship between the object and the subject described. Moreover, even if it is possible for static regional geography to grasp regionality or regional characteristics on many-sided and multiple targets, the description of these characteristics may change in the relationship between the subject and the object of the description. This was found in an investigation of how the descriptions of the Turkic countries differ in many geography textbooks in Turkey (Nishiwaki, 2007). In this paper, the author investigates the methods used in teaching world regional geography by analyzing writing about Japan in various geography and social studies textbooks in Turkey.

### **2. GEOGRAPHY IN TURKISH CURRICULA AND CONTENTS OF WORLD GEOGRAPHY**

In Turkey, the new curriculum has been used since 2005. It is a student-centered program that emphasizes the students' learning process. The content and the framework of world geography in the new curriculum have changed considerably (Yasar & Seremet, 2009). In this paper the author explains the framework of geography lessons and the content of world geography in both the new and former curricula because former geography textbooks were used in the investigation as well.

#### **2.1. Framework of Geography Lessons and World Geography in the Old Curriculum**

After the transition to eight years of compulsory education in the 1997–1998 academic school year, geography lessons in primary school (ages 6–14 years) were mainly included under the subject area of social studies, although students studied their neighborhood and local areas under the subject area of life studies from years 1 to 3. They studied the local and regional characteristics of their area in year 4 and

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about the natural environment in Turkey in year 5. In year 6, they studied Turkey from an industrial perspective after exploring Turkey's location on the Earth. In year 7, they learned about the geography of the seven regions of Turkey, its neighboring countries, and Turkic states/districts in Central Asia. In this limited curriculum, they studied neither the geographical divisions of the entire world nor world regional geography, comprehensively. As a result, geography lessons about Japan and geography textbooks on Japan were not available to primary school students.

In secondary education, which can also be termed as "lycee" or high school, studying geography was made compulsory in year 9, and the curriculum contents included the physical and regional geography of Turkey in its seven regions. Geography lessons such as the physical geography of Turkey, human and economic geography of Turkey, and world regional geography were provided as electives for years 10 and 11. In world regional geography, the world was divided into Turkey's neighboring countries, countries in the Middle East, the Balkan States, European countries, African countries, countries in the Americas, Asian nations, and Oceania; only some prominent countries were studied. Japan was studied as one of the important Asian nations.

## **2.2. Framework of Geography Lessons and World Geography in the New Curriculum**

Students now study about the environment, compass directions, maps and other content related to geography in life studies from years 1 to 3. Under the new social studies curriculum in year 4, students learn how to use a compass, they learn about sketch maps and gain a deeper understanding of the natural environment and natural disasters in Turkey. They are also required to understand different cultures from an international perspective. For instance, the textbook for year 4 (published by the Ministry of National Education, MEB) uses Australia, the Netherlands, Turkmenistan, South Korea, and Tunisia as examples. In year 5, the students focus on Turkey and their local region, and study Turkey's natural and cultural features and its industrial/economic activities. The relationship between nature and humans is also explored through examples of natural disasters. Furthermore, in year 5 they study world geography through examples of international relations. Germany, Egypt, Japan, Brazil, and Uzbekistan, are described in social studies textbooks. In year 6, geography lessons in social studies have various components. Students learn how the features of the natural environment of Turkey differ from those of the rest of the world and understand the present condition of domestic resources and their development through the example of the Southeast Anatolia Project (GAP). They study the general conditions of the population and the world economy, and understand the international relations of Turkey and other countries, particularly the Turkic states. They study the population of Turkey in geography during year 7. Thus, primary education does not facilitate a comprehensive understanding of world regional geography; rather, it focuses on the regional geography of some countries.

Since the new geography curriculum for high school students is designed from a constructive learning perspective, it differs considerably from that used before 2005. Every high school student in year 9 studies geography for 2 hours a week, but not all of the students from years 10 through 12 study geography. According to the new geography program, the framework of the geography curriculum comprises five learning areas. The areas are (i) natural systems, (ii) human systems, (iii) spatial synthesis: Turkey, (iv) global environment: regions and countries, and (v) environment and society. These five learning areas are spiral structures that aim at expanding the same topics at consecutive steps of education.

The new geography curriculum is a student-centered program that requires active participation by students, and is based on a "process model" of teaching; this model implies that learning is a process of acquisition, interpretation, comprehension, and construction of information by the individual. Therefore, most pages in geography textbooks are useful for students learning how to discover, research, and interpret geographical issues through various activities. The attainment standard in year 9 is analyzing the characteristics of different regions. In year 10, students learn how to evaluate the importance of the locations of continents and oceans through time. Students also develop an interest in the role of technological development in regional and international interactions. In year 11, they study the geographic characteristics of a foreign country, for instance, they learn how to associate input, production, and the market areas in trade between countries and regions and deduce the industrialization

periods of an industrialized country from the stages of industrialization. Japan is used as an example in a textbook published by MEB. The number of skills to be attained in year 12 has increased. One of the attainments is comparing the geographic characteristics of a developed country and a developing country to consider why they are different in terms of development. The textbook uses Germany and Nigeria as examples. Other attainments are investigating the effects of natural resources on regional and global relations, and evaluating the regional and global effects of a country's location through geographic analysis. In this case, the textbook uses China as an example. Further, other attainments are evaluating the formation and development of regional associations in the world in terms of their change and continuity, and associating spatial elements that may create problems between countries in the present areas of conflict.

### **3. TECHNIQUES AND ANALYSIS**

#### **3.1. Textbooks Selected for Analysis**

Since lessons on world regional geography are assigned for high school education, most of the textbooks analyzed in this study are geography textbooks for high school students. However, one primary school textbook for social studies under the new curriculum was used for analysis, because primary school students study foreign countries in social studies. Comparative analysis of some world regional geography textbooks for university students was undertaken for reference. Further, some 1970s and 1980s world regional geography textbooks for high school students were used for analysis, as world regional geography was assigned as one of the high school geography lessons at that time. Since all school textbooks are published or approved by the MEB in Turkey, the author inferred that it was not necessary to analyze all the textbooks in order to understand the trend. A list of the textbooks that were analyzed is presented in the bibliography and information on the names of the authors, years of publication, titles, places and names of publishers, pages written about Japan, and users (P for primary school students, H for high school students, and U for university students) are included.

#### **3.2. Description of Japan in Textbooks**

##### **3.2.1. Contents of Common Descriptions**

The textbooks numbered 2 and 9 differ from the others, because in textbook 2, Japan is described using the theme of economic development, while in Textbook 9, it is introduced as an example for international understanding. However, in other textbooks Japan is described using the fundamental method of static regional geography, although some emphases on items and perspectives of description depend on the textbooks. Specifically, all the textbooks apart from textbooks 2 and 9 adopt the method of systematic geography, which is described below, to describe foreign countries. According to this method, the location, area, and landform of Japan are introduced first; students then learn that Japan is an island country, which is mountainous and is located in a large earthquake zone. Moreover, it is mentioned that Japan is greatly influenced by monsoons, and that it has a warm and humid climate and is blessed with rich vegetation. The textbooks state that Japan has a large population in this natural environment and has one of the highest population densities in the world. Furthermore, the textbooks mention the population concentration in the three major metropolitan areas of Tokyo, Osaka, and Nagoya as a human and geographic feature. With respect to economic geography, it is stated that high agricultural productivity has been achieved by Japan in rice cultivation. The textbooks explain that Japan's fishing industry, strengthened with advanced equipment, is one of the most effective in the world. Further, they state that Japan's consumption exceeds its production. Japan depends on imports, including marine products, to meet a great proportion of its food demand. Since Japan is not blessed with oil and mineral resources, it is dependent on imports for such products as well. By becoming a major exporter through technical innovation, Japan is able to import such food and industrial materials. As a result, it has become a leading industrialized country focusing on production in fields such as precision instruments, electronics, and transportation vehicles. In Japan, transportation and traffic are also very developed, with a substantial network of railroads, roads, and aviation routes. Therefore, Japan is known as a major trading country in the world, and this is reflected in most of the textbooks considered.

This portrayal of Japan corresponds with the geography material that Japanese junior high school students study in social studies as per the official school curriculum in Japan. Therefore, the author thinks that the depiction of Japan in geography textbooks in Turkey covers most of the fundamental aspects for understanding Japan.

### **3.2.2. Changes in Emphases According to Textbooks**

As mentioned above, although all the textbooks, except textbooks 2 and 9, have described Japan similarly, the emphases of their descriptions are different. First, in describing the natural environment, some focus on earthquakes. Textbook 1 comprehensively describes the Great Kanto earthquake of 1923, indicating the damaged areas around Yokohama. Textbook 4 states that construction in Japan is influenced by earthquakes and that the Japanese have learned to live in harmony with nature. Textbook 10 mentions the death toll in the Kobe earthquake. The description of Japan in these textbooks reflects the interest that Turkish people have in earthquakes, because Turkey is also located in an earthquake zone. As for the climatic environment, textbook 4, with a comparatively thorough description about Japan, explains the four seasons in detail and the relationship between the climate and Japanese life, such as the traditional pleasure of sighting the cherry blossoms and experiencing the rainy season, which is indispensable to rice cultivation. Textbook 9, with an international understanding perspective, emphasizes that cherry blossoms serve as a symbol of Japan, and features a photograph of a yard with cherry trees in full bloom. Textbook 10 mentions that the rich forest resources of Japan are indispensable to Japanese life, providing examples of various products such as building materials, paper, and furniture, and explains the relevance of the natural environment to human life.

Regarding geographical descriptions of populations and races, I note that some textbooks refer to the origin of the Japanese. According to textbook 4, the Japanese people believe that they hail from local people living in the Japanese Islands and those visiting the islands from the Asian continent and the Pacific Ocean. Textbooks 6 and 7 written by the same authors refer to the immigration of many workers from the Philippines, Bangladesh and other countries. Textbook 10 explains why the Japanese have the longest life expectancy in the world. In other words, they describe the actual state of the population in contemporary Japanese society. I argue that more information should be provided regarding problems arising from immigration and an aged society for the consideration of the students. While almost of the textbooks describe the big cities in Japan, no textbook refers to the emergence of major problems in large cities and the increasing gap between densely populated areas and depopulated areas. Such problems and plans for Japan should be described in the future.

In the descriptions of economic geography, some textbooks, with the exception of textbook 2, explain the industrial development of Japan in detail. For example, textbook 4 explains that Japan became an industrial power following the United States, because of Japan's disciplined labor force. It points out that industry in Japan has always been innovative. Innovation occurred through the conversion of the industrial structure from light industries to heavy industries in the 1960s and the transition to knowledge-intensive industries since the 1980s. Textbook 5 also highlights the industriousness and pride in work among the Japanese people as a factor influencing its economic development in the postwar period. Textbook 6 mentions that Japan developed very quickly in the early twentieth century by focusing on the development of its economy in the prewar period. This economic development has provided a development model for Turkey and has been indispensable to the description of Japan. However, textbook 10 indicates that Japan faces competition in the acquisition of resources in the world market, and is influenced by the uncertainties of international trade. Textbook 10, published in recent years was written after the economy in Turkey developed remarkably. This fact probably suggests that Turkey has recently just been able to evaluate the industrialization of Japan more objectively.

Textbook 10 describes tourism as a segment of economic geography and describes the trends of tourism in Japan. The text also lists the country's main tourist attractions. Such descriptions should be a reflection of the fact that in present-day Turkey, tourism is considered an important topic in economic geography lessons. It is important to note that including tourism as a part of world geography lessons in Turkey is a new trend. In light of this, the lessons on world regional geography in the fifth year of the social studies course have introduced the topic of tourism, as mentioned later.

### **3.2.3. Descriptions of World Regional Geography using Specific Themes or Objects**

Textbooks 2 and 9 describe world regional geography by focusing on specific themes to explain specific educational objects. Textbook 2, with the subtitle “Region/People and Problems,” describes Japan’s rapid economic development as follows approximately (pp.194-195): Although Japan was completely isolated from the world until the Middle Ages, a rapid transition from primitive medieval life occurred in the second half of the nineteenth century when a powerful and knowledgeable Emperor grasped political power and brought about political, economic, and social reform simultaneously. Having opened a closed gate to great global powers, the Japanese government realized the importance of education. Japan learned from the systems of commerce and industry of the advanced nations, and made efforts to develop its industry and trade. As a result, Japan’s commerce and industry became one of the largest in the world before World War II. During this period of development, Japan also reinforced its military strength. Although Japan aimed at expansion and colonization in order to obtain rich materials, World War II left the country devastated. However, Japan experienced a revival for a short period, and its economy progressed as compared to its past and production in various manufacturing industries increased on a global scale.

In addition, textbooks 4, 5, and 6 pay attention to Japan’s industrialization. Textbook 2 refers to the Meiji Restoration under the rule of Emperor Meiji. Japan was developed during the decline of the Ottoman Empire, and Turkey probably used it as a model for modernization. It is said that Atatürk, who was the founder of the Republic of Turkey, admired Emperor Meiji, because the Emperor’s photograph was placed on his desk throughout his life (Ooshima, 1968). It is believed that he used the Meiji Restoration as a model to modernize Turkey. In textbook 2, the image of Japan as a model of economic development is distinctly reflected in the lesson on world regional geography. In this regard, textbook 9 features a picture, which shows Atatürk and a Japanese resembling Emperor Meiji standing next to each other.

Textbook 9 describes Japan as one of the foreign countries in the unit called “The World of All of Us” for year 5. In this unit, the main object is to help students develop an interest in the relationships between countries of the world by understanding the trade between countries, and the importance of tourism in recognizing the commonalities between cultures. In other words, students study world regional geography to develop an international understanding from the perspective of global relations. Therefore, the description of Japan begins with the history of the Ertuğrul disaster near the mainland of Japan in 1890 and the rescue activities carried out by the Japanese people. This can be considered as the first instance of a substantial friendship between Japan and Turkey. Textbook 9 presents pictures of the snow festival with Kamakura made of snow and children dressed in kimonos, and it mentions that such festivals and customs help preserve Japan’s traditional heritage. It also explains that Japan depends on many countries for food and energy resources, and gives an example of its import of marine products from Turkey as well. Moreover, it discusses the Japanese method of preserving agricultural products by using snow and the use of solar energy in order to save energy resources. Textbook 9 states that Japan leads the world economy in the field of manufacturing industries with products such as cars and electronics, and that Japanese companies have also invested in Turkey. Further, the textbook states that Japan is one of the countries that produces animation films, and presents the pictures of some popular animated characters such as Ampamman. With regard to tourism in Japan, it mentions that the country’s festivals, wooden structures and other features attract many foreign tourists.

## **4. CONCLUSION**

Geography and social studies textbooks in Turkey describe Japan in terms of its natural environment, population, resources, energy, industry, and the relationship between various regions. While there is a similarity in the perspectives followed in describing regional geography across these textbooks, there are subtle differences among them in emphasis and descriptions of regional characteristics. In other words, it can be quite difficult to achieve an objective description of regional characteristics in world regional geography. The subjective opinions of the textbook’s authors influence the descriptions a priori. If this attribute of world regional geography is taken into consideration, a structural limit in teaching can be detected, wherein students look for the regional characteristics of foreign countries as their objective

existence. It is considerably more important for geography educators to clarify the specific theme through which they want their students to study world regional geography or their specific educational objectives for teaching it, as in textbooks 2 and 9. In conclusion, it is desirable that students learn world regional geography in order to explore the regional characteristics of foreign countries through the approach of geography educators aimed at establishing a theme or an educational objective to bring about international understanding.

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# THE EFFECT OF A CONCEPTUAL CHANGE APPROACH ON ELIMINATING STUDENTS' MISCONCEPTIONS ABOUT AIR PRESSURE

Yavuz AKBAŞ<sup>1</sup>

## ABSTRACT

The aim of this study is to determine the effectiveness of teaching based on conceptual changes to overcome misconceptions of 9<sup>th</sup> grade high school students about air pressure. The sample for the study was drawn from two classes of students from a general high school in the city of Trabzon. A quasi-experimental method was used for the research design; one class was chosen as a control group (n=45), and the other class was chosen as the experiment group (n=45). Conceptual change texts and concept maps were used to teach climate to the experiment group. Traditional teaching methods were used to teach the same subject to the control group. For the purpose of collecting data, 'success' tests and 'concept' tests were employed. The control and experiment groups' pre-test and post-test scores were analyzed by t test. Analysis showed that there was a significant difference in the performance of the experiment group. It was concluded that teaching methods and materials based on conceptual change are more effective than traditional teaching methods to teach about air pressure.

**Keywords:** Geography Education, Air Pressure, Misconceptions, Conceptual Change,

## 1. INTRODUCTION

Concepts are mental tools that allow individuals to think. Concepts allow us to understand physical and social domains and develop meaningful communication about them (Senemoglu, 1998, s;513). There is a close relationship between formal geography education and accurate usage of geographical concepts (Kolukısa, 2003). Students develop meanings in their minds from their daily experiences with various concepts before schooling begins (Platten, 1995). These students' thoughts may differ from scientific facts (Büyükkasap ve diğ., 1998). Understanding students' misconceptions and using different teaching methods, strategies and materials are very important in effective geography education.

The conceptual change approach is widely used in education to take students' previous knowledge into account with a teaching and learning program that is based on exploring concepts (Yürük, 2000; Uzuntiryaki ve diğ., 2001; Canpolat ve Pınarbaşı, 2002; Dhindsa ve Anderson, 2004). Conceptual change texts based on the conceptual change approach, are effective in identifying misconceptions when combined with the usage of concept maps. (Uzuntiryaki ve Geban, 1998; Koray ve Bal, 2002; Köse, 2004). In this study, conceptual change texts and concept maps are used together to teach about air pressure and to exemplify the conceptual change approach to teaching.

### 1.1. Study Rationale

- Many studies show that students have misconceptions about geographical concepts like air pressure.
- There are very few studies that explore middle school students' misconceptions about air pressure.
- In Turkey, there is insufficient research on different teaching strategies and materials used to eliminate misconceptions defined in geography education.
- Some research has been done on the use of conceptual change texts to eliminate misconceptions in geography (Turan, 2006; Alkış, 2007).

### 1.2. Study Problem

The main task of this study is to establish how to effectively use the conceptual change approach (concept change texts used with concept maps) to eliminate misconceptions about air pressure. Within this main task, answers to the following sub-problems will also be sought:

Is there a meaningful difference between traditional geography education methods and the conceptual change approach on students's success in understanding air pressure? Can such an approach eliminate students' misconceptions about air pressure?

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## 2. METHOD

In this study, quasi-true experiments are used. The research literature generally shows that the experimental approach is used in similar type of studies (Özmen ve Demircioğlu, 2003; Sevim, 2007). The semi-experimental approach has some different features. The most commonly used model in education research is non-equivalent control group design (Cohen ve Manion, 1994, s;169). In this study the non-equivalent control group design was used, as the table below indicates:

**Table 1.** Design of Study

Groups	Pre Test	Implementation	Post Test
*EG	CT	*CM and CCT	CT
*CG	CT	*TGTM	CT

\*EG; Experiment group, \*CG; Control group, CT; Concept Test,  
 \*CM and CCT; Concept Map and Conceptual Change Text ,  
 \* TGTM; Traditional Geography Teaching Method

### 2.1. The Sample

The sample selected was 9th grade students from two different classes in a high school in Trabzon, with the study was carried out in second semester of 2006-2007. One of the classes was selected as the experiment group (n=45), and the other was selected as the control group (n=45). In general, students in different classes were similar in terms of age, gender and performance.

### 2.2. The Instruments And Data-Collection

Two separate tests were used for data gathering. The success test established students' knowledge about concepts and revealed their misconceptions. The concept test established the level of students' misconceptions before and after the study. The test used the pre- and post-test surveys involving multiple choice questions.

### 2.3. The Analysis Of Tests

In this study the success test is assessed by assigning student responses to the categories 'understanding', 'limited understanding', 'misunderstanding' and 'no response'. SPSS is used to make comparisons between and within groups on the concept test, with the differences between groups analyzed by t-test. In the concept test, the analysis compared pre- and post-teaching scores at the 5% significance level.

## 3. FINDINGS

The pre-test concept test was carried out with the control and experiment group before the teaching program. There is no meaningful difference between the control and experiment group in this test ( $p > 0.05$ ). Test results show that students' have comparable knowledge about air pressure (Table 2.)

**Table 2.** t-Test Results of Experiment and Control Groups' Pre-Test Scores

Groups	Average	N	S	sd	t	p
Experiment	0.51	45	1.45	88	.715	0.476
Control	0.15	45	1.26			

The concept test is also used with the control and experiment group as a post-test. The experiment group students' test score average is  $X_{exp}$  7.15 and the control group average test score is  $X_{control}$  2.97. There is a statistically significant difference between the groups (at  $p < 0.05$ ). It is argued that the difference between scores in favour of the experiment group is a function of the teaching program.

**Table 3.** T-Test Results of Control and Experiment Groups' Post-Test Scores

Groups	Average	N	S	sd	t	p
Experiment	7.15	45	4.51	88	10.86	0.000
Control	2.97	45	4.89			

The detail about students' misconceptions about air pressure and how well these are eliminated after the teaching program are shown in Table 4.

**Table 4.** Change in students' misconceptions about formation of air pressure

Misconceptions	Experiment Group		Control Group	
	<i>Pr-T</i>	<i>Ps-T</i>	<i>Pr-T</i>	<i>Ps-T</i>
	%	%	%	%
1. Gases in the atmosphere can form pressure if they suppress gravity	28.9	2.2	15.6	4.4
2. Gases in the atmosphere can only form pressure if forces are applied	17.8	20	24.4	17.8
3. Gases in the atmosphere can only form pressure if they are moving	13.3	4.4	2.2	4.4

In the pre-test, the most common misconception about the formation of air pressure was: *Gases in the atmosphere can form pressure if they suppress gravity* (experiment group 28.9%; control group 24.4%) Another common misconception was: *Gases in the atmosphere can only form pressure if forces are applied* (experiment group 17.8%; control group 24.4%). Although many of the misconceptions are eliminated or reduced in both groups in the post test, the misconception that *Gases in the atmosphere can only form pressure if force are applied* is still significantly present.

Misconceptions about effects of atmospheric pressure and changes on these are shown in Table 5. The most common misconceptions about effects of atmospheric pressure are: *Pressure is a factor that forms temperature conditions* (experiment group 22.2%; control group 17.8%), and *atmospheric gases in upper layers squeeze gases in lower layers* (experiment group 22.2%; control group 13.3%). In the post test, the experiment groups' misconceptions about *Pressure is a factor that forms temperature conditions* decreases from 22.2% to 4.4%. In control group, however, this increases from 17.8% to 26.7%. With other misconceptions there are no significance changes between the pre-test and post-test in both groups.



**Table 5.** Change In Students' Misconceptions About Effects of Atmospheric Pressure

Misconceptions	Experiment Group		Control Group	
	<i>Pr-T</i>	<i>Ps-T</i>	<i>Pr-T</i>	<i>Ps-T</i>
	%	%	%	%
1. Because of pressure, atmospheric gases in upper layers squeeze gases in lower layers.	22.2	17.8	13.3	11.1
2. Depending on pressure, the effect of gases on gravity, is either high or low.	11.1	2.2	15.6	4.4
3. Pressure is a factor that forms temperature conditions.	22.2	4.4	17.8	26.7

Misconceptions about the factors that effect atmospheric pressure are shown in Table 6, where the change in misconceptions after the teaching program are reported.

**Table 6.** Changes in misconceptions about factors that effect atmospheric pressure

Misconceptions	Experiment Group		Control Group	
	<i>Pr-T</i>	<i>Ps-T</i>	<i>Pr-T</i>	<i>Ps-T</i>
	%	%	%	%
1. Altitude affects daily pressure changes	37.8	6.7	33.3	40
2. Rain affects daily pressure changes	31.1	0	4.4	11.1
3. Gravity affects daily pressure changes	13.3	17.8	20	13.3
4. Clouds affect daily pressure changes	2.2	0	13.3	6.7
5. Presure increases when attitude increases	71.1	17.8	73.3	48.9
6. Pressure increases when attitude increases because of getting more deep in atmosphere	62.2	17.8	57.8	42.2
7. Pressure increases when attitude increases because of getting more close to the clouds	8.9	0	15.6	6.7
8. Pressure does not change when attitude increases, it is same everywhere, because atmosphere is integral	13.3	0	4.4	0

In the pre-test, the most common misconceptions about factors that effect atmospheric pressure are: *Altitude affects daily pressure changes* (experiment, 37.8%; control 33.3%), *Rain affects daily pressure changes* (experiment, 31.1%; control 4.4%), and *Pressure increases when attitude increases* (experiment 71.1%; control 73.3%). In the post-test, the success ratio in the experiment group of students is higher than in the control group. In the experiment group, apart from the misconception *Altitude affects daily pressure changes*, the misconceptions are much less frequent. In the control group, misconceptions are much less reduced. For example, the misconception *Rain affects daily pressure changes* is eliminated in the experiment group, but in the control group this misconception is still present with 24.4%. Similarly, the misconception *Pressure increases when attitude increases* falls from 71.1% to 17.8% in the experiment group and from 73.3% to 48.9% in control group.

Misconceptions about the reasons behind the formation of pressure centers and the change after the teaching are shown in Table 7. Common misconceptions are: *The center of pressure is thermal based if temperature is high, dynamic based if temperature is low* (experiment group: 31.1% control group: 4.4%), and *the center of pressure is thermal based if pressure is low or ineffective, dynamic based if pressure is high*. In the post-test, the misconception *The center of pressure is thermic based if temperature is high, dynamic based if temperature is low* increased from 4.4% to 22.2% in control group . This misconception is the most common one in the experiment group, but after the teaching program this is completely eliminated. However, some misconceptions are still present in the experiment group but with lower frequency. For example; the misconception *The center of pressure is thermal based if pressure is low or ineffective, dynamic based if pressure is high* is still present among 6.7% of the experiment group (decrease from 22.2%).

**Table 7.** Change in misconceptions about reasons for formation of center of pressure

Misconceptions	Experiment Group		Control Group	
	<i>Pr-T</i>	<i>Ps-T</i>	<i>Pr-T</i>	<i>Ps-T</i>
	%	%	%	%
1. The center of pressure is thermal based if temperature is high, dynamic based if temperature is low.	31.1	0	4.4	22.2
2. The center of pressure is thermal based if pressure is low or ineffective, dynamic based if pressure is high.	13.3	6.7	31.1	13.3
3. The center of pressure is thermal based if pressure is stable, dynamic based if pressure is constantly changing.	22.2	6.7	2.2	4.4
4. The center of pressure is thermal based if it is permanent, dynamic based if it is volatile.	13.3	0	22.2	4.4
5. Vertical air movements in center of pressure occurs based on temperature.	20	4.4	8.9	2.2
6. Dinamik etkenle oluşan basınç alanlarında, her zaman dikey yönlü hava hareketleri oluşur.	17.8	8.9	22.2	20

Misconceptions about high and low pressure concepts and the change on these after the studies are shown in Table 8.

**Table 8.** Misconceptions about high and low pressure concepts and the change on these

Misconceptions	Experiment Group		Control Group	
	<i>Pr-T</i>	<i>PsT</i>	<i>Pr-T</i>	<i>Ps-T</i>
	%	%	%	%
1. Low pressure is formed where temperature is high	35.6	11.1	15.6	35.6
2. Low pressure means that air is getting lower	11.1	4.4	31.1	20
3. Weather is constantly fine and sunny in low pressure areas	22.2	6.7	2.2	4.4
4. The center of pressure is thermal based if it is permanent, dynamic based if it is volatile	15.6	0	17.8	11.1
5. Wind does not occur where there is low pressure.	6.7	2.2	6.7	0
6. High pressure occurs in areas where temperature is high	37.8	17.8	22.2	35.6
7. Air temperature decreases because air increases in high pressure areas	28.9	4.4	28.9	28.9
8. High pressure is formed where air is getting higher	15.6	0	26.7	0
9. Air density is low in high pressure areas	11.1	0	8.9	11.1
10. Pressure rapidly increases where weather gets more cloudy.	40	0	42.2	28.9
11. The direction of air movements is vertically down in areas where pressure decreases	20	2.2	15.6	4.4
12. Wind occurs through the center of pressure when pressure decreases	15.6	0	4.4	13.3

Common misconceptions about high and low pressure concepts are: *Low pressure is formed where temperature is high* (experiment group, 35.6%; control group, 15.6%), *high pressure occurs in areas where temperature is high* (experiment group, 22.2%; control group, 37.8%), *air temperature decreases because air is getting higher in high pressure areas* (experiment group, 28.9%; control group, 28.9%) and *pressure rapidly increases where weather gets more cloudy* (experiment group, 42,2%; control group, 40%).

After the post-test, many of the misconceptions are eliminated or considerably decreased in the experiment group. Despite this, misconceptions are mostly still present in control group. For example, the misconception *low pressure is formed where temperature is high* increased from 15.6% to 35.6%. The same misconception decreased from 35.6% to 11.1% in the experiment group. A similar patterns occurs with the misconception *high pressure occurs in areas where temperature is high* (control, 35.6%; experiment, 17.8%).

## 5. CONCLUSION

Based on the tests implemented during this study, it is found that students have many misconceptions about pressure and these are similar to misconceptions identified elsewhere in the literature. As a results of the study it has been established that education based on conceptual change texts and concept maps are more effective than traditional methods. Although misconceptions were considerably decreased in the experiment group, they are still held by some students. This negative result is also emphasized in literature (Hewson and Hewson, 1983; Palmer 2003; Coştu, 2006; Tekin ve diğ., 2004; Altun ve diğ., 2007). The main reason for on-going misconceptions is students' resistance to change, and this is echoed in the literature (Driver, 1989; Platten, 1995; Cin, 1999; Novak, 2002).

Education can create new misconceptions if the distinctive properties of concepts are not emphasized and corrections are not shared in classes. After the research, some new misconceptions were observed and some of the misconceptions increased in frequency at post test. This was more common in the control group. For example, "Low pressure occurs when temperature is high, high pressure occurs when pressure is low" is a more common misconception in the experiment group in the pre-test, but it increased in the control group in the post test, from 15% to 35%.

It was seen that students' misconceptions can lead to other misconceptions. Students try to understand new concepts using their misconceptions. As mentioned in literature, this shows that misconceptions are part of students' thought structure and these though structures constantly interact with other concepts (Çalık, 2006; Özsevgeç, 2007). For example, misconceptions about gravity can lead to misconceptions about pressure.

Students' previous knowledge about concepts and their misconceptions about these need to be established before teaching basic concepts. Conceptual change text preparation and their use with concept maps in other subjects will considerably supplement geographical education. Other methodologies like problem solving methods, shows computer based education and analog models should also be used to eliminate misconceptions and the results should be compared with usage of conceptual change texts together with concept maps.

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# INTEGRATING FIELDWORK IN UNDERGRADUATE GEOGRAPHY CURRICULUM IN TURKISH UNIVERSITIES

Yılmaz ARI<sup>1</sup>

## ABSTRACT

The purpose of this study is to examine the status of fieldwork in undergraduate geography programmes in Turkish higher education institutions. The organizational, structural, and financial aspects, together with learning outcomes and evaluation processes and problems with these aspects are investigated. A questionnaire was prepared for this purpose and was administered by telephone to representatives of selected geography and geography education departments in Turkey. The results show that fieldwork is valued and seen as an essential part of undergraduate geography education. Geographers in Turkish universities do more fieldwork than it appears on their curriculum. Approaches to fieldwork vary greatly among geography departments in terms of structure, organization, and finance. However, fieldwork is mostly done unsystematically and often in traditional ways such as field trips and field teaching. Therefore, fieldwork needs to be done more systematically and better integrated in the undergraduate curriculum.

**Keywords:** Fieldwork, Geography Teaching, Undergraduate Curriculum, Turkish Geography.

## 1. INTRODUCTION

Fieldwork is perceived by many geographers around the world as being at the heart of geography, an essential component of undergraduate education, and as intrinsic to the discipline as clinical practice is to medicine (Bligh, 1975). "Geography without fieldwork is like science without experiments" (Bland et al., 1996). Also, the image of geography outside the academy is closely bound with fieldwork. Almost all geographers around the world value fieldwork and use it as an instrument in their classes. There is a wealth of literature in English, discussing different aspects of fieldwork in several countries. In Turkey, however, although fieldwork has been perceived traditionally to be an important part of undergraduate education, relatively few scholarly works exist on the subject. İzbırak (1968) is one of the first who wrote on the topic. He described and discussed different aspects of field research and took a didactic approach, describing the steps of field research. Doğanay (2002) stressed that the fieldwork was essential for any geographical work and it should be used as an instrument not only in universities but in schools as well. Alkış (2008) discussed the ways in which fieldwork can be applied in school geography and described a number of activities in which students can use to learn about Earth. However, no scholarly work has been done on the status of fieldwork in undergraduate programmes in higher education institutions in Turkey as a whole.

Therefore, the purpose of this work is to examine the position of fieldwork in undergraduate geography programmes in Turkish universities, highlight problems and issues for the future and stimulate debate about the subject. Although fieldwork is seen as an important part of geographers' training in Turkey, not much has been written on the subject and scholarly literature has ignored the topic. This is one of the first attempts to evaluate the status of fieldwork and hopefully to come up with some suggestions that will enhance the status of fieldwork in undergraduate studies. I will first discuss the literature as to the definitions, types and, benefits of fieldwork. I will then share the findings of a survey conducted in geography departments and offer some suggestions to strengthen the status of fieldwork in undergraduate geography education.

### 1.1. Definition of and approaches to fieldwork

The types, methods, and styles of fieldwork vary considerably as fieldwork within geography has changed rapidly since the 1950s (Kent et al., 1997). Lonergan and Anderson (1988) defined the field as "where supervised learning can take place via first-hand experience, outside the constraints of the four-wall classroom setting." The UK Quality Assurance Agency (QAA) benchmark statement provides a definition of fieldwork as being, "active engagement with the external world" (Fuller, 2003). This is a general definition and stresses that the purpose of the field work is to take students outside the

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traditional classroom setting and engage them in ‘the real world’. This engagement can be in several forms. It can include observation of phenomena, data collection, participant observation, self-directed fieldwork etc. These activities are generally called fieldwork. Some of these definitions focus on data collection aspects and others on observational aspects of fieldwork.

Both in English language and Turkish language there are different names given to the activity. Field trip, excursion, expedition, field teaching, field research, fieldwork, field camps are all used. In Turkish, *arazi tatbikatı, ekskürsiyon, arazi çalışması, saba çalışması, arazi gezisi, gözlem gezisi* (Doğanay, 2002), *ekspediyon, araştırma ve öğretim gezisi* (Işbirak, 1968) are all used to describe fieldwork. Almost all of these names have ‘field’ term in common. However, all these names should not mean that there is only one form of fieldwork and these are only different names. In fact, depending on the activity fieldwork can be done in different formats. Fieldwork can be in the form of field teaching, field trips, field research, self-directed observation, or field camps (Dando and Weidel, 1971). Whatever form the activity takes, it occupies an important place in the education process of geographers.

Kent et al. (1997) drew attention to the changing approaches to geography fieldwork from 1950 to 2000s, from the traditional Cook’s Tour through increasing emphasis on projects, problems and students. The approaches to fieldwork have changed a great deal as a result of a number of factors. In the 1950s it was important for students to see new places and observe geographical phenomena in these new places. However, by the time it became important and necessary to focus on particular themes or problems of these places. This is especially important at the local level, because it not only enhances student learning but gets attention to the local problems and realities. Students then can link theory and practice and turn abstract ideas into concrete realities. As Stoddart (1986) stated, the acquisition of ‘real’ geographical knowledge takes place in the field as a result of an interaction of physical, mental, and emotional experiences. Based on the Kent’s (1997) summary, it can be said that the approaches to fieldwork has changed over the time as shown in Table 1.

**Table 1.** Changing approaches to fieldwork

Years	Type of fieldwork	Characteristics
1950s	Traditional 'look-see' field course	observational and descriptive
1960s	Specific sites of interest	passive student participation
1970s	'New' Geography - 1960s 'revolution'	Problem-orientated, project-based fieldwork
1980s	Detailed scales, often carried out in a small area	active student participation although often staff-led,
1990s	Thematic-orientated fieldwork	introduction of transferable skills element
2000	Massive growth in student numbers	Self directed
2010s	Virtual fieldtrips	technology

Source: after Kent et al. (1997).

Although fieldwork is seen as central to geographic education, it cannot guarantee the quality of geographic education. Quality cannot be expected just because we take students into the field (Lonergan and Andreson, 1988). Effective teaching with field components therefore requires careful design, and alignment of the activity within the wider degree programme structure. Gold et al. (1991) identified a series of guidelines aimed at improving the effectiveness of a field course through consideration of course design, curriculum, preparation, themes, staff supervision, skills development, data analysis, and post fieldwork reporting. Without a careful planning and considering all of these factors it would not be useful to have so many field classes in the curriculum or do too many fieldwork activities. There is a wealth of literature on how to make fieldwork more scientific and more beneficial to students. This literature suggests that students respond well to fieldwork activities based on 'active learning' and project-based strategies (Kent et al., 1997) and that field educated students were generally more motivated (Hoffmann and Fetter, 1975).

## **1.2. The Benefits of Fieldwork:**

Researchers have argued about the importance of fieldwork in curriculum. Some of them recognise the significance placed on fieldwork within the curriculum, but suggest that fieldwork is not necessarily aligned with other components of the undergraduate programme, and indeed argue that theory is actually at the heart of the subject. To this extent, fieldwork is just another means of supporting teaching and learning of theory in geography; it is not central to the subject. However, whilst not necessarily central, fieldwork is seen essential within the undergraduate curriculum and has been perceived as such historically. Fieldwork can provide students at least with the following:

- Provide a better learning environment,
- Through it students experience ‘geographical reality’
- Develop subject knowledge,
- gain technical and transferable skills,
- interact socially with lecturers and peers (Fuller et al. 2003, 2006),
- active rather than passive modes of learning (Haigh, 1986; Kent et al., 1997),
- opportunities to ‘connect theory with real experience’ (Kent et al., 1997)

Foskett (1999) argue that there are at least three important reasons to make case for fieldwork in schools. Firstly, there is the evidence of experience of individual teachers and the accumulated evidence from inspection systems. Secondly, the evidence from educational psychology supports the notion that experiential learning enhances students learning outcomes. Thirdly, research into the fieldwork process supports the idea of enhanced cognitive and affective gain. Kern and Carpenter (1986) also found fieldwork enhances student learning. They found that although lower levels of learning were not affected, deeper learning was significantly improved. This improvement was attributed to the enhanced effective responses of the student group (Kern and Carpenter, 1984) and the nature of the field activities, which “encouraged perception of the natural environment as an integrated whole” (Kern and Carpenter, 1986, p.180). Similar results were found in local fieldwork conducted by Pawson and Teather (2002), where the pedagogical significance of fieldwork improved where students actively engaged in a field methodology. Students tend to perceive fieldwork positively, providing opportunity for experiential, holistic learning, and developing subject knowledge and technical skills within a non-threatening environment (Fuller et al., 2003).

## **2. FIELDWORK IN GEOGRAPHY DEPARTMENTS IN TURKISH UNIVERSITIES**

In order to understand different aspects of fieldwork in undergraduate level, I used a questionnaire as the main means of data collection. Seventeen questions were asked in the questionnaire based on four different topics. These are planning, place in curriculum, financial aspects, and assessment issues in fieldwork. The purpose was to investigate the status of fieldwork as comprehensively as possible. Therefore the questions meant to cover a wide range of issues such as time and duration and participation related to fieldwork. To do the work, I first reviewed the curriculum of all geography and geography education departments. Some of these could not be reached but the sample was large enough to tell about the whole picture. Currently there are 22 universities that offer geography undergraduate programmes and there are eight universities that offer geography education degree programmes. I reviewed all the curriculum material that was available online and determined if the departments had field classes in their curriculum.

I then telephone interviewed ten of the geography departments and three of the geography education departments. I asked all 17 questions mostly to heads of the departments and in some cases other people from the department depending on availability of people. I also discussed other issues related to fieldwork and tried to understand what they perceived to be the most important problems in doing fieldwork. Therefore the discussions were not limited to these seventeen questions but included a number of other issues around fieldwork.



I also run field classes regularly and participated in other classes and field trips and did participant observation in other trips organized by my colleagues, observing all stages of fieldwork. I run fieldwork classes in high school and in university and tried to develop different strategies in planning and running these classes.

## 2.1. Planning

For a successful fieldwork, planning is the most crucial stage. The success of the fieldwork is highly depends on the activities during the planning stage. Likewise a poorly planned fieldwork can turn into a touristic tour of places. The questions asked in this part aimed at figuring out how the fieldtrips were planned in geography departments. The purpose was to evaluate if the departments had an institutionalized way of planning the field trips or if it is rather a loose, arbitrary practice in the departments. This would show, I was hoping, if the practice of fieldwork is seen an essential component and part of undergraduate degree programmes.

The answers to these questions showed that field trips usually are organized by individual faculty members in the departments. These faculty members organize fieldtrips either because it is a part of the class they teach or it is an independent field course they teach or it is just because they had the habit of teaching through fieldwork. Sometimes faculty members take students to the field voluntarily but voluntary faculty members mostly are the same people and some faculty members don't volunteer and do not participate in any field based activity. I hypothesized to find more institutional organization by the departments but the answers proved that assumption was wrong and only in a few cases the departmental boards involved in the planning of the fieldtrips. Prof. Nazmiye Özgüç from İstanbul University stated that the fieldwork studies are not satisfactory, but nothing can be done to change the situation. To her, effective fieldwork requires careful planning, and execution and it is difficult to do it with the current situation in universities.

Some departments have fixed field trips they run regularly every year and departmental boards are more involved in planning these types of field trips. Although only few, these departments have pre-determined fieldwork activities and students participate in these activities each year depending on their progress in the programme. These departments value fieldwork more systematically and make effort to include more fieldwork activities in their programmes. However, their number is getting less and less because of administrative and financial constraints.

Another question was asked to determine the type of the fieldwork. The answers showed that most of the fieldwork was more like field trips and field teaching. Compared to the different approaches presented in Table 1, it seems that only few fieldwork was thematic or problem-based but mostly they were traditional 'look and see' type of field trips. One case indicated a thematic fieldwork and again only one case included a field camp. Dr. Ali Demirci from Fatih University stated that some fieldtrips can turn into touristic tours especially if the trip aims at seeing so many places in a short time. Dr. Murat Karabulut from Sütçü İmam University stated that one of the important problems with fieldwork is that little methodology exists and fieldwork is more like a spontaneous activity once in the field.

One of the issues that makes fieldwork problematic is the large class sizes especially recently. Until five years ago only some 40 students were accepted in geography departments and it was reasonable to do fieldwork with this class size especially considering that the bus is the primary means of transportation in Turkey. However, the Higher Education Board of Turkey (YÖK) decided to accept more students in geography departments despite the opposite view of the departments. During the last few years some 70 students have come to the first year class and all classes are now too crowded to do effective fieldwork. Now one bus is not enough for more than 70 students and practically it is too problematic to run a fieldwork with two busses because of the problems involving planning and coordination. Prof. İhsan Bulut stated that the class sizes are one of the important obstacles in doing effective fieldwork. He proposes, therefore to reserve a 'fieldwork week' when all the faculty members and students from the department would go out to the field.

I also tried to understand who participates in the fieldwork from the departments. This would show how institutionalized the fieldwork studies in individual departments were. Usually the course instructor and junior members of the faculty participated in fieldwork. In few cases faculty members organize joint fieldwork activities. Some of the departments require at least one physical and one

human geographer to participate in these activities. Most of the time participation of teaching staff is voluntary and sometimes very few volunteer to participate.

Most of the departments do not have a list of fieldwork that is done in a certain year. In fact some departments do not record the fieldwork activities in the department. In one case the department chair indicated that he had no idea who was running what or how many fieldwork in the department and fieldwork activities were neither coordinated nor controlled. Individual faculty members run field trips as they feel a need for it with little critical assessment of what the role of that fieldwork in the overall degree programme.

In terms of student participation, if the field class is in the curriculum all students taking that class are required to participate. However, if this is a costly fieldtrip some students cannot participate, creating a number of educational and ethical problems. If there is a one-week or ten-day fieldwork in the departments usually students who can pay the cost for transportation and accommodation participate and it is difficult to find that many students from the same year. This means that it is difficult to do a thematic or problem-orientated fieldwork because the group is not suitable to do such fieldwork if they are from different levels.

## **2.2. Place in Curriculum**

One of the key issues involving fieldwork is its place in the curriculum. This is important for several reasons. First, it shows if there is any legal base for fieldwork in the departments. It also shows if the students are required to take certain number of credits from fieldwork activities. Second, financing of fieldwork activities by the higher education institutions usually depends on if the fieldwork activities are placed on the curriculum. Third, placing the fieldwork activities on the curriculum eliminated a number of issues related to legal, security, and management of the field courses. Therefore it is important that the fieldwork activities be placed on the curriculum and I expected to find fieldwork classes in each of the departments.

However, almost half of the departments (nine out of 22) do not have any field courses in their curriculum. Interestingly, no course exists on 'field techniques'. Some of the oldest departments have no field courses and fieldwork studies in these departments are run by individual faculty members depending on their own will without any departmental requirements or coordination. Dr. Hüseyin Turoğlu from Istanbul University stated that one of the most important problems with fieldwork is that no academic credit is assigned to fieldwork studies and this means that the students are not required to complete certain number of fieldwork credits. Prof. Dr. Şevket Işık from Ege University also stated that fieldwork is a problematic issue and it is impossible to solve these problems unless fieldwork is somehow placed in the curriculum of the departments.

On the other hand, more than half of the geography departments somehow have field classes in their curriculum. The number of fieldwork classes considerably varies. Some departments have only two field classes while some others have 8 field classes. There has not been any discussion or literature on how fieldwork activities should be placed on curriculum. Dr. Nuri Yavan from Ankara University stated that instead of too many uncoordinated and loose activities, little problem-orientated or thematic fieldwork should be placed in the curriculum and students should be required to participate in these activities.

The fieldwork activities are usually done daily on weekdays. As the number of students registered in geography departments have increased especially in the last five years as a result of decision made by Turkish Higher Education Board (YÖK), it became even more difficult to run fieldwork that lasts more than one day. It is problematic to organize and execute fieldwork for large classes especially if there is only one faculty member responsible for running the fieldwork. Even some of the fieldwork takes a few hours because usually students have to do other activities during the day. Therefore the fieldwork activities has become shorter and placed on weekdays. However, some departments run a longer fieldwork and these fieldwork activities are done usually on weekends and on national holidays. More people from the departments tend to participate in these longer-term activities.

In terms of the number of fieldwork, the average number of fieldwork run in a geography department is between 5 to 7 short term and 1 to 2 long term fieldwork. Some departments do not offer any long term fieldwork that would require out of town accommodation. These types of fieldwork activities

should be planned carefully by qualified staff. Considering that workload of academic staff in geography departments is too much mainly because of ever increasing number of students, less time remains for fieldwork and new staff are needed to plan and run these activities. Prof. Dr. Ali Uzun from Ondokuz Mayıs University stated that the academic staff in geography departments is not enough in terms of numbers to run more fieldwork and the universities need to support geography departments by allocating more staff.

### **2.3. Financial Aspect**

Financial situation of universities is a key factor for their approaches to fieldwork in geography departments and even in other departments. It is important to stress that no university provides full financial support for fieldwork of geographers. Some universities provide vehicles and pay for petroleum but there are a number of bureaucratic obstacles against this practice. The buses should be requested off-peak times, requests are limited by certain number and duration etc. In most cases universities do not pay for any cost associated with fieldwork. Some universities use the excuse that the fieldwork classes do not exist on curriculum and there is no legal base for paying for these activities. The interviewers stated that the total financial support of universities for fieldwork was less than 50 % for daily fieldtrips and even less for longer term fieldwork. The administrators of geography departments have failed to secure financial support mainly because of a relatively weak position of geography in academia in Turkey.

In some universities, a portion of the associated cost is paid through the Department of Health, Culture and Sports and all universities can pay the cost legally from that budget if they see a need for it. However, financing the fieldwork has always been problematic because usually the administrators do not agree with the argument that ‘the laboratory of geography is the field.’ As a result they evaluate fieldwork studies in geography departments as fieldtrips of any departments that have nothing to do with curriculum formally. Unfortunately, some poorly planned fieldwork activities of geography departments contributes to this perception because they cannot go beyond pre-1950s ‘look and see’ type of fieldtrips.

Some respondents indicated that university administrators argue that the lack of support depends on financial constraint. However this does not seem to be a convincing argument because the same administrators pay for laboratory equipment and consumables for the departments of biology, chemistry and physics. Prof. Dr. Hayati Doğanay from Atatürk University calls this situation as ‘scarcity in affluence’ because he does not believe that the lack of support depends on unavailability of the financial resources and it is a choice of administrators not to support geographical fieldwork financially. He stated that this problem can be solved if the universities allocate only 30 % of the students’ fees to the departments.

It seems that financial aspect is one of the most important obstacles against a successful fieldwork programme in geography departments. Most of the students cannot afford long-term fieldwork activities because of the associated cost of accommodation and transportation. This makes planning, running, and assessment of fieldwork extremely difficult and brings ethical issues into the discussion. What happens if a student cannot attend a mandatory field course because of financial constraints? Is it ethical to assign a failing grade to this student? When I asked these questions in my interviews, most of the respondents stated that they find ways of working around in these situations usually by having instructors or other students pay for this particular student. However, if the number of these students is more than expected, then no solution exists except for the university pays for them. There were cases in which students received a low grade because they could not be able to participate in some parts of fieldwork activities.

### **2.4. Assessment**

Assessment is an important part of fieldwork activities and there a number of ways to assess fieldwork. Kent et. al. (1997) stated that most assessment of fieldwork takes the form of a report that should be well written, illustrated and presented. Aims of such a paper should be clearly stated, background literature briefly reviewed, methods described and results analysed and presented. Another way to assess fieldwork is to use pre-designed sheets. There are also informal ways of assessment but most students take formal assessments more seriously than informal staff comments. Another way is to do peer-review by participants. Oral presentation of results in a preliminary seminar is also an effective

way and helps students to organise their work for a later, more detailed, written report. A proportion of the final assessment grades may be given for the oral presentation (McEwen and Harris, 1996).

It was clear from the interviews that three distinct patterns could be observed when it comes to assessment of fieldwork in Turkish universities. If the fieldwork is a formal class that exists in the curriculum students usually turn in a formal report at the end of the fieldwork and students are assessed through these reports. The reports can be either pro-forma sheets given by the instructor or left to student to structure it. If the fieldwork activity was part of a formal class, then the instructor asks questions related to activities done in the field. In this case student has to participate in the activity to answer the question. Otherwise that student get failing grade from that part of the exam. However, what if students could not be able to attend fieldwork for several reasons? Also the interviews revealed that some instructors ask questions from non-mandatory fieldworks in exams and students who did not attend these classes get failing grades from these questions. This brings ethical and legal issues into the discussion of fieldwork. Lastly, if the fieldwork activity is not a course or part of a course, then almost no assessment exists because assessment has no meaning in this case. Considering that almost half of the departments have no formal field courses in their curriculum, a considerable proportion of fieldwork activities are exempt from assessment. It is arguable then if these activities are important for geographers' education.

One of the questions I asked in the interviews was if the fieldwork studies had any written learning outcomes. Learning outcomes are the statements of what students will learn and should be able to do after learning a certain topic. Almost all departments prepared field notes and maps about the places to be visited and the interviewers seem to get confused with these field notes and learning outcomes. Learning outcomes should state what students learn and should be able to do after reviewing the field notes and doing the fieldwork. Prof. Dr. Murat Türkeş from Çanakkale Onsekiz Mart University stated that learning outcomes were prepared only recently as part of the Bologna process for fieldwork courses placed on curriculum only and no written learning outcomes existed previously or still do not exist for fieldwork studies that are not shown on the curriculum.

### **3. CONCLUSIONS**

As many of the interviewers noted the issues around fieldwork seems to be a small part of a larger problem associated with the status of geography in higher education institutions in Turkey. Researchers started to discuss these problems in the literature only recently (Kaya, 2005, Yavan, 2005, Arı, 2005) and it is unnecessary to repeat them here. It would be unrealistic to expect a solution for problems associated with fieldwork unless problems related to the state of geography within higher education are solved. It will take time because these problems are related to a number of multi-faceted factors such as the quality of faculty, internationalization of departments, curriculum reform, financial structure of universities, publication issues, and income level of faculty members. Dr. Turoğlu stressed that although a radical change is needed in regards to the state of geography in higher education including fieldwork, initiatives to change things remain individualistic and there was no hope that a positive change can happen in near future. Therefore, instead of talking about all these complicated problems, I will highlight some of the key issues in regards to fieldwork in universities.

Fieldwork usually is perceived to be important for geographers' education and fieldwork activities are sometimes too many despite few can be seen in curriculum. But there is little coordination of fieldwork activities. Looking at the fieldwork practice of geography departments in Turkey it can be said that there are quite a few examples of good practice here and there but little discussion or literature on how to institutionalize or deal with problems related to content and method of fieldwork. Problems and difficulties of organising and running an effective field course are increasing at the present time because of increasing prices, large class sizes, and availability of financial resources. Even more discussion and research are needed to find the best way to deal with all these difficulties.

The status of fieldwork has been marginal in curriculum. The oldest and some of the well-known geography departments do not have field courses and have not arranged their programs to formally include fieldwork. No class exists specifically on 'field methods.' In most cases fieldwork is arbitrary and not institutionalized. Almost all of the interviewers believe that to solve problems associated with fieldwork, first field classes should be placed on curriculum. University administrators do not make any distinction between sight-seeing activities of other departments and geographical fieldwork unless

fieldwork is placed on curriculum. If fieldwork is placed in the curriculum, then how many field classes should be placed in which year? Again lack of discussion and scholarly works on the topic leave this problem unanswered.

Some faculty members are unwilling to contribute to fieldwork activities mainly because of time constraints. Therefore, responsibilities to do fieldwork with student participation are not shared among faculty members. While some faculty members do many fieldwork activities and take students to the field in every opportunity they find, there are other groups of people who traditionally do not do fieldwork and do not see fieldwork as an important component of undergraduate education. The department chairs often stated that they had no power over faculty to change the situation. More control and coordination are needed to make sure that all undergraduate students get proper fieldwork training. This is especially important because increasingly geographers contribute more to problems that require in depth knowledge of the field.

Fieldwork in geography is not either recognized or fully financially supported by universities. This seems to be related to weak state of geography in academia. It is rather difficult to establish an effective field programme unless financial support is secured. Geography departments should do something systematically and in coordination to convince the administrators that 'field is the laboratory of geography' and they need to support the laboratory of geography as they support the laboratories of disciplines in sciences.

Once financial support is secured then administrators of geography departments should systematically work on the status of fieldwork within their departments. First, they should develop a more scientific approach to field studies. Currently the form of fieldwork is mostly as field trips or field teaching. No field research or data gathering is involved. Fieldwork activities should carefully avoid being descriptive and observational with passive student participation. Instead, they should be more problem orientated, thematic, and students should actively participate and do hands-on activities. Dr. Murat Karabulut from Sütçü İmam University stated that fieldwork methodologies were weak and most faculty members have not been trained to run fieldwork. It would be difficult to convince university administrators to pay for an activity of which scientific contribution is in question. Therefore, much needs to be done to make fieldwork activities more 'scientific'. Second, once fieldwork activities are visible on the curriculum, students should be required to complete certain number of fieldwork credits before they can graduate. These credits should be able to provide students with the ability to interpret different landscapes and gain some transferable skills.

This research dealt with fieldwork in undergraduate curriculum and excluded fieldwork in graduate studies. A further study should explore the role and status of fieldwork in graduate studies because some of the problems discussed in this paper stems from the implementation (or lack of it) in graduate studies. All graduate students should be trained to do sound fieldwork and to be able to use it in the classes they teach later in their career.

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## **CHILDREN'S RECOGNITION OF CULTURAL INHERITANCE IN THE ISLANDS OF YAP**

Yoshiyasu IDA<sup>1</sup>

### **ABSTRACT**

Yap is often described as a cluster of islands where the traditional culture is strongly dominated by Micronesian. People in some of the smaller islands of Yap still wear traditional clothes and also live in their traditional style. On the main island of Yap, people cultivate taro and usually build their family homes. However, some people of Yap Island also wear traditional clothes. Traditional culture is taught in elementary and junior high schools and students were trained to build a traditional house and also to make a wooden fishing boat. A survey of children of Yap Island reveals that many of them are proud of their traditions and therefore, want to make aware of their culture to the rest of the world. There is a perception that Yap is not economically developed, but children are familiar with many aspects of the modern world. However, children still wish to preserve their identity as Yap islanders. They defend their traditions, and their education that contributes to nurture of the island culture.

**Keywords:** Yap islands, Traditional culture, Culture inheritance, School education

### **1. INTRODUCTION**

Yap is one of the four members of the Federated States of Micronesia. The main island (Yap) and smaller islands have a strong traditional culture. The aims of this paper are to describe how children of Yap learn their cultural inheritance and also to explain why the traditional culture of Yap is sustainable.

Yap is located between Guam and Palauan, about 10° north of the equator. Before the World War II, Yap was a Japanese colony and some older people can understand Japanese. Currently, the official language of the Federation is English because Micronesia was a trust territory of the U.S.A. Children in Yap learn English from the elementary school. However, before starting their education in school, some children speak only the local dialect..

The total population of Yap is 11,000 in 2000, with 66% of population living on the main island. The main economic activities are fishing and agriculture. Fish and Beetle nut are the most significant exports. The number of tourists arrived in the island was 4,814 in 2008, so tourism does not contribute much to the economy.

Some studies (Ushijima, 1989; Intoh, 2005) have documented cultural traditions of Yap. These studies described Yap as an area where traditional culture is strong, and Yap is therefore appropriate as study area with respect to children's recognition of their cultural inheritance.

In the study, first the children's recognition of traditional culture of Yap was done by conducting a survey using a questionnaire. This questionnaire survey was conducted in February, 2010. Second, the study explores how children can maintain their interest in the traditional culture of the island. Children's recognition of traditional culture has attracted attention in previous studies because children have different awareness of traditional culture than that found by researchers. The formal education about traditional culture in the school curricula of Yap is also documented. Finally, reasons for the survival of traditional culture in Yap are given. Table 1 shows the number of responses from elementary, middle and high schools.

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**Table 1.** Respondents in questionnaire for students in Yap

School / grade	The number
Elementary (3, 4 year)	26
Middle (8 year)	34
High (12 year)	44

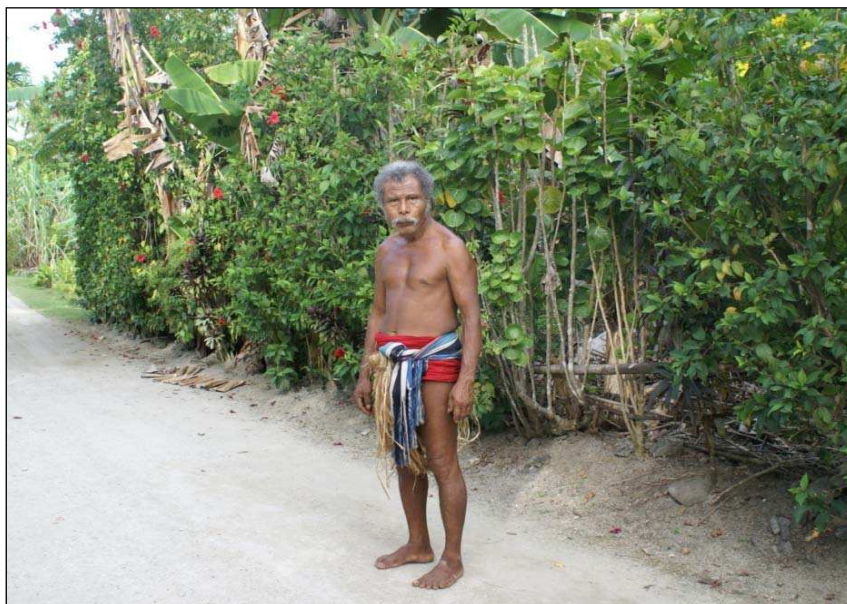
## 2. TRADITIONAL CULTURE OF YAP

### 2.1 The traditional culture that children recognize

Table 2 summarizes the responses from children how they recognize/value the traditional culture. Responses from elementary school children are excluded from the table, because they can only respond through an older or another person. Some interesting results emerge from Table 2. The first result is what children regard as traditional culture of Yap; these are the skirt (clothes) made out of grass, the dances of the island and the forms of respect to other persons. The island dance is performed in festivals with traditional clothing. Traditional clothing styles of the people, particularly women, are topless; men and women wear only a breechcloth made from grass (Figure 1). In case of high school students, many students indicated a custom to chew beetle nut as traditional part of Yap culture. Some high school students indicated that making and riding canoes as part of their traditional culture. Canoes are used in fishing, and they are also important forms of transportation for Yap islanders.

**Table 2.** Traditional culture recognized by students in Yap

Traditional culture	Middle school student (%)	High school students (%)
Dances of the island	29	32
Forms of respect to other persons	26	16
Skirts made from grass	24	16
Maintaining natural environments	21	5
Chewing beetle nuts	0	17
Canoe use	0	14



**Figure 1.** Traditional male clothing in Yap (February, 2010)

## **2.2 Yap traditional culture described in previous studies**

The forms of traditional culture of Yap were described by Intoh (2005), including clothes made from grass and chewing beetle nut. Students identified the same cultural inheritance. In addition, hierarchical structures, in villages, eating habits, and male-only housing were also reported in earlier studies. In particular, the forms of money used in exchange are a unique part of the culture in Yap (Figure 2). In Yap, the U.S. dollar is used for salary payments or for shopping. According to Ushijima (1987), however, stone money is used in ceremonial exchanges. For example, stone money is used in exchanging gifts in marriage ceremonies, in inter-village exchanges, at ceremonies such as blessing a new meeting house, as gifts in compensation and apology, in offerings to God, and in thanks for completion of a canoe or house. In the islands of Yap, villagers work co-operatively to construct canoes and houses. Stone money is exchanged as a way of recognizing help from a person or village.



**Figure 2.** Stone money (February, 2010)

Some comments on the traditional culture of Yap made by researchers are different from those made by children. In particular, children live with the traditional culture that uses stone money and researchers do not have this experience. Students in Yap are well aware of their traditional culture relating to stone money, hierarchical village structures, and men-only houses, as the survey found when school teachers explore themes about Yap's traditional culture in their classes. Children are engaged with their traditional culture at personal level, but they don't link to traditional culture of the villages entirely by chance.

### **3. The consciousness of children about tradition culture**

Most of the children would like to contribute to and sustain their traditional culture. According to the responses to the survey, nearly 90% of children want to see the traditional culture of Yap to continue as it has a strong identity. In terms of informing the rest of the world about their traditional culture of Yap, 34% of children want to share the knowledge of their culture with others, while 16% of them do not think that it is important to share information about the traditional culture.

#### 4. THE NATURAL ENVIRONMENTAL AND TRADITIONAL CULTURE IN YAP

Table 3 shows that most of children in Yap are sensitive to answer to the question given below about changing the environment.

**Table 3.** The question: Do you want the Yap environment to be changed?

Students	Elementary (%)	Middle school (%)	High school (%)
Yes	8	68	64
Somewhat yes	92	29	23

The response from elementary school students is somewhat complicated as they may not have enough understanding of the environment of the islands.. More than 60% of middle and high school students express concern about environmental changes, although they don't expect subtle change to the environment. In the survey, 81% of students indicate that the sea level rise is the biggest threat to environment of the islands. Air pollution, water pollution, and abnormal climate are also noted, but their concern is less than the sea level rise.

Yap is a volcanic island with an elevation of about and therefore would not expect to be much influenced by the rising sea level compared with coral islands. But in the coastal areas of the islands there are many palm trees (coconut palms) whose roots are exposed due regular wave erosion, storm surges and high tides, (see Figure 3). Erosion along the coast is a concern for the children. But local people seem not to have concern about this phenomenon, and hence, environment change. People take a positive attitude towards this issue. Surveyors understand that people living near the shore say "it is not a problem because it is now easier to move fishing boats from houses to the sea".



**Figure 3.** Coconut palm trees with roots uncovered by erosion (February, 2010)

The inhabitants of Yap are aware of environmental changes such as the effects of sea level rise and erosion but at this stage they do not consider this is a serious environmental issue. Moreover, views of the children in the survey also reflected the awareness about the environment. On the other hand, children in Yap are proud of their traditional culture of the island and the sea is a significant part of this environment. The results of the survey are shown in Table 4.

**Table 4.** Are you aware of the links between traditional culture and the natural environment?

Yes	Somewhat yes	Somewhat no	No
65%	21%	4%	4%

## 5. SCHOOL EDUCATION FOR INHERITING TRADITIONAL CULTURE

In YAP, elementary school consists of 4 years: from the first year until the end of the 4<sup>th</sup> year of schooling, middle school extends over 4 years from 5<sup>th</sup> to 8<sup>th</sup>, and high school education is also 4 years from 9<sup>th</sup> to 12<sup>th</sup>. Traditional culture is an important part of the school curriculum as the time table (schedule) of middle school shows in Table 5.

The subject called Practical Art/Culture is part of the curriculum (see Table 5). This is a part of the school curriculum where the traditional culture is taught (see Figure 4). This subject is taught every day. In this subject, students learn how to make traditional baskets from grass, make traditional canoes and building houses by using models of them. They learn how to live in Yap and to inherit their traditional culture during the school programs. In other words, this subject plays an important role in sustaining the interest and commitment to the traditional culture,

**Table 5.** Class time table of the middle school (2009-10)

Period time	1	2	3	4	5	6
5 <sup>th</sup> year	Math	Language	Agriculture	<b>Practical Art/Culture</b>	Science	Health/ Sports
6 <sup>th</sup> year	Language	Math	<b>Practical Art/Culture</b>	Agriculture	Health/ Sports	Science
7 <sup>th</sup> year	Language	Science	Math	Health/ Sports	Agriculture	<b>Practical Art/Culture</b>
8 <sup>th</sup> year	Language	Science	Health/ Sports	Math	<b>Practical Art/Culture</b>	Agriculture



**Figure 4.** The class of students learning to make traditional baskets from coconut leaves (February, 2010)

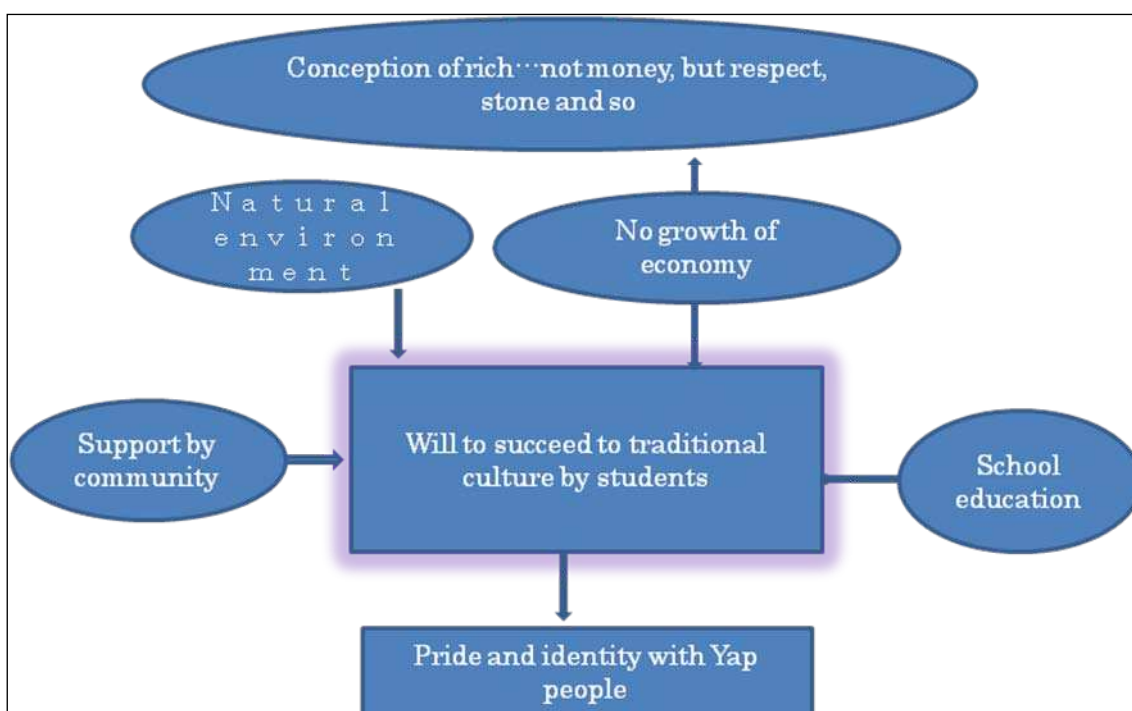
At high schools there is a subject called *Pacific Studies* in the 9<sup>th</sup> year. Students learn characteristics of traditional culture in Yap in the context of a wider Pacific countries view. This course is mandatory. High school students must take the subject of *World geography* in the 10<sup>th</sup> year, and this subject is also taught every day. High school students learn the traditional culture of Yap comparing with cultures of the rest of the world.

As we have seen that learning about the traditional culture of Yap is an important part of the curriculum in middle and elementary schools. However, high school students learn their traditional culture through the subjects of *Pacific Studies and World geography*. In a nutshell, the formal curriculum of education contributes to a sustainable program about the traditional culture of Yap.

## 6. CONCLUSION

There is significant interest in traditional culture in Yap, and is likely to continue to grow because children in Yap have strong will to engage with their traditional culture. This engagement is particularly relevant to Yap. Education contributes to their attitudes because school curricula include subjects that support cultural inheritance.

On the other hand, traditional culture recognized by children is different from that identified by researchers. Traditional cultural activities practiced by children include visual and day-to-day matters, and also at the personal level. The traditional culture identified by researchers is often attached to political and ceremonial matters, and it is observed between villages or communities. The researchers found that when adult children participate in ceremonies as formal members of communities, they develop their personal experience into a collective and integrated culture. This leads to the inheritance of collective culture in the community. The relationships mentioned above are shown in Figure 5.



**Figure 5.** The structure of cultural inheritance

Children's engagement and interest to a sustainable traditional culture are supported by primary and secondary schools' education and practices in the community. Furthermore, the natural environment and underdeveloped economical structure play an important role inheriting their traditional culture. The background is strongly connected their sense of value and shown as

example from conversation between a teacher and high school students. She said to the students “You like money, of course”, and students replied “No, we don’t like money. Why don’t you like it?” This response shows that the society is not concern about the monetary economy. In addition, the Yap community has the belief that the co-operative community between islanders is more important than the money society.

The reluctance to adopt the money loving society and a strong connection among islanders are integral part of the society and also children’s recognition of the culture inheritance in Yap. Their recognition is supported by school and community education, and the outcome is the children raised with a profound sense of belonging to Yap.

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## **EASTERN EUROPE AND THE BALTIC STATES IN HUNGARIAN GEOGRAPHY TEACHING**

Zsuzsanna M. CSÁSZÁR<sup>1</sup>, Ádám NÉMETH<sup>2</sup>

### **ABSTRACT**

In our dynamically changing world teaching geography bears key importance in primary and secondary education. For the majority of society the information conveyed by textbooks represent objective points of reference for orientation in the world. The research group introduce: the extent and quality Hungarian geography textbooks have been dealing with Eastern Europe and with the Baltic states during the past few decades.

Hungary's history and socio-economic development were influenced essentially, although by varying intensity, by three European empires: the Austrian, the Russian and the Ottoman centres of power. An eerily similar position is occupied by the Baltic region (Estonia, Latvia Lithuania), which constitutes a natural bridge between Northern and Central and between Western and Eastern Europe. In the 20<sup>th</sup> century history of these classical buffer zones Eastern Europe represents the intersection.

In the period of socialism Eastern Europe appeared overrepresented in the Hungarian geography textbooks, while after the political transformation, compared to its real significance, it was drastically overshadowed. (Albeit e.g. energy supply of Hungary depend on the import of the Eastern European energy sources to a considerable extent.) Baltic territory is traditionally a marginal region in Hungarian teaching. Even the most up-to-date textbooks “waste” only a few lines for these states, which, considering the geopolitical similarities and the dynamically developing connections on the areas of politics, foreign trade, and culture, is reckoned a grave mistake.

This study – besides being an excellent indicator of the changing approach in the Hungarian geography teaching in historical terms – presents a typically Eastern European story as well: the inconsistent decisions and professionally questionable turns of education politics strongly influenced by the actual political interests of great powers.

**Keywords:** Hungary, Eastern Europe, Baltic States, geography teaching

### **1. INTRODUCTION**

In our dynamically changing, globalized world teaching geography in many ways bears key importance in primary and secondary education. In fact, for the majority of the society the information conveyed by textbooks represent objective points of reference for orientation in the world (in many cases almost exclusively), thus the knowledge gained in the school significantly determines people's perception, attitude, and even their three-dimensional activity. So it is a relevant thing to know: what kind of image do our textbooks convey about the world.

Our institute situated in Pécs (the European Capital of Cultural in 2010 just like Istanbul) being considered one of the most important Hungarian workshop of geographic al textbook research. After the Balkan Peninsula, our research group are going to turn their attention eastward this time and introduce: the extent and quality Hungarian geography textbooks have been dealing with Eastern Europe bearing strategic importance for Hungary and with the Baltic states so similar to the Carpathian Basin in geopolitical terms during the past few decades.

### **2. GOALS AND METHODS**

With other words the most relevant purpose of this publication is to introduce the development of Hungarian geography education during the past few decades with the help of Eastern Europe and the Baltic States. The research group would like to answer the questions:

- How do Hungarian geography textbooks deal with Eastern Europe and the Baltic States?
- What kind of image is represented in the course books about these regions?
- Is the description objective, or does it contain any distortions, maybe stereotypes?

The author chose the methodology of analyzing course books as the basis of his research, of which the theoretical background in Hungary was developed and summed up by Ágnes Dárdai while Császár Zsuzsa's publication served as a model (Dárdai, Á. 2002 – M. Császár, Zs. 2006 – Fischer-Dárdai, Á. &



M. Császár, Zs. 2007). The author tested four geography course books of which two were written before the political transformation (in 1970, and in 1984) while the other two were written afterwards (in 1994 and in 2006) (Figure 1). Nowadays in Hungary geography is mandatory in only the first two years of secondary school: in the first year the general physical and human geographical knowledge is acquired while in the second students get to know regional geography. School textbooks used for research were written for secondary schools and they are regional geographical in their nature. They were published by the “Nemzeti Tankönyvkiadó” (in English: "National Schoolbook Publisher") which is important because before 1990 it was the only publisher, so all students were studying from the same book (the 1970's textbook is an exception only due to the fact that it was written for night-school students). After the political transformation the liberalization of publishing schoolbooks took place, as a result of which the number of publishers has grown explosively, but still the "National Schoolbook Publisher" dominates the market.

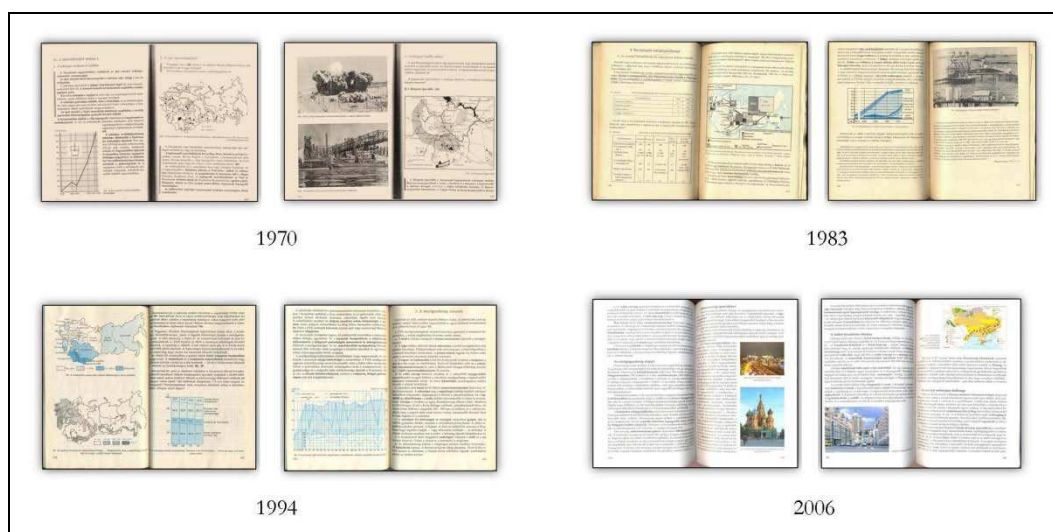


Figure 1. Examples from Analyzed Textbooks, scanned pages

### 3. WHY EASTERN EUROPE AND THE BALTIC STATES?

Before introducing the exact results it is essential to circumscribe Eastern Europe and the Baltic countries, respectively and it is reasonable to explain: why the regions mentioned in the title are important for Hungary at all. Defining Europe's regions has been the subject of intense debate for decades in the geographer society (e.g. Pap, N & Tóth, J. 2002). Figure 2 is just one of the countless versions of them. It does not always correspond in all cases with the subdivision of Europe that the author reckons optimal, but this time in order to coordinate the four different textbook curricula it was necessary to slightly modify the theoretical region borders (as a result Slovenia became a part of South-Eastern Europe). Eastern Europe consists of four countries: Moldova, Ukraine, Belarus and Russia's European part, while the three members of the Baltic States are: Estonia, Latvia and Lithuania (Figure 2-3).

In order to emphasize the importance of Eastern Europe it is merely enough to highlight its size: it gives almost half of Europe's territory and the quarter of its population. But for Hungary this region is an especially relevant area, since Carpathian Basin's history and socio-economic development were influenced essentially, although by varying intensity, by three European centres of power (Figure 3.) and Eastern-Europe is one of the most important. Moreover, after World War II Hungary got into a dependent relationship with the Soviet Union in political, economic and commercial terms as well. For example the energy supply of Hungary first of all depends on the import of the Eastern European energy sources. After the collapse of the "Eastern block" the role of the post-Soviet region decreased however, from the point of view Hungarian foreign relations, but in recent years we can experience a dynamical improvement.

This radical economic, political (and mental) change of orientation can be traced in Figure 4, which shows the external trade flow of Hungary by European regions. Red colours symbolized the former

socialist and blue colours the capitalist countries. In the period of socialism Eastern Europe (so the former Soviet Union) was the most important trade partner for Hungary, but the role of this region is extremely reduced since 1990.

An eerily similar regional position is occupied in Europe by the Baltic countries which constitutes a natural bridge (and sometimes a wall and fortress) between Northern and Central and also between Western and Eastern Europe (Figure 3.). In the 20<sup>th</sup> century history of these two classical buffer zones Eastern Europe represents the intersection (Németh, Á. 2009). Moreover, these traditionally not very intensive Hungarian-Baltic economic and cultural ties are expanding at a rate never seen before, thanks to the joint EU-membership.



Figure 2. Regions of Europe. Ed.: Ádám Németh

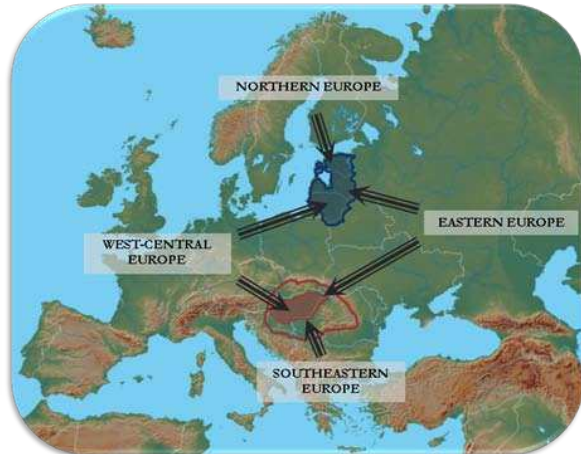


Figure 3. Geostrategic Position of Hungary and the Baltic States. Ed. Ádám Németh

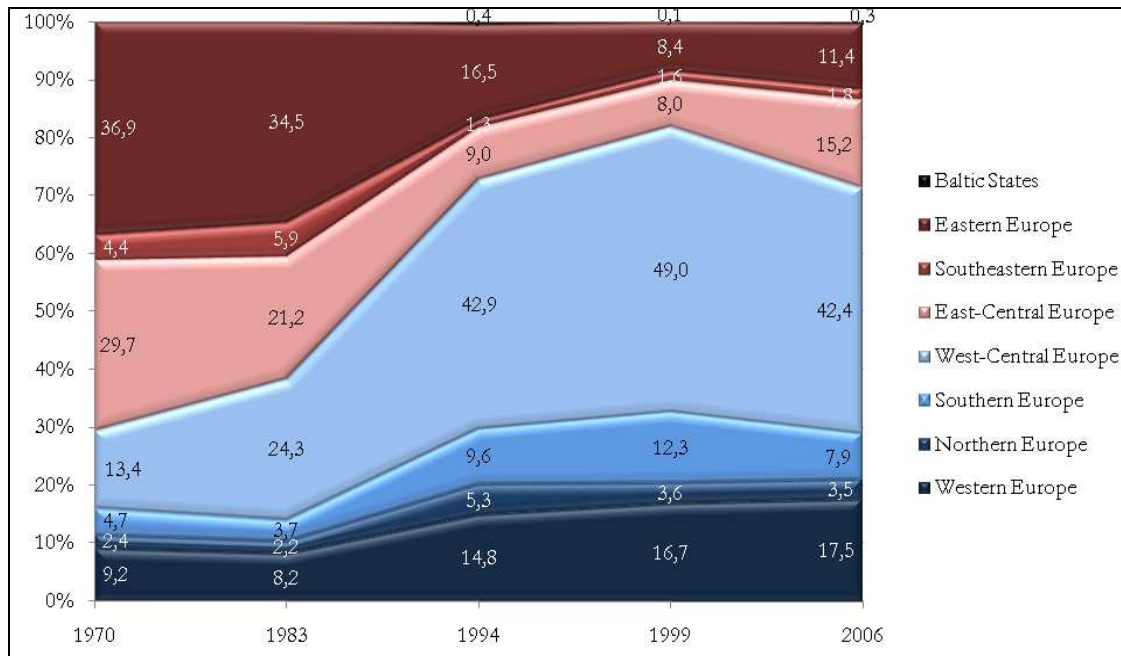


Figure 4. Exteral Trade of Hungary, by Regions, by Turnover. Ed. Ádám Németh

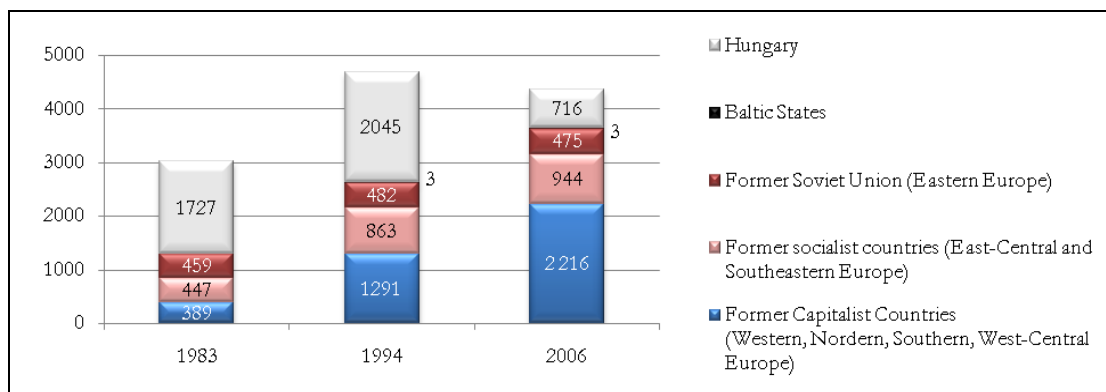
#### 4. RESULTS I - QUANTITATIVE ANALYSIS

During the quantitative analysis not only the size and content of the text and the didactic apparatus (photographs, diagrams, graphs, charts, maps) should be investigated but their ratio compared to each other and to the textbook as a whole. In this study, the percentages don't correlate with the textbook as a whole, but are compared to the scope of chapters relative to Europe. The method allows us to get an objective picture about the quantity and quality of illustration devoted to a topic and how much

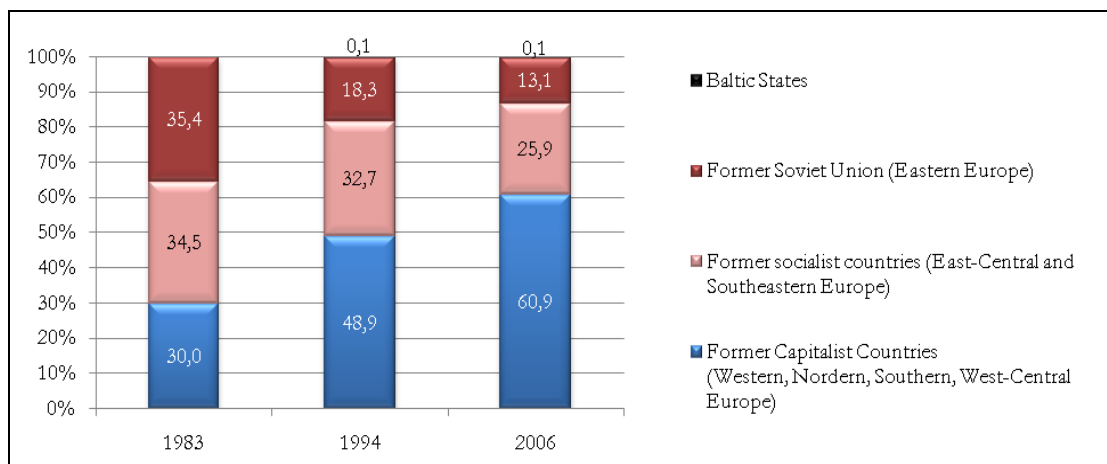
attention is given to that particular topic in a textbook. The conclusions regarding the importance and emphasis of the subject can be drawn from the data of size. The author during the quantitative analysis tested three geography course books: the 1983, 1994 and the 2006 books.

#### 4.1. Amount of text

Figure 5 illustrates the extent of the text expressed in lines according to the categories of the 1983 textbook. Textbooks written in the socialism discussed the states of Europe in three separate chapters: they included Hungary, the capitalist and socialist countries, within the latter they separately wrote about the Soviet Union and the socialist states of Central Europe. On the basis of the diagram it can be seen well that while the chapters on Eastern Europe has stagnated since 1983 (459-482-475 line), the extent of chapters concerning the "former capitalist states" increased to more than its quintuple (389-1291-2216 lines). The amount of information about the Baltic countries is shockingly low, only 3 lines (!); textbooks only mention the fact of secession from the Soviet Union. Figure 6 makes an even more spectacular emphasis: the share of Eastern Europe compared to the whole of Europe has decreased from 35% to 13% since 1983, while the ratio of "westerners" increased from 30% to 61% in the Hungarian textbooks.

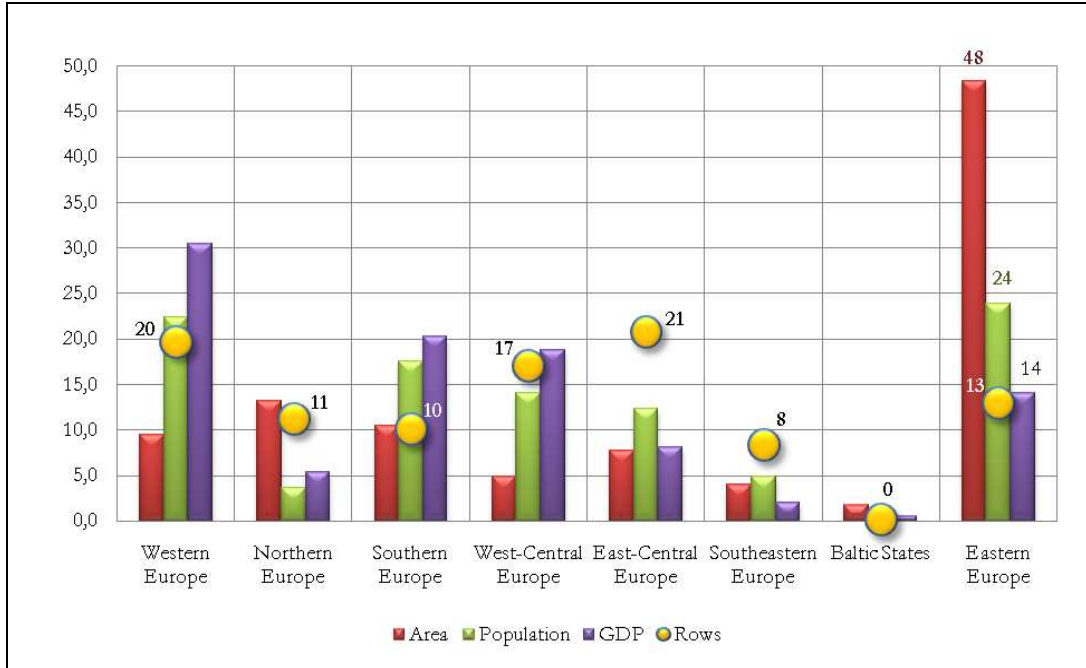


**Figure 5:** Size of the Text by Rows, by Group of European Countries (pieces). Ed.: Ádám Németh



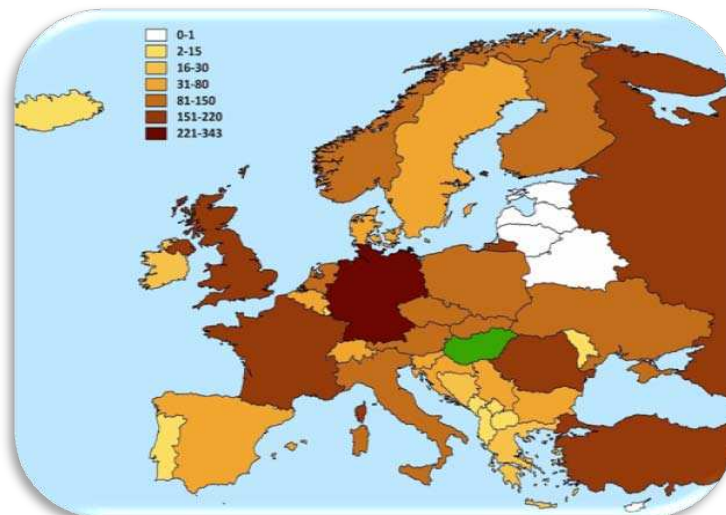
**Figure 6:** Size of the Text by Rows, by Group of European Countries, without Hungary (%). Ed.: Ádám Németh

In order to decide whether these values could be regarded as too much or not enough, it is appropriate to review a number of objective statistical data. Figure 7 pictures the weight of European regions by their size, population and GDP with percentages compared to the whole continent. It is easy to see that Eastern Europe gives the 48% of the continent's territory, 24% of its population and 14% of its GDP. In comparison, in the 2006 geography course book its share is only 13%, so admittedly, it is by far the least represented piece of area. In contrast, for example Northern and Eastern-Central Europe compared to their actual weight get much greater opportunities in Hungarian geography course books.



**Figure 7.** Size of the Text by European Regions, Compared to Some Objective Attributes (Textbook 2006, %). Ed.: Ádám Németh

The same database can also be analyzed per country (Figure 8). Germany, the Baltic States and Belarus mean the two extremes: while Hungary's most up-to-date geography course book dedicates 343 lines to the former, it “wastes” only 4 lines to the latter area (one line for each country!). This huge difference can by no means be explained but it surely can be stated that: this is a grave mistake – considering the historical, geopolitical similarities and the dynamically developing connections between Hungary and the Baltic’s. Based on the colour keys it can be concluded that Western and Central Europe is above the average, while Southeast Europe and the Baltic states receive a share far below the average. Eastern Europe is the region of extremisms: Belarus gets one line, Moldova two, Ukraine 103, and there are 219 lines of text dealing with Russia.



**Figure 8.** Number of the Rows by Countries (Textbook, 2006). Ed.: Ádám Németh

#### 4.2. Text Content

The analysis of text content serves with interesting implications. In this case the author also worked with the number of rows and classified them into the following categories:

- Definition, position, physical features
- History
- Economy, politics, administration
- Infrastructure, trade, tourism
- Population, urban analysis.

Based on Figure 9 it can be concluded that according to the socialist view, before the political transformation the dominant component of geography course books was descriptive economic geography (70-73%) rolling back radically different and otherwise no less important issues (eg. history, population). In this respect, there was no significant difference between European regions. The situation today has changed significantly: the description and analysis of economic processes has been losing ground increasingly, and at the same time the importance of other subjects has been revalued (Figure 10). It is important to point out some interesting regional differences. For example, it can be seen well that chapters belonging to the former socialist regions (red shades) deal with the analysis of history in a significantly higher proportion than the chapters about the western regions (blue shades). There is an inverse ratio in the case of the “infrastructure, trade and tourism” categories. The peak value of South-Eastern Europe is not surprising either in the “population” category, as the recent Yugoslavian war justifies the ethnical and geographical analysis of the area. It seems, that in the case of Eastern Europe Hungarian geography course books still could not break with the strong economic geography approach, since almost 54% of the text linked to the region is given by lines describing the mining, industrial and agricultural sector.

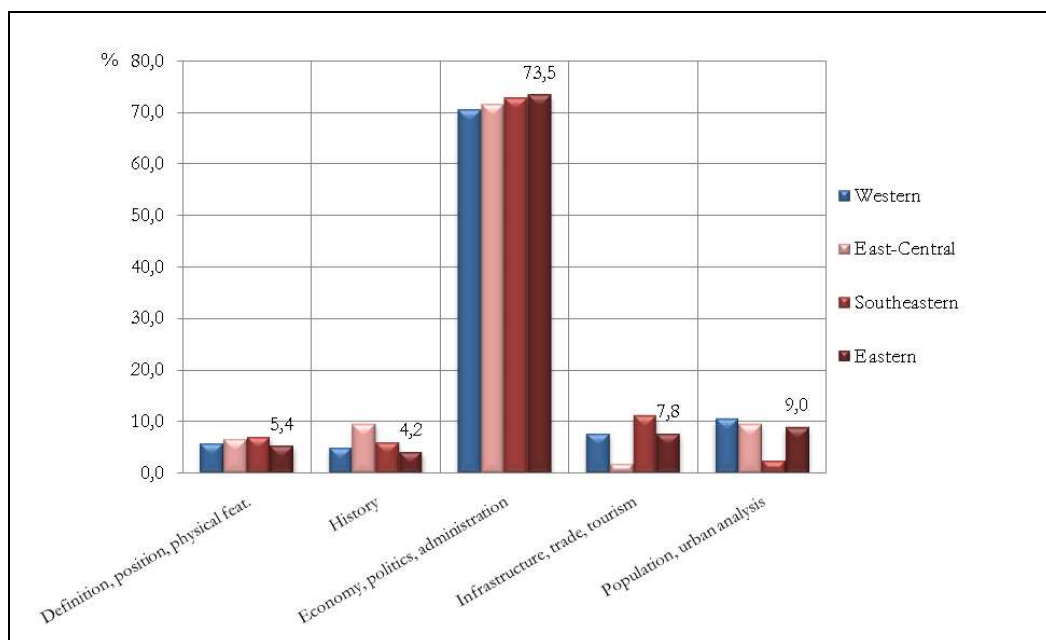


Figure 9. Message of the Text by Group of European Regions (1983, %). Ed.: Ádám Németh

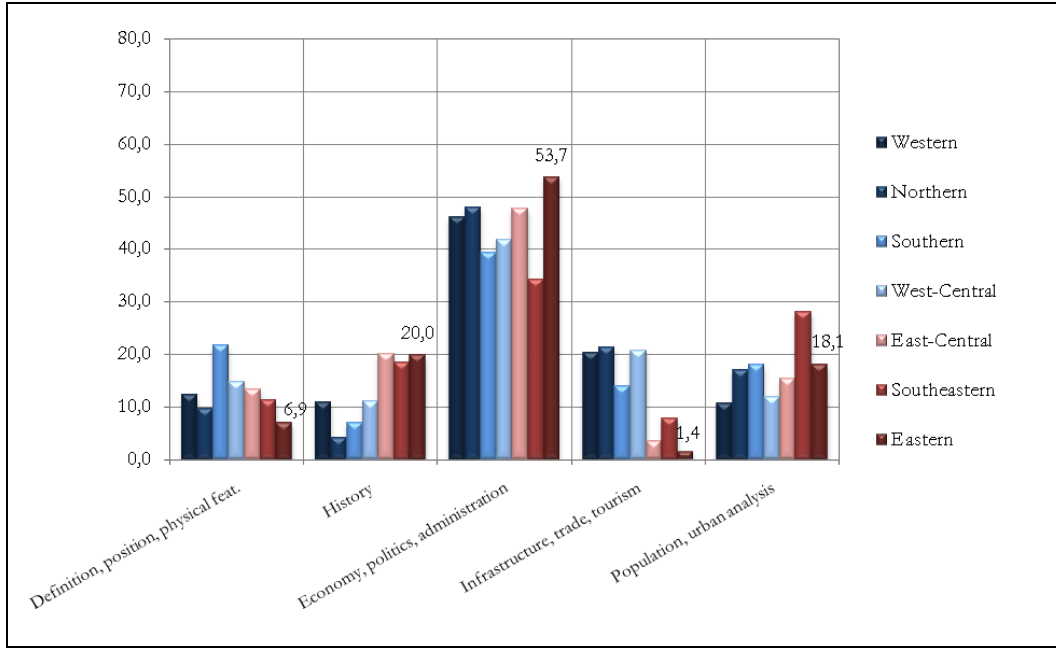


Figure 10. Message of the Text by European Regions (2006, %). Ed.: Ádám Németh

### 4.3. The amount of illustrations

The examination of the visual forms of the didactic apparatus has the results shown below. Figure 11 is an excellent impression of Hungary’s reorientation after 1990. More and more figures are linked to the countries of the former “capitalist world” (Northern-, Western-, West-Central and Southern Europe) (in 1984: 18 pieces, in 2006: 54 pieces), while the former Soviet Union (the present Eastern Europe) gets less and less every year (in 1984: 28 pieces, in 2006: only 10 pieces). Figure 12 shows that the average size of images – regardless of their position – is declining constantly. Figure 13 shows the ratio of images compared to the total surface of a given chapter (expressed in cm<sup>2</sup>) is presented in the case of the examined textbooks. The decrease refers to the transformation of the structure of textbooks, which resulted in both positive and negative consequences. On the one hand, with the termination of the former, unreasonably large figures the book became clearer, but, on the other hand, the text became too dense and impossible to review. In 1983, 38-40% of the total surface of the books was still covered with figures; it has now dropped to 13-19%. Eastern Europe in this regard is the last one.

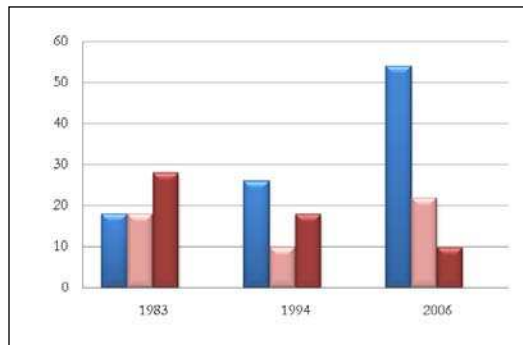
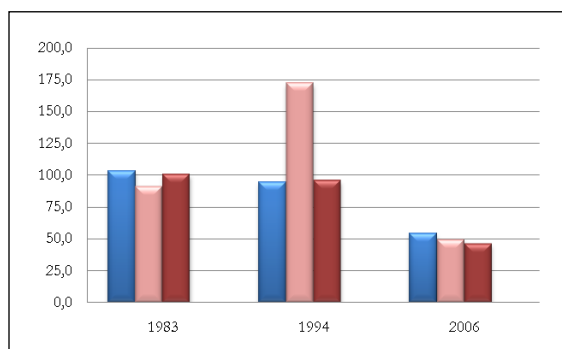
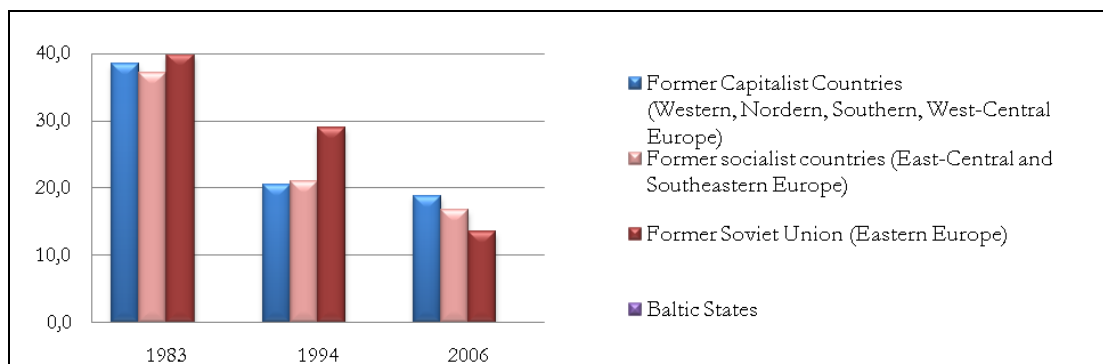


Figure 11. Number of the Figures by Group of European Regions (pieces). Ed.: Ádám Németh



**Figure 12.** Average Size of the Figures by Group of European Regions (cm<sup>2</sup>). Ed.: Ádám Németh



**Figure 13.** Proportion of the Figures Compared to Full Size of the Chapter (%). Ed.: Ádám Németh

## 5. RESULTS II. – QUALITATIVE ANALYSIS

During qualitative analysis first the exploration of thematic focal points of textbooks takes place, and then by the establishment of categories it is possible to define: with what depth and quality these focal points are discussed. This method – due to the fact that tools of mathematics are ignored – and of course this implies a more subjective approach than the fourth quantitative analysis described above, however, by “reading between the lines” it can bring us closer to the understanding of the textbook’s real (not materially expressed) message. In this chapter four geography course books (1970, 1983, 1994, 2006) will be analyzed. Based on the above consideration the thematic categories are the following:

- Geo-strategic position,
- Economy
- The features and problems of the society
- Objectivity

Since the Baltic States are almost completely absent in the regional characterization of Hungarian geography textbooks, only the analysis of appropriate sections about Eastern Europe was possible.

### 5.1. Geo-strategic position

The evaluation of the prevailing geo-strategic situation in the case of Eastern Europe bears a major importance, because the most important moments of its history and the present world’s political processes, thereby win meaning (it is enough to think of the recent Russian-Georgian crisis). The author’s main conclusion in the examined textbooks is the fact that this topic was very emphatic during the period of socialism, but after the political transformation, however, its weight was clearly reduced.

In the bipolar world before 1991, it was important in the case of all states to emphasize “which side” it stands on. The declaration of the fact of belonging was often accompanied by a judgement due to an ideological consideration, and this trend unfortunately also applies to Hungarian geography education (on the issue of objectivity see Chapter 5.4.). Chapters on the Soviet Union and the “Eastern block” countries proudly and confidently proclaimed the superiority of the socialist world and its growing strength. This is demonstrated by the following lines for example: „Transition of human society from

capitalism to socialism (...) gave power to the lower classes!” (1983). „Thanks to the achievement of the incredible development during the last three decades, the Soviet Union has risen to an economic great power of the world. (1970)” In evaluating geopolitics textbooks owned a significantly manipulative attitude, declared half-true statements in particular when talking about the relationship between the hostile capitalist states and the friendship of socialist ones. Reasons for the emergence of the Cold War are explained by the 1970 textbook in the following manner: „Imperialist countries aspirate to isolate socialist system, and they are not baffled by the threat of war either. The goals of the Warsaw Pact (...) are defence and to secure peace. (1970)”

A similar attitude characterized the pictures of course books as well. For example in Figure 14 the Soviet Union’s geo-strategic position is shown and the country is closed by the United States of America and its allies by establishing military bases. Reading between the lines the message is clear: the socialist bloc is forced to defend itself against the Western aggressors.



**Figure 14.** Soviet Union’s geo-strategic position (Textbook, 1970)

In textbooks published after the regime change much less attention is devoted to this subject. So much, that the 2006 textbook states: Russia was a superpower in the past, but by now it "lost its great power status." The author of this publication believes that this statement cannot succeed. Furthermore it is a mistake that we get to know nothing of the geostrategic situation of Moldova and Belarus, but it is positive that the dilemma of Ukraine whether to orient to the West or to the east is emphasized.

## 5.2. Economy

Our main conclusion about this topic is that economy is classically the most dominant subject matter in Hungarian textbooks. Before 1990 70% of the text and 65% of the figures dealt with agriculture, mining or industry and these percentages have decreased only just a little since the political transformation (2006: 54% and 60%).

These numbers mean the highest percentages today and in the past as well when comparing the European regions with each other. The socialist economic development was always characterized by preferring the industrial sector with a decreasing intensity however, and this attitude also permeated geography education as well. It is interesting to compare the opinion of pre-1990 and post-1990 course books then discuss it. In 1970, the description of economic features started with heavy industry and has been completed with agriculture, („It’s necessary to develop first and foremost heavy industry, because this is the underline of the mechanized agriculture and the national military defence.” (1970), but from 1983 – onwards however, the order is reversed. While textbooks in the socialist time had only positive judgements about grand industrialization („Thanks to the socialist industrialisation, the Soviet Union has become a great industrial power. In industrial production it is the leader of Europe and second in the world.” – 1970), the new textbooks with a more critical tone have questioned the meaning of it: „rigid, centralized system”, „overly huge, wasteful, redundant industry, military” (2006).



### 5.3. The characteristics and problems of society

The fact that the chapter about Eastern Europe (the Soviet Union) in the 1970 geography course book contained 588 lines out of which only 8 lines dealt with the general population says a lot about the soviet patterned socialist view. In 1983 the rate was not better either (32 lines). The ethnic and religious diversity of the population, cultural differences, and differences in living standards were hardly mentioned, moreover the 1970 textbook writes off a single sentence with a similarly strong ideological overtone: „The population of Soviet Union is made up of more than 100 nations, which ones may say thanks to the socialist revolution for the equality and cultural rising. Thus, the Soviet Nation is evolving from these folks” (1970).

In this context significant changes took place after the political transformation. It is welcomed that the textbooks after 1990 give an increasingly important role in outlining the characteristics and problems of society. The emphasis is primarily put on the huge income differences evolving after the collapse of the Soviet Union, moreover in the 2006 textbook there is a separate sub-chapter describes the secession of the Russian society, entitled "Moscow is the city of billionaires". It is and appreciable improvement that nationality issues also appear: in relation to Russia, the Caucasus and Central Asia area is discussed as well (the 1994 textbook's forecast is: „Through the ambitions of ethnic minorities for independence may produce wars”), in the case of Ukraine the Russian minority is mentioned. However, we are still not able to find out anything about the Belorussian and Moldovan society, and the society's cultural and religious characteristics are totally lacking. So much that the 2006 textbook's chapter on Eastern Europe for example doesn't even include the "orthodox" expression.

### 5.4. Objectivity

The author believes that objectivity should be the most important parameter of general geography education. It can be seen already on the basis of previous chapters that textbooks written during the period of socialism, did not veil their ideological definiteness. The 1970 textbook have not even bothered to show the impression of objectivity: the text is full of references to specific political, ideological views and in many places is not more than a mere socialist propaganda proclamation. The 1983 textbook has a relatively freer atmosphere although it includes mandatory pattern sentences, but fortunately the need for objectivity is already felt, of course within a strictly top-supervised framework. These the textbooks described the Tsarist Russia with clearly negative adjectives („Tsarist Russia was the jail of nations.” – 1970), compared to which the socialist world system - which has solely and exclusively positive qualities - was a huge leap in quality. For example „Soviet Union is a political federation of free an equal nations” (1970). „The monumental country is working successfully at building (...) communism!” (1983). It is not surprising either that the textbook of 1970 subordinated the didactic tools to an ideological message. An interesting example is that the chapter related to the economy of Eastern Europe is full of figures and soaring graphs showing exponential growth (Figure 15), while for example not a single figure belongs to Western Europe. Therefore in students such an impression developed willy-nilly that the Soviet Union is the world's most dynamically improving and continuously enriching state, while the capitalist world's economy is at best only stagnant.

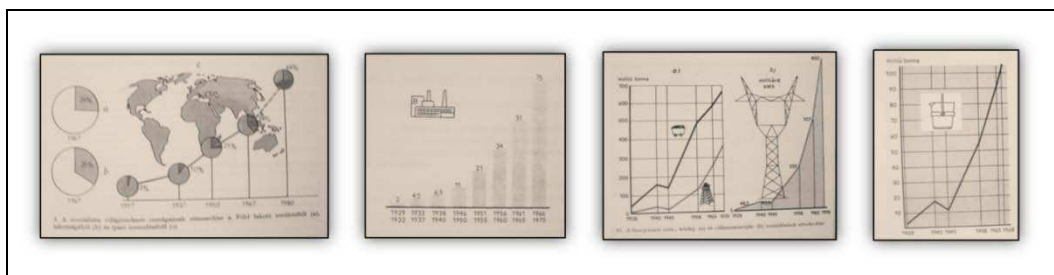


Figure 15. Soaring graphs about the development of Eastern Europe (Textbook, 1970)

The objectivity of textbooks after the political transformation is fortunately not objectionable. It can be stated that this area underwent the biggest changes: the modern Hungarian geography coursebooks contain a completely fair and impartial summary about Eastern Europe. Interestingly however, it is essential to consider the radical change in evaluating the period of socialism, which technically took

place overnight (and sometimes at the same authors). „The leader of the party had been Stalin who made a tyrannical dictatorship (...) which trampled down human franchises” (1994). „Millions of prisoners worked and died in labour camps” (2006).

## 6. CONCLUSIONS

Finally, the author had to answer the questions posed above in point 2. Traditionally, the Hungarian general public opinion considers the Baltic States a peripheral area thus they have been belonging for a long time to the most marginal region in geography teaching as well. Urgent structural modification is needed because the situation is unsustainable that the vast majority of Hungarian people get only 3 lines of information about the Baltic States during their secondary school studies which states are in addition also the members of the EU similarly to Hungary.

Concerning Eastern Europe, the most important conclusion is that in the period of state socialism this region appeared overrepresented in the Hungarian geography textbooks (with a share of 35%), while after the change of the political system, it was drastically overshadowed (share about 13%) – compared to its real significance. The second and third questions concerned that what image is established about regions in the title in Hungarian geography course books? About the Baltic States evidently there is nothing, since they only state the fact of independence in 1991. The evaluation of Eastern Europe was clearly a positive before the political transformation due to the fact that Hungary belonged to the Soviet sphere of influence. The students could read a thorough description of the economy and political characteristics of this area, but about its society, however, almost nothing: as if Eastern Europe was a huge factory without people. This attitude partially changed after 1990, because geography course books still focus mostly on raw materials, agriculture, and industry in describing Eastern Europe. Textbooks before the political transformation can be characterized with the partial or total lack of objectivity, but by now fortunately a quality change took place in this regard.

This study can be considered a niche work not only due to its subject matter. Besides being an excellent indicator of the changing approach to Hungarian geography teaching in historical terms, it presents a typically East-Central European story as well. The inconsistent decisions and professionally questionable turns of education politics is strongly influenced by the actual political interests of great powers.

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