

# KNOWLEDGE ON THE MOVE

Studies on Mobile  
Social Education

OFICYNA  NAUKOWA



## SoMovED

Social Education on the Move



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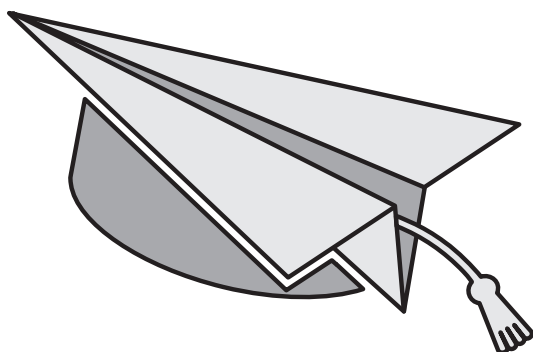
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Social Education**

Edited by  
Alastair Roy, Sinan Tankut Glhan,  
Dorota Bazuń, Mariusz Kwiatkowski

OFICYNA  NAUKOWA

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**ALASTAIR ROY, SINAN TANKUT GÜLHAN, DOROTA BAZUŃ,  
MARIUSZ KWIATKOWSKI**

## **Introduction**

This book draws on work undertaken by colleagues involved with the Erasmus+ project called SoMoveED, or Social Education on the Move. The broader aim of the project is to develop, implement, and disseminate innovation in the form of a model of mobile social education in higher education, of which this book makes up one small part. The project draws together institutions and organizations from ten European countries (Croatia, the Czech Republic, France, Italy, the Netherlands, Poland, Portugal, Romania, Turkey, and the United Kingdom), including eight universities, two non-governmental organizations and one social enterprise. Approximately 40 people are working on the project, including academic teachers and researchers, entrepreneurs, and social activists. The project's main objective is to explore and develop ways in which the teaching process can be organized in motion, outside the university walls, with the participation of stakeholders from outside the academic community (citizens, representatives of institutions and organizations, activists, people at risk of marginalization). This model incorporates three important features into the educational process: (1) mobility; (2) participation; and (3) inclusion.

This collection of essays is book one of three produced by the project, the other two being a student handbook, outlining good practices in the application of innovative educational tools in the

field of social and humanities education, and a teacher's toolkit, featuring tips on how teachers can best take advantage of the methods of mobile education (walks, study visits, educational field games).

## **Movement in Social Education and Research**

Recent years have seen a developing interest in walking as a practice in research, the arts, as well as in therapy. While the COVID-19 pandemic limited many forms of human movement with local lockdowns and travel restrictions, it also sparked greater interest in walking in public parks, on paths, and in other spaces located near living areas. There are numerous contemporary examples demonstrating how mobility has become an attribute of contemporary social life and social research, but we argue that present-day interest in movement in the context of social education is harder to discern.

Much of the present interest in walking has focused on doing so in pairs or small groups, and has been driven by the ways in which walking together can alter the relationships with those we walk with. Walking as a research method has been adopted in anthropology and ethnography (Ingold and Vergunst 2008; Pink 2008), cultural geography (Anderson 2004; Butler 2006), and qualitative social science (Roy et al. 2015; 2021), as an innovative way of producing knowledge. Arguments put forward in support of the use of mobile research methods have been premised on two central ideas; one is the oft-cited notion of the “co-ingredience of people and place” (Casey, as cited in Anderson 2004, 257) — the idea that identities, experiences, and behaviors are embedded in the places a person inhabits. The other is that getting mobile with research participants can reshape research relationships, altering the balance of power, and opening out new possibilities of making knowledge (Anderson 2004) and co-creating social cohesion (Bazuń and Kwiatkowski 2022).

We argue that the need to productively alter relationships and find new ways of approaching and understanding the world should also be central concerns in social, education because humans are profoundly influenced by place and space (Anderson 2004; Casey 2001;

Ingold 2011). As Anderson (2004) argues, place is integral to human identity and, consequently, that engagement with place through movement can help to uncover new meanings and understandings. Thus far, social education has shown little interest in mobilities and movement practices. However, contributors to this collection have begun to theorize and conceptualize social education through the lens of movement, drawing on the work of the mobilities paradigm. Scholars, such as Büscher and Urry (2009), have argued that mobilities research offers access to different researchable entities, which have allowed scholars to explore the centrality of movement to the social and material realities of our lives. Termed the “new mobilities” paradigm (Sheller and Urry 2006), this turn has challenged social science to change the objects of its inquiries (Hannam, Sheller, and Urry 2006). Its scholars argue that the focus on movement undermines sedentarist theories present in a great deal of research in geography, anthropology, and social science, in which bounded places become the fundamental units of social science study.

Büscher and Urry (2009) and Ingold (2004) assert that a mobilities turn is part of a critique of a head-over-heels and mind-over-body humanism, and especially of human subjects able to think and act in ways independent of their material worlds. This is important because the SoMoveED project involves reconsidering the relation between movement, perception, learning, and knowing in education. Drawing on the work of Law and Urry (2004, 392) we argue that many existing teaching methods

deal, for instance, poorly with the *fleeting* — that which is here today and gone tomorrow, only to reappear again the day after tomorrow. They deal poorly with the *distributed* — that is to be found here and there but not in between — or that which slips and slides between one place and another. They deal poorly with the *multiple* — that which takes different shapes in different places. They deal poorly with the non-causal, the chaotic, the complex. And such methods have difficulty dealing with the sensory — that which is subject to vision, sound, taste, smell: with the *emotional* — time-space compressed outbursts of anger, pain, rage, pleasure, desire, or the spiritual; and the *kinaesthetic* — the pleasures and pains which follow movement and displacement of people, objects, information and ideas.

The relevance of the mobilities literature to this book is that we argue that movement in social education is not simply a physical or behavioral activity (“a means to transport the brain from one place to another,” to paraphrase Ken Robinson), but is a kinetic way of thinking and knowing (Roy et al. 2015), an activity done through the feet (Ingold 2011). In the book, academics working across a variety of different disciplines explore the pedagogic implications of movement practices for academics, for students, for making knowledge, and for changing education.

A central argument of this book is that movements in an education context have the potential to be both “purposive” and “discursive” (Rendell 2003, 231). Different authors are interested in how it is, and through what methods, that students acquire knowledge (Hall and Smith 2014, 1). The examples demonstrate the distinctive pedagogic value of knowledge built in and through movement. While we recognize that traditional modes of social education certainly have their place in learning, we argue that they often embody and enact socially stylized and quite particular modes of learning in which hegemonic modes of authority are often staged and socially performed. The different chapters collected in this volume allow us to reconsider the social and psychological conditions of social education, offering a multi-disciplinary tour of mobility studies as employed by colleagues working in many different social education contexts.

We use the term social education in a broad sense, with particular emphasis on social education in the higher education system. We refer to curricula in the field of social sciences and humanities across a variety of disciplines (sociology, social anthropology, social work, community work, political science, psychology, pedagogy, social geography, philology, cultural studies, and art), but also to other fields in which students seek knowledge, social sensitivity, and skills (architecture, urban planning, management, logistics, IT, and others). We assume that formal education, as organized by universities, is only a part of the actual education of young people and adults. Their understanding of the social world, social skills, and commitment to solving social problems are only to a certain extent the effect of their university education. Therefore, we are looking for inspiration to



expand the educational offer of universities with new approaches, especially those related to movement, inclusion, and active participation in shaping social relations.

The central trait of this model is the involvement of participants in the educational process outside the university walls, on the move, using participatory and inclusive methods, with the active participation of external stakeholders.

## **The Structure of the Book**

The framework we develop in this book takes into account three important aspects of social life which are also characteristics of pedagogy in higher education. First of all, both the process of teaching and learning must allow for the fact that the twin act is associated with performance in a shared space, i.e. creation and dissemination of knowledge is place-bound and defined by space. Second, it is a co-production in which all who take part must move together. As exemplified in walking studies, knowledge production does not take place in a passive setting, it reverberates in time and space. Third, it is subject to constant, more or less planned, changes. Therefore, the main points of reference in the planned theoretical, methodological, and empirical studies will be space (including virtual space) and socio-spatial practices, along with various forms of mobility, as well as mental, organizational, and institutional changes required to operationalize mobile learning.

We commissioned papers from a diverse array of academic fields: sociology, psychology, pedagogy, geography, architecture, urban planning, cultural anthropology, urban studies, modern languages, philosophy, and political science.

The book consists of five sections that reflect the dynamics of constructing the concept of mobile social education: Theory, Walking, Visiting, Gamification, and Teaching. This book starts with a section dedicated to the theoretical issues grappling with arguments for generating and disseminating knowledge in a mobile way. There are several different strands of issues raised in this section. The first line of thought concerns philosophical and meta-theoretical

discussions that emphasize the dynamic attributes of the pedagogy of social education. The second strand follows up the former theoretical discussions and focuses on the transmission of knowledge, dwelling on competency development processes through pedagogical endeavors. The third part of this section deals with empirical findings that arose from a plethora of studies of education in motion and research carried out on the move. Here, the theoretical underpinnings of this book are laid out and corroborated with empirical illustrations and applications of the described approach.

In the second section, aptly named *Walking*, we present the ways of using walks as a research tool and as an instrument of educational activities. Here, we go beyond the theoretical approaches and anchor the discussions on walking studies in practical applications. The first part of this section is interested in walks that are designed to learn the art of decision-making, which extends to the processes of group decision-making. The second part looks at how social care programs can learn from walking studies in their efforts to ameliorate social problems rooted in exclusion, addiction, and homelessness. The last part of the section is oriented towards facilitating walking as a means to help learning about the history and cultural heritage in different settings.

In the third section, we bring study visits to the foreground. Study visits are a form of education and, at the same time, an increasingly common way of solving social problems by learning about the approaches used in other cultural, national, and organizational contexts. Study visits are an age-old component of social scientists' work, however, very scarce attention is paid to the actual workings and mechanisms of the method as an integral part of the learning process. In this section, the practical approaches to study visits are emphasized through their role in pedagogical aspect of social science education. Study visits not only carry the promise of inclusivity in education, but can also help developing bridges to local communities. The section on study visits end with a novel contribution that posits beekeeping as a green and ecologically conscious alternative to the industrialization of food chains.

In the next section, *Gamification in education*, we focus on the educational opportunities provided by new technologies. Games

carry an immense potential in the creation of new information pathways that reach out to the hearts and minds of a new generation whose everyday life experiences are native to mobile methods. The authors of individual chapters in this part devote much attention to the combination of using electronic games with movement in physical space. Mobile learning has already taken a huge chunk of the higher education curricula all around the globe due to the COVID-19 pandemic's widespread effects. It's not only turned into a crucial part of any higher education course content, but as the example from Croatia's *Youth on the Move* program shows in the second part of the section, has become an innovative part of community services.

The last section focuses directly on the effects of mobility in the field of higher education teaching profession. Here, we present specific illustrations of the application of teaching in motion both in the classroom and outside the walls of school and university.

At the outset, the sheer scale of new studies brought together in this book throws open the question of eclecticism. However, we would like to err on side of inclusivity and risk being a polyphonic suite rather than impose a tight, coherent choral structure. This book contains many different tropes and sets out to open up a wide array of individual research directions. We adamantly believe that although the paths are seemingly endless, they all seek a common endpoint, that is, bringing mobility into the task of teaching in higher education. The message is clear: We need education tailored to the needs and potentials of modern people. We live in a mobile world, so we should get to know and change the world using mobility.

*Alastair Roy, Sinan Tankut Gülhan, Dorota Bazuń, Mariusz Kwiatkowski*

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# Arguments



**ALASTAIR ROY**

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# Learning Through Movement: Reflections on Mobile Research Practice

## **Abstract**

In this paper I will draw on my own research with homeless young men (Roy et al. 2015; Hughes, Roy, and Manley 2015) to explore the epistemological, methodological, and relational possibilities opened out by a mobile research practice. I begin by introducing a collaborative research project in which I first used walking interviews. In the project, the walking interviews were one method used as part of a larger research project which also included ethnography, semi-structured interviews, and a visual method. I will also present a short excerpt from one of the walking interviews. I will use this case example to explore two questions of relevance to mobile research practice: (i) what different views of the world and stories of place and space do walking interviews allow? And (ii) what is the value of an alternative mode of research dialogue which is on the move, side-by-side (rather than face-to-face), and characterized by indirection? I will locate the discussion in relation to the literature on walking interviews and a few examples of the broader literature on mobilities in order to draw out some critical reflections on the value, as well as some of the difficulties, of doing research on the move.

## **Key words**

walking interview • face-to-face • side-by-side • indirection • mobilities • mobile • methods

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Thanks to all the young men from the Men's Room who contributed to the research and to Josh (not his real name) for leading the walking interview used in this paper. Thanks also to Prof. Jenny Hughes, Dr. Julian Manley and Chris Charles who contributed in important ways to the research. Thanks also to Prof. Les Back who commented on a much earlier version of this paper.

**Introduction**

This paper is based on research conducted with an arts and social welfare organization working with vulnerable young men in Manchester, England, called the Men's Room. The Men's Room works creatively with vulnerable young men, offering them opportunities for involvement in high quality artistic projects whilst providing support for challenges they may be facing in their lives. The project engages different constituencies of young men, including those involved with sex work or with experience of sexual exploitation, and those with experience of homelessness and/or the criminal justice system. Throughout the year, the Men's Room works in collaboration with artists to create a diverse range of projects, delivering these via creative sessions. Every session involves some kind of creative activity, which could include drama, photography, creative writing or filmmaking. As a part of the session, staff, volunteers, and the young men also sit down to share a meal together which is cooked by staff and some of the young men. From its inception in 2004, the Men's Room has aimed to engage young men who were not accessing other support services in the city. The young men attending the creative sessions commonly share experiences of being looked after by the state, alcohol and drug use, mental health problems, low educational attainment, and histories of involvement in crime. Generally speaking, the men live outside of normative social and familial networks of support and the majority are not in secure accommodation. The Men's Room provides a safe space to come along to and meet with other young men with similar experiences.



It also offers support in several other ways, for example through a weekly drop-in session, mobile outreach services, and the provision of one-to-one support. At the time of writing, approximately 60 young men attend the project regularly.

The research is written up in detail elsewhere (Hughes, Roy, and Manley 2014; Roy et al. 2015; Roy 2016; Manley and Roy 2016; Roy et al. 2020) and in this paper I only offer a brief overview of the methods used in the project. The research methods included a year's ethnographic participant observation (Spradley 1980) and a visual method (the visual matrix; Roy and Manley 2016) employed with staff and volunteers (Manley and Roy 2016), and walking interviews (Roy et al. 2015). The data drawn on in this paper comes from one of seven walking tour interviews with young men who were in contact with the Men's Room. The research began with a three-day residential at an outdoor center attended by the researchers, staff, volunteers, and 12 young men who were attending the project regularly. Before the residential we had discussed with staff possible ways in which we might introduce some ideas into discussions that might spark the young men's interest in the research. Our early attempts to do so resulted in the following question which was posed by one of the young men during the residential: "How the fuck could something like this be useful to someone like me?"

The young man who asked this question was part of a small group that had been involved with the organization for a number of years and in the moment, I understood it to mean "Is this project essentially **about us**, but **for you**?" It generated a moment of real discomfort because we — as researchers — did not know the young men especially well at this point, but we also saw it as a fair question, seeing that it named a classic tension in research (especially participatory research) about who ultimately benefits most from the work. By asking the question, the young man indicated that he wished to challenge the basis of the research and to see whether we — as researchers — were prepared to move beyond our own comfort zones and engage in "uncomfortable conversations" in the course of the work (Gökarıksel and Smith 2017, 640). I recognized it as a way of questioning what sort of space might be opened up in the project,

of testing how we as researchers would deal with difficulties and challenges. Somewhat clumsily, I was able to work with the provocation, asking the question back to all the young men and saying “It’s a brilliant question, but only you can answer it. So, can anyone tell us how this project might be useful to you?” Partially in an attempt to dissipate the tension in the room and partly in response to the question, one of the young men mentioned a visual art project the group had recently completed on the subject of “survival.” At this point the young men all became quite animated by recollections about the project, and through talking about it and the theme of survival, together we came up with the idea of creating a “survival guide” to the city of Manchester. What was interesting about this idea, was how it unearthed a different sort of motive around the work than the one originally identified by the young man. Hence, although the original question he had posed deliberately registered the idea of personal use-value (“*How the fuck could something like this be useful to someone like me*”), the conversation which followed it unearthed a more vicarious and knowledge-based motive. The idea of co-producing a written survival guide led us to develop a project which sought to understand how the collective experiences and survival strategies of the young men might become of value to other young people in the future.

At the end of the residential, the young men invited the research team to start attending the weekly sessions run by the Men’s Room. This allowed us to understand the general life of the organization in as naturalistic a manner as possible. Hence, we used a form of ethnographic participant observation which allowed us to be involved in the life of the weekly sessions run by the project whilst clearly adopting the role of researcher. Through this work we were able to develop a detailed understanding of the day-to-day operational process of the organization and the relational components of its practices. About six months into this element of the work we recognized that we now had a very good insight into the organization, its working principles and practices, and the values that informed the work, along with a good experience of the quality of relationships developed between the staff and the young men. However, in terms

of the idea of a survival guide, we still knew very little about the everyday lives of the young men who used the organization and their own situated survival strategies. We discussed many different ways of trying to find out more about the young men's wider lives, beginning with exploring the possibility of using narrative interviews, which I had used extensively in my previous research. However, one thing we had noted very clearly in the course of our research was that many of the young men appeared to find one-to-one, face-to-face interactions uncomfortable. In the course of our research, we noticed that they were often more comfortable in group settings, when taking part in a shared activity and/or when stood on the street outside having a chat with each other. We also knew that many of the young men had been involved in police interviews in the past and we felt that face-to-face recorded interviews might make them uncomfortable and add to the sense that they were under scrutiny in the research.

The idea to do walking interviews came about in response to something one of the young men said to us in an evening session: *"If you really want to find out more about the lives of young men, you should go out with them and walk in the city."* For the interviews, we invited the young men to lead a walking tour of city center sites they associated with their own "survival," this being the theme they had chosen to focus on in the research. During the interviews, we literally and metaphorically followed their lead, walking and talking side-by-side through the city, and on arrival at each stop, we asked the men to take a photograph and, if they were happy to, tell a story about the site. The walking interviews provided us with different stories of how these young men lived and moved through the city in their daily lives, and helped us understand how their personal survival strategies were built (Pink 2007). For the purposes of this paper, I draw on short excerpts from one of the interviews, which offers a good example of the ways in which the young men drew on their relationships with the city in constructing a sense of themselves, their pasts, presents, and futures. Subsequently, I have come to recognize that the methodology we developed reflects a much wider contemporary interest in mobile methods across a number

of disciplines, including anthropology and ethnography (Pink 2007, 2008; Ingold and Vergunst 2008), cultural geography (Anderson 2004), and qualitative social science (Ferguson 2014; Hall and Smith 2014; O'Neill 2014), although we were unaware of this work when we made the decision to use walking interviews.

## A Walking Interview with Josh

In the walking interview with Josh, he took us to Piccadilly Gardens (a large public square in central Manchester which has grass areas for people to sit and relax, fountains, restaurants, and also serves a busy central public transit hub) and a multi-story car park close by on Tib Street (close to the central shopping area). Josh says that, for him, both sites are associated with the “mucky, dirty, grimy side” of selling and using drugs in the city. He tells us that he used to sell drugs in these sites but now tries “to stay away from them as much as possible.” We pass by people he says are drug dealers in Piccadilly Gardens, nearby alleyways “where drugs are stored in Coke cans and empty bottles,” and arrive at a city

center car park, most of which, Josh says “are used to take drugs in.” Josh explains that multi-story car parks provide safe, undisturbed spaces for drug users with the added value of easy access to opportunities for theft. Then, Josh takes us to the seventh floor, and takes a photo of an asphalt covered rooftop which is strewn with used syringes, many more than he was able to capture in the photograph.



Fig. 1. Tib Street multi-story car park: “You can see it, cracked needles and that. Nasty place.”

Josh tells us that “there’s always a dark side to everywhere. Manchester’s dark side is probably deeper than anywhere else’s. It really is.” He emphasizes that the city is full of similar places that are beyond the surveillance and interest of authorities and services:

*No-one's like "Where are all these crack heads going, where are all the smack heads, where are all the homeless going to drink the beer?" Going down canals? Because you don't really find them down canals no more. You find them in dingy, dark places, you find them in places where people keep valuables, you find them in all sorts of places. You find them up in your face and you don't even realize... You get these people, and they, they only see things the way you're told to see them. And you're told to see certain things. Whereas me. What I'm told to see! I've got my own eyes! I can do what I want. Do you get what I mean?*

The "I've got my own eyes" comment is important. Josh is showing us a world that he presents as beyond the eyes and ears and interest of society, the surveillance of social care and criminal justice services, and, by extension, us as researchers. He describes how survival in this context has required him to develop a highly idiosyncratic, guarded, and aware practice of looking and attending to everyday life. In this environment, dealing drugs is an option for survival, but you have to be "strong minded" to do it; dealing "hard" drugs is especially stressful and risky, despite the potential short-term commercial benefits. However, Josh argues that if you are able to use your own eyes well, free and open engagement with the city is possible. He also implies that, because nobody is looking, there is freedom in the hidden nooks and crannies of Manchester, and access to a world of possibility: "You can go anywhere in the city and just you own it, you own the city. There's the police, there's the general public, there's all them, but at the end of the day, though, no one's actually there."

Josh's walking interview registers complex and contradictory feelings and ideas. On the one hand he offers an energetic vision of freedom and resilience, and at the same time he acknowledges the real and ongoing challenges of managing everyday life. He describes how it is easy to slip through the care/control net provided by statutory systems and services and he suggests that there is increasing disinterest amongst authorities and publics in what happens in certain spaces and places in the city, perhaps offering his own experience of the emergence of a post-welfare society. He also reflects on how by developing his own day-to-day practice of looking, listening,

attending, and acting that he has been able to make a kind of home in the city (Back 2013a), to manage its most urgent risks, and to gain respect and certain kudos by doing so. It is important to note this vision of freedom, resilience, and personal agency is rebalanced to some extent by an acknowledgement of the challenges of managing everyday life. Towards the end of the interview, as we returned to the starting point near Piccadilly Gardens, Josh said: “You’ve got to accommodate, you’ve got to structure yourself, you’ve got to rethink, you’ve got to think, right! [...] I’ve got so much [money] left over. I need food but, I really want to go out tonight, one night out, can I do that?”

Overall, Josh conveys a sense of self-managed selfhood. Bishop (2012, 13) observes how neoliberalism involves a hatred of dependency (on the state) and an objective of all people achieving the holy grail of “self-sufficient consumerism, independent of any need for welfare” (Bishop 2012, 13). Despite being oppositional in many ways, Josh seems to have internalized this contemporary vision of the responsible citizen, presenting as a self-sufficient consumer, who must plan and structure his own life. This is wrapped together with aspects of performative masculinity in which he presents as capable of handling the challenges of a risky life. In this way, Josh’s tour rather nicely portrays some of the lived contradictions between power and powerlessness that many of the young men in this project described in different ways: he reports a sense of power gained from “owning” the dark side of the city and from managing his way through its most pressing risks and stresses, alongside a sense of powerlessness and a fatalistic attitude coming from lack of money, a very limited range of choices, and a sense of disconnection from social and familial networks of support. One of the staff members who had worked with Josh for many years said:

*He dresses in a way that he blends into the background, blink and you’ve missed him. He [...] prides himself on being shadowlike. You rarely get a glimpse of his eyes as his gaze will be everywhere but [not] at you, and the cap masks his face from prying eyes and overhead cameras.*

The walking interview opened out the possibility of Josh showing us his own highly granular internal and external landscape of risk

in the city. It also posed some difficult questions about how young men like Josh, who have learned to survive by “making their own moves,” so to speak, might best be engaged and supported by welfare services, and ultimately led us to ask how services which seek to work with homeless young men might make use of their *self-made maps*, tap into their accumulated knowledge — thus affirming a sense of power and agency — whilst also providing practical and realistic moments of reflection, care and support?

## Discussion

The questions of “How we come to know” and “How well we know” are central to the philosophies and practices of social research. These questions have also been central concerns of the mobilities turn, which has offered important correctives to the sedentarist theories and practices of much of the social research that came before it. Since the turn of the millennium, scholars, such as Büscher and Urry (2009), have argued that mobilities research offers access to different researchable entities, allowing researchers to explore the centrality of movement to the social and material realities of our lives. This focus on movement has produced a series of experimental approaches to social research that allow researchers to track movement and be co-present (literally or digitally) with people as they move. These experiments have demonstrated an interest in the meaning and value of movement itself to research practice. Although this literature did not inform my original decision to use walking interviews in this project, it has informed my subsequent interpretation of them, including in this paper. In what follows, I consider what can be learned from the interview outlined above in relation to two questions.

### **What different views of the world and stories of place and space do walking interviews allow?**

As I describe above, the original motive for getting mobile in my own research practice was most obviously provoked by a desire to work in a way that was acceptable to the young men involved with the

study and which might allow us to get closer to the tempo of their everyday lives (Silverman 2007). Through the walking interviews, such as the one with Josh, we came to understand that in many of the spaces in which these young men live, as well as in the places in which they receive services, most people simply fail, or refuse, to see and recognize them as fully human subjects (Sander 1995, cited in Orange 2010): Josh readily describes how much of what he can get from life he must claim for himself. However, we also learned that one element of the practice approach of the Men's Room is that it attempts to realize its work in spaces that are accessible to the young men it seeks to support. This involves an explicit commitment on behalf of staff to continue to move through the city as part of a shared attempt to be available, as well as moving the sites of the drop-in and creative sessions the service runs in response to the young men's shifting situations and needs.

Josh's interview shows so clearly that the need and demand to "move on" shapes the daily experience and life histories of many of the young men, who move in and out of care, in and out of custody, in and out of domestic environments, and in and out of scenes of crime, threat, and opportunity. "Moving on" can be a tactic of survival in a risky environment, a means of eluding control, an affirmation of lack of self-worth, and an assertion of personal agency, as much as a positive step. The personal cartographies of these young men are highly fluid, reflecting the ways in which their situations shift unpredictably and quickly both through their own behavior, the impersonal actions of systems of care and control, and the anticipated and unanticipated actions of friends, families, and others. In the three years I worked with the Men's Room, it delivered its weekly sessions in spaces which included: a tent erected in a street, a barber shop, a local LGBTQ+ center, a teaching room in a college, a homeless support project, a drug and alcohol treatment service, a theatre space, an arts café, and various church spaces. All of these temporary sites are in Manchester city center and within less than a mile of each other and yet, at different points in time, each of them was off-limits to one or more of the young men. This is because the young men are subject to both formal and informal proscriptions of space



and many must manage explicit visibility and absolute invisibility in places which are incredibly close together. For example, some have to report to the Probation Service in a building in the city center at a specific time as part of criminal justice orders, but also have Anti-Social Behaviour Orders whose conditions prohibit their presence in postcode areas close by. Some are selling sex in a specific location but are also avoiding areas only a street or two away for reasons of personal safety.

The walking interviews directed our attention to the relational affordances of movement both in welfare practice and in research. To put this another way, we recognized that movement was one important means by which staff at the Men's Room and we as researchers were able to work productively together with the young men (Hall and Smith 2014). I have argued elsewhere (Roy et al. 2015; Roy 2016) that, in this way, the issues faced by researchers in making knowledge mirror important issues also faced by welfare workers in practice. Both groups seek to build (and rebuild) an understanding of the lives of those they work with, in one case to provide care and support and in the other to develop new insights. In this respect, both research and welfare work are forms of praxis in which "social forms are staged" and performed (Back 2013b) and in which process and movement — or lack of it — heavily influence the possibilities of knowing (Ingold 2011). In fact, Polsky's (1967, 126) well-known observations about the characteristics of successful field research might be equally applicable to welfare practice: "Successful field research depends on the investigator's trained abilities to look at people, listen to them, think and feel with them, [and] talk with them rather than at them."

The most important imperative for getting mobile with the young men in this project was that, by doing so, we were able to change the research relationship in important ways. This can be seen in the obvious physical arrangement of a walking interview, which alters the encounter from face-to-face to side-by-side. However, this physical arrangement is itself a by-product of a commitment to getting alongside the young men through altering the ways in which the research was staged; and in this case, it also models the attitudes and

approaches the Men's Room staff use in their wider work. I would also argue that the lengthy period of ethnography which preceded the walking tours was important to the development of the approach and its success. This was because the idea of walking interviews developed out of relationships honed over time and their success was predicated on a level of trust built through 9 months of Jenny and Ali taking part in the weekly sessions. Claire Alexander (2004, 145) has written about her research with an all-male youth group in South East London suggesting that the richness of her understandings emerged through time spent in the field and the energy and emotion she invested in building complex and trusting relationships; she argues that over time these produced a complex "set of alliances and hard-won mutual trust and affection." In a similar vein, Vikki Bell (1999, cited in Back 2013a) has argued that "belonging is performative" and that "attachments are established through actions and rituals that unfold repeatedly in any given context." I would argue that by turning up and taking part at the Men's Room week-on-week over several months, we were very slowly and unevenly developing an approach capable of responding to the needs and concerns of the young men we were working with (Roy et al. 2015). Regular involvement with these normal practice experiences provided a vital sense of connection and attachment to each other, even if just for a few short hours a week. This was vital for working well with young men like Josh, who have had to learn to survive on their own terms and who are highly sensitized to what they are "told to see" and do, including in research. The walking interviews responded to this frame of reference and allowed for a mode of dialogue which was not "in your face" and which was characterized by indirection (on behalf of the researchers at least) and it is to these aspects of the interviews that I turn next.

**What is the value of an alternative mode of research dialogue which is on the move, side-by-side (rather than face-to-face) and characterized by indirection?**

The young men who access the Men's Room are quite a difficult group to work with. Whilst they sometimes demonstrate concern

and care for themselves and others, they can also present as aggressive, resentful, and suspicious. Hall and Smith (2014) and Scanlon and Adlam (2008) refer to the ways in which politicians, commissioners, and councillors often want homeless people “fixed” ideally in as short a time as possible (Hall and Smith 2014, 12). This fact isn’t lost on the young men and it can make for certain tensions in working relationships, including with researchers. Also, young men like Josh are highly attuned to the ways in which some forms of help are laced with shaming and control. In the interview, Josh clearly conveys how some agencies, whose explicit role is to help people towards inclusion, often treat them in ways which extend their sense of failure and exclusion (Roy 2022). Imogen Tyler (2020, 18) argues that “stigma is purposefully crafted as a strategy of government”; and Josh describes how he, whilst greatly appreciative of the support provided by the Men’s Room, feels quite ashamed that he still needs this sort of assistance in his late twenties.

These pressures can easily make young men feel that in order to access support (or indeed, take part in research) they have to accede to certain demands. In the interview with Josh, we see how he identifies strongly with his own agency and the sense that he sees the world with his “own eyes.” This self-reliance can become part of what is often viewed as a refusal of help exhibited periodically by some (Scanlon and Adlam 2008). The walking interviews completed in this project give us an insight into the highly idiosyncratic survival strategies developed by the young men that have become intrinsic to their sense of self, as well as the styles of service provision that they might be prepared to accept and engage with (Roy et al. 2015).

I argue that the decision to use walking interviews in this project created a research setting in which the young men could lead, and generated a space in which the dialogue was side-by-side and in which we — as researchers — could attend to what unfolded. In previous work, I have drawn on an interview conducted by writer and journalist Horatio Clare in which he used a walking interview as a means to understand the lives and concerns of two ex-servicemen. That interview took place in the Brecon Beacons, Wales, an environment which was central to their transformation into soldiers and

which the two men were now using as part of their recovery from service life. In the interview, one of the servicemen quite beautifully describes how and why walking and talking side-by-side allows for forms of intimate exchange — especially between men — that he feels would not emerge when sitting face-to-face.

*So many deep conversations can happen between service folk on hills, shoulder-to-shoulder, you know, there's the concept of "shedding," two blokes in a shed together [...] a bit like standing at the bar together. There's a quality of conversation, particularly between blokes [...] which happens when you are not face-to-face and when you have got a dynamic of movement with that. And maybe as difficult feelings come up there is an opportunity for silence and also possibly to tread some of the feelings back into the earth and offer it back. [And] then I would argue, it's a really valuable place to do that stuff* (Quote from Ex-Serviceman; BBC Radio 4 2014)

I argue that the walking interviews in this project demonstrate the value of a research practice characterized by indirection. The idea for walking interviews emerged through time spent in the weekly sessions and a commitment to taking part and listening. In the walking interviews, the young men literally knew where we were going, and we had to learn to follow. This arrangement reverses what happens in many research interviews, although it also models central commitments of many narrative researchers (Gunaratnam 2013). The approach allowed the young men to draw on their own expertise in order to engage and open out discussions of broader relevance to their own lives and to street/homeless youth in the city. Through walking and talking together we began to appreciate the ways in which young men inhabit and represent the spaces of the city; we saw the ways in which they negotiate and subvert the proscriptions and restrictions on space they experience in their daily lives; we saw the tactics they develop and deploy to get by, to maintain friendships, to have fun, to get their needs met, and through which moments of refuge and belonging are given space alongside feelings and experiences of exclusion; we also saw the enduring effects of the shame meted out through systems of care and control (Tyler 2020, 18).

In the context of the interview with Josh we see how he is able to deploy his own *telling*, conveying some of his own distinctive chal-

lenges of surviving in the city. Two of us experienced this story first-hand. Told in the first person, the story was *living* (he animated the story, bringing it to life), *local* (it referred to explicit locations in the city of Manchester, England) and *specific* (it told a story related to his own life) (Harrington cited in Frank 2010, 24–25). The walking interview drew on Josh's accumulated expertise and knowledge, opening a space in which we could accompany him, hence maximizing the potential for serious listening by the researchers (Shaw 2015). Yasmin Gunaratnam (2013) uses the metaphor of pressing the minimize key on a computer keyboard to characterize what happens when narrative interviews go well. In these cases, researchers are able to occupy a background position in which they attend to what unfolds. The walking interviews conducted in this project achieved something similar and were staged in a way that responded to the needs of the research and the needs and demands of the young men who were partners in it. By being passive, the researchers allowed a more active communicative space to unfold as they walked. This is because creating a situation in which young men can lead and walk side-by-side the researchers avoids what one young man described as people being "up in their face(s)." This is important because researchers tend to all too easily prioritize their own questions, interests, and agendas. The movement also supports a sense of ease in the interview, because from time to time the men can choose to pause, to take a breath, to say nothing and walk quietly together, and "possibly to tread some of the feelings back into the earth" (BBC Radio 4 2014). This is an alternative mode of research which I argue is so important in working with people who are at the sharp end of disciplinary power and economic marginalization. It's also one which in this case responded to the impetus, philosophy, and practices of the Men's Room and which draws on relationships built over many months.

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# **Movement as a Form of Thinking, Learning, and Knowledge**

## **Abstract**

This paper deals with the importance of movement for thinking, learning, and cognition, and seeks to highlight the idea that any meaningful education must be a dynamic reality. In other words, education must be based on movement, both in the mental and spiritual sense of the word. To that end, the text draws on two different methodological approaches — philosophical and pedagogical. The aim of the paper is twofold:

1. The philosophical portion intends to formulate a philosophical foundation that would emphasize the role of movement and dynamic experience in cognition and self-cognition, and trace the limits of the metaphysics of substance, which traditionally influenced earlier interpretations of these topics. This foundation is informed by philosophy of process and philosophy of experience, especially Dewey's concept of continual and self-reconstructed experience which develops intellect and critical, complex thinking.
2. The pedagogical part of the text, meanwhile, deals with Shulman's theory of pedagogical content knowledge, interpreted as a kind of movement facilitating the transmissive process of knowledge and competence building. As a key driver of the learning process, pedagogical content knowledge is presented as an example of a contemporary dynamic pedagogical theory, explicitly demonstrating that education cannot be conceived as a static, structural framework.

**Key words**

concepts • education • experience • learning • metaphysics of substance • pedagogical content knowledge • process • school • thinking

In this essay, we seek to highlight the idea that to be meaningful, education must necessarily be a dynamic reality. In other words, it must be *based on movement*, both in the mental and spiritual sense of the word. Alas, despite its fundamental significance for pedagogic theory and practice, this processual paradigm has seen little to no adoption in mainstream schooling and remains an area of theoretical reflection without much practical application. In view of this, we would like to retrace the philosophical and historical background of the European position on permanence and immutability, and to explain both its inertia and its strengths. At the same time, we want to show that this position is effectively wrong and explain why, despite being philosophically and scientifically established, the concept that what is real remains in motion and mutable is quite difficult to introduce into mainstream teaching practice. The essay opens with an overview of the outsize impact the idea of immutability as perfection has had on European thought, based around a frame analysis of the specific interpretation of language objects espoused by the Greek philosophical tradition. Our pedagogical argument for a concept of education based on *the movement of thought* derives from Dewey's theory of formative experience and Shulman's theory of pedagogical content knowledge — frameworks that seek to base the didactic competences and professional judgment of teachers on processual foundations.

**Introduction**

Contemporary pedagogical thinking is characterized by pursuit of innovation, a now well-established trend (which actually started with the establishment of the first so-called “alternative schools”) that was initially motivated by a critical approach to what it termed

traditional (Dewey 1997) or transmissive (Tonucci 1991) pedagogy and schooling. Among the distinctive characteristics of alternative education, as opposed to its traditional counterpart, its strong emphasis on animating the teaching process and making it more dynamic, in some cases going so far as to literally set the teaching in motion in what would come to be known as laboratory schools (Dewey, Freinet), is perhaps the most prominent (naturally, alongside a host of other themes, patterns, and problems). Contemporary alternative educational theory, which actually exists today as a critical current within the educational mainstream, views traditional education as static, lifeless, book-bound, overly formalistic, and without much relationship to real life.

Obviously, some thinkers formulated similar critiques of the school and traditional modes of education long before the emergence of the New School Movement: prominent examples include Ellen Key (1909/2018) and Michel de Montaigne.<sup>1</sup> Notably, the latter spoke of a “well-formed head,” that is a mind capable of healthy judgment, as preferable to a head crammed with rote knowledge. Discernment, he argued, conceived as capacity for healthy judgment, cannot rely on a single, universal, immutable form of reason, but instead demands that thinking adapt itself as it engages with different situations, typically requiring a specific, tailored response. Likewise, Blaise Pascal asserted that different orders of reality require different interpretive frameworks, such as his *esprit de finesse* or *esprit de géométrie*, thus implicitly rejecting any attempts to collapse all thinking into a single frame informed by one unchanging form of reason (Pascal 2000, LXXIV). This line of argument would continue with Comenius, who emphasized the plurality and diversity of the world — *varietas rerum* — and on to Rousseau, with his rejection of

<sup>1</sup>Montaigne (2002, 222): “À un enfant de maison qui recherche les lettres, non pour le gain, ni tant pour les commodités externes que pour les siennes propres, et pour s’en enrichir et parer au-dedans, ayant plutôt envie d’en tirer un habile homme qu’un homme savant, je voudrais aussi qu’on fût soigneux de lui *choisir un conducteur qui eût plutôt la tête bien faite que bien pleine* [emphasis added], et qu’on y requit tous les deux, mais plus les mœurs et l’entendement que la science; et qu’il se conduisit en sa charge d’une nouvelle manière.”

upbringing based on a single universal ideal and his view of education as a dynamic process, whose form necessarily changes with an eye to the personality and age of the child, as well as the circumstances in which it unfolds. Given how far back in the history of European philosophy these ideas first appeared, we ought to be asking why their uptake by alternative pedagogics has been so slow and why it is still so difficult to make the teaching process more dynamic, better suited to the realities and needs of life — in short, to make it a better embodiment of the *movement* of life.

The answer seems readily available. Like European thought in general, European views on education have been greatly influenced by the concept of immutability denoting perfection in knowledge, marking arrival at the final truth and thus rendering further pursuit thereof unnecessary. The idea, which had a profound and lasting impact on the European philosophical tradition, naturally traces its roots far past medieval scholasticism, the philosophical period likely most famous for its emphasis on the importance of the immutable.<sup>2</sup> The theory expounding the difference between the unchanging, perfect and eternal, on the one hand, and the mutable and ephemeral on the other, had been formulated perhaps most meaningfully by Plato (e.g. in *The Republic*: Plato 1996, 484–490), and its subsequent interpretations likewise had a profound influence on the future trajectories of European thought, but it ought to be noted that even Plato was drawing on much older sources, meaning that origins of the idea are essentially mythical (Eliade 1971). Language played an important

<sup>2</sup>We will only understand the medieval emphasis on immutable knowledge — which needs not be developed further and changed, but only preserved and handed down — if we realize the theological paradigm it was set against. There is little point in further investigating what is considered Received Truth — non-empirical and metaphysical in character and ultimately essential for the salvation of the human soul. The value of such knowledge, therefore, is of a different (and higher) order than that of randomly (i.e. empirically) discovered truths, the gist of which may, by contrast, change in the course of human and scientific progress. The specific difference between immutable, received truths and empirical knowledge open to change underpins the general context of medieval scholasticism (see, e.g., the third chapter in Burke 2000). In pre-Christian European traditions, the existence of immutable-perfect knowledge was naturally derived from different premises.

role in the process, but the way the Greeks conceptualized the world was affected by certain assumptions rooted in a metaphysical basis. In the Greek tradition, from the very beginning of its written history, the perfect and meaningful was equated with the immutable, a premise that would later be mapped onto the European understanding of values and play a significant role in the European Hellenistic reception of Christianity. This may well be the reason why the notion of the significance of the immutable has been so enduring and persistent that we struggle to transcend it even today. Its echoes can be found in various mythical vestiges still found in contemporary thinking and it should therefore come as no surprise that the school, as a place in which cultural consciousness of the traditions that need to be reproduced is concentrated, retains these tendencies manifested in myriad forms including, first and foremost, an emphasis on a repeatable and generalizable form of instruction which, in combination with the “consecrated” contents of knowledge, is supposed to form the backbone of the European concept of education.

## **Metaphysics of Substance — Some Conceptual Pitfalls of the Thinking Process**

We would like to begin by defining movement as an expression of the duration of everything that exists, and a key driver of change. Furthermore, our definition presumes change is, in itself, an action or a process, rather than an object, which means that it *cannot be perceived as an object*. One problem we identified lay in the fact that the European philosophical tradition is based on ideas that consider thought emphasizing dynamics, change, and progress with some ambiguity. While all modern philosophy is based around the idea of a changing world that is constantly in motion, this framework originally derives from a static, Greek view of reality; moreover, the core of the dynamism espoused nowadays often preserves and reaffirms this static view.

We intend to address this idea, as we believe it can shed light on the background of why it is so difficult for us to interrogate change

and embrace it (work with it in a meaningful way, and as effectively as we work with static concepts) as a central theme of pedagogical work.

The initial premise here is that our thinking is underpinned by specific concepts, or, more precisely, mental structures, through which we comprehend all reality. These structures are oriented toward what is constant and not subject to change: namely meanings formulated by language. As a result, all the conceptualization we rely on derives from a tradition ultimately premised on what does not change, even where change (or movement or instability) is theoretically emphasized. In other words, concepts are static by definition.

To illustrate, let us draw on an example from the pedagogical field: we know that a student is at level A, and we want them to get to level B. While we may have clearly defined parameters for both levels and perhaps even the methods to help them move up a level, as teachers, we have little actual insight into what is really happening within the student undergoing this transition, and record only its simplified outcome in the form of a pass/fail grade, and it is this “what” that happens between these levels that is the most important here, as it reflects the transformation of many aspects of the student’s personality as a whole, in which a certain type of knowledge, skill or attitude is only a piece of a complex structure that remains in constant flux. Crucially, this elusive passage is not an object, but a process, which means that it can be conceptually captured only with difficulty and not without reduction.

The example echoes Zeno’s breakdown of the path of a *flying arrow*, which, at each moment of its flight, *stands* at a certain point it occupies in space.<sup>3</sup> This transposition of time, or intensity, into spatial representation and space-related static concepts has been a distinctive characteristic of Western thought from its beginnings in Greek philosophy, which itself drew on geometry in establishing its conceptual structures and in its attempt to comprehend

<sup>3</sup> See Curd (2011, 69): “The third argument is the one just stated, that the arrow is stopped while it is moving. This follows from assuming that time is composed of ‘nows.’ If this is not conceded, the deduction will not go through. (Aristotle, *Physics* 6.9 239b30–33)”

everything in existence through reason. The rich possibilities offered by the combination of geometric science and idealized objects, the latter perpetually immutable and outside of time, influenced the first philosophers' views on how to comprehend "genuine" reality, the essence, the principle upon which all existence rests. Because geometry, in its work with triangles and circles, arrives, like mathematics does with numbers, at fixed, unchallengeable definitions for the properties of these notional objects, philosophers began to use peak objectivity as the benchmark of intellectual perfection and consistency. Much of their view of reality was informed by concepts conceived upon the timeless ideals of geometrical thinking, which meant that only what was judged to be objective could be considered real. Genuine reality, however, comprises more than just a purely objective side — precisely because it has duration. We cannot, therefore, conceive as real something that is purely objective and lacks a non-objective, or interior, aspect. As the Czech philosopher Ladislav Hejdánek argued, pure objects, such as an equilateral triangle or the number 750, do not actually exist anywhere in the universe. Pure object-hood (objectivity) is a pseudo-reality and pure objects (lacking a non-objective side) are mere constructs of our minds, and intentional at that (Hejdánek 2004).

Real objects, by contrast, always present much more complicated realities. As Hejdánek goes on to show, everything that we habitually label an "object" (in the world) is either a mere "heap" (just an external, random, internally unintegrated combination), and hence not a "true" object, or a "true" object, here conceived to mean internally integrated or unified, and so forming a (relative) "whole" (Hejdánek 2004).

The problem that Western philosophy and later science came up against arises from the fact that conceptual thinking, established as a barrier against myth and fable, was conceived around ideal objects, each defined in the most precise language imbued with a universal and stable meaning. As Aristotle once put it, conceptual thinking makes it possible to abstract from time, or the temporal determinants of objects: precisely those attributes that modify each object so profoundly and thus make it so difficult for us to comprehend. This

framework resembles something akin to a thought pattern, by means of which we relate ourselves in the process of thinking to an intentional object representing the real object (which exists in time) but stripped of the changes affecting the real object, and conceived as a kind of essence, a foundation that endures once we disregard the temporal changes working in the real world. Distinctions between the first and second substances (essences), primary and secondary qualities, and substances and accidents, as traditional philosophy calls them, are then just proof of the efforts mentioned by Aristotle to escape into thought from the supremacy of time, which causes the world to be in ceaseless motion and ever changing. As Parmenides affirmed in the earliest days of the history of philosophy, speaking of the “suspension of time,” the law of logic is always at odds with change and movement, hence genuine (or *rational*, in the Greek understanding) reality must remain unchanging, suspended.<sup>4</sup>

European thought struggled with this fact and its contingency in a more or less intentional way for a very long time, but the problem first became a topic in its own right in Bergson’s philosophy of process and life, which critiqued the spatial interpretation of the concepts of intensity and duration.

Although both science and philosophy provide ample proof today that substantive thinking has been rendered out of date, the split between thinking oriented toward objects and reality as a process persists in mass consciousness. The reasons for this shift should come as no surprise, as both our common experience and natural language are object-oriented. Likewise, schooling and education are based to a much greater extent on the static structure of objects and knowledge than on the critically examined dynamics of thinking and creation.

According to Henri Bergson (2013a, 2013b), at the root of the problem lies the substitution of the spatial for the temporal. Duration and intensity are realities with which a consciousness that seeks to imagine itself in objective terms inevitably struggles, insofar as it tries to explain them in static linguistic terms. It therefore converts

<sup>4</sup> See B8 from Simplicius, *Commentary on Aristotle’s Physics* in Curd (2011, 59–61).



them into “quantities,” i.e., to sweeping and fixed facts bound to spatial representations, and thus imbued with the character of objects. As a result, time becomes the third dimension of space in science, while in ordinary, everyday experience time is interpreted by way of spatial metaphors: we speak of “segments of time,” “space-time,” (!) “distance in time” — to name but a few of the routinely used yet utterly inadequate and even misleading expressions that imply a misconstrued notion of time. We must remind ourselves that temporality is the fundamental mode of our existence rather than some distinct phenomenon, an empty form in which something takes place. Instead, it is the fullness of duration, which we conceive of and experience in ways that are always different and always unique, because duration is, in its essence, the most intrinsic quality of spirit.

To bring about fundamental changes in the approach to learning aimed at making educational, and, in the narrower sense of the word, school spaces more dynamic, we must first take seriously the fact that thinking and experience are not mere molds to pour particular educational materials into, but dynamic processes with their own creative energy alongside a capacity to store accrued knowledge (memory) and effectively remodel it in light of new experiences. This idea is in no way new and has resurfaced intermittently throughout the twentieth century in philosophy, psychology, and the social sciences; education, however, still finds itself in a sort of deadlock, where awareness of these ideas does not translate to their adoption in educational (social) practice.

## **John Dewey — The Theory of the Dynamics of Formative Experience as “Movement of the Spirit”<sup>5</sup>**

While we know full well today that nothing in this universe is fixed and unchanging, the idea of immutable knowledge, here conceived

<sup>5</sup>Some parts of this essay concerning Dewey’s theory of experience were published in Martin Strouhal’s *Teorie výchovy* (2013).

to mean perfectly complete, seems to be just as seductive as the notion of devising an educational framework that would be universally effective regardless of context or content. In educational thought, the tendency to view chunks of knowledge as immutable bricks from which to build understanding has proven surprisingly enduring, along with the architectural euphemism typically used to describe it, with palaces and houses of knowledge built on foundations of stable, that is immutable, laws or principles. Even critical reflections on the importance of subjective forces or opportunities shaping knowledge acquisition presume the existence of an acquired and subsequently unchanging “form” for the organization and classification of knowledge. The idea of mutable foundations underpinning changeable concepts has not yet been fully embraced by mainstream educational thought, and for a number of reasons, one undoubtedly being the idea that a teacher ought to, as a professional, demonstrate certain occupational competences that guarantee consistently effective results, in practice usually interpreted in terms of the ability to impart certain stable knowledge and skills.

In light of this, it is crucially important to remind ourselves and others that for the development of experiential structures and new knowledge, or art, it is absolutely necessary to render dynamic the conditions and methods in which and through which education takes place. With regard to education and psychology, it was John Dewey that offered the classic systematic analysis of this issue. The father of the constructivist movement, in his work Dewey consistently emphasizes the attributes of the thinking described above. Dewey stresses the creative nature of thinking and regards its potential for permanent self-reconstruction as its most important property.

Dewey’s theory of pedagogy is based on the philosophical premise that reality is itself a process in which we can make out a clear tendency toward self-organization and ever-increasing complexity, with a key role played by stimuli in the form of “challenges” that open up various possibilities of further development and present obstacles that need to be overcome. In the course of human experience, problems often spur mental and emotional develop-

ment, linking past events with new and unknown or provocative experiences, and leading, by way of remapping existing structures of knowledge, to the emergence of new concepts or mental structures. The formation of knowledge is a dynamic process, in which the importance of both immediate experiences and ideas, which have a controlling and meaning-generating function, cannot be overlooked. As experience is always a mixture of perceptions and ideas,<sup>6</sup> the latter cannot be regarded in a naively empiricist spirit as the product (a copy or reflection or result) of experience, but more as a certain project, and, here, as a process. The term “problematization,” therefore, denotes the actions of an investigating subject, striving not just for a solution to the difficulty they come across, but for mental and physical balance in a given situation.<sup>7</sup> Problematization, or the process aimed toward knowledge and the discovery of a direction in life, “demands the linkage of three types of orientation points: subjective, objective, and cultural,” and requires “subjective differentiation (this is my project, my problem),” grounding in reality (localization), and grasp of different modes of representing (or schematizing) reality (Fabre, 2011, 65).

This process is never complete, finished. Experience in the subjective, objective, and cultural sense can be seen as a sort of

<sup>6</sup> See Dewey (1929, 166–167): “‘Thought’ is not a property of something termed intellect or reason apart from nature. It is a mode of directed overt action. *Ideas are anticipatory plans and designs which take effect in concrete reconstructions of antecedent conditions of existence* [emphasis added]. They are not innate properties of mind corresponding to ultimate prior traits of Being, nor are they *a priori* categories imposed on sense in a wholesale, once-for-all way, prior to experience so as to make it possible. The active power of ideas is a reality, but *ideas and idealisms have an operative force in concrete experienced situations* [emphasis added]; their worth has to be tested by the specified consequences of their operation. Idealism is something experimental not abstractly rational; it is related to experienced needs and concerned with projection of operations which remake the actual content of experienced objects. [...] Conception and systems of conceptions, ends in view and plans, are constantly making and remaking as fast as those already in use reveal their weaknesses, defects and positive values. [...] Human experience consciously guided by ideas evolves its own standards and measures and *each new experience constructed by their means is an opportunity for new ideas and ideals* [emphasis added].”

<sup>7</sup> See Meyer (2010, 4–5), Fabre (2009, 20). Dewey’s emphasis on activity as expression of the search for mental and physical balance corresponds to Piaget’s positions.

movement that ends only with the death of the individual. There is certainly a huge difference between the initial, tentative forms of experience, and the later, more complex and sophisticated forms, separated by the long duration of the continuing life, but at the same time linked by a delicate and indissoluble symbiosis, with the higher and the developed always emerging from the lower and elementary, embracing and transcending it.

Dewey dealt at length with the question of how this process of growth and sophistication of experience could be pedagogically directed and developed to the fullest. His method is simple. To best develop the child's thinking, we must start with their natural, spontaneous interests but pedagogically channel them so that the child feels a need to take those interests further, and later continue beyond them: "A large part of the art of instruction lies in making the difficulty of new problems large enough to challenge thought, and small enough so that, in addition to the confusion naturally attending the novel elements, there shall be luminous familiar spots from which helpful suggestions may spring" (Dewey 2004, 213–214). In the beginning, concrete activities ought to hew close to children's own experiences, but what is subsequently pedagogically relevant is the reformulation of the philosophical question of transition from the concrete to the abstract: "How to transform interest in the effective results of action into theoretical interests? How to proceed from cooking to chemistry, from carpentry to geometry, from gardening to biology?" (Fabre 2009, 59).

In his pedagogical writings, Dewey posits that our ideas (or concepts) serve as orientation points for our attention. Experience is not something "internal," separate from the environment, but is the result of a "dialogue" between subjective assumptions and tools of inquiry on the one hand, and environmental stimuli on the other. Here, Dewey is arguing above all against those educational theories that claim education entails only the development of internal conditions or qualities and should not artificially introduce any externalities. If any kind of regulation of a certain internally integrated whole (organism, mind) is possible, then it is only possible in dialogue (Marková 2007, 53). Education, therefore,

must regulate the child's experience from without, reorganizing and transforming it by way of creating new ideas. The principal rationale behind the much debated "project teaching" framework is not just to link fragmented experiences into a uniform whole, but to reshape the child's viewpoints for the long term — specifically, to help the child reframe the problems they confront. What must above all be remolded are the child's intellectual habits, inseparably linked with their individual and non-transferable experience.

Here, the importance of a processual concept of education is thrown into sharp relief. Dewey says that it is necessary to develop specifically intellectual interests, such as the ability and the *will* "to see facts impartially and objectively," that is to simply *try* and see them without tying them down to their momentary localization and the meaning they have in individual experience. And because the development of such capacities demands highly specific intellectual skills, which can be cultivated only in certain circumstances, school curricula in a school ought to be drawn up as if they are the "product, in a word, of the science of the ages, not of the experience of the child" (Dewey 1922, 10–11).

## **Pedagogical Content Knowledge as a Psychodynamic Variable**

In an educational process conceived in such a way, the role of the teacher is absolutely fundamental. Their task is to adapt complex intellectual contents to the actual developmental level of the child, and they carry the responsibility for what pedagogic theory calls the didactic transformation of the subject matter. The psychodynamic essence of the didactic transformation is very well explained by Shulman's concept of "pedagogical content knowledge," with which Shulman sought to understand how teachers think in the course of teaching, that is in the process of remolding their expert knowledge in a pedagogical way so that it becomes didactic knowledge, easily graspable by the child.

The concept of pedagogical content knowledge pertains to a professionally specific intellectual process, which essentially defines the teacher's ability to effectively communicate concrete content knowledge to their students (Janík 2004, 249).<sup>8</sup> Shulman and his team examined how teachers decide what to teach, how to frame and deliver knowledge, how to evaluate the students' uptake and performance, and how to deal with misconceptions (Shulman 1986, 9), and sought to establish how each of these areas impacted the teacher's overall ability to work consciously with educational content knowledge. Shulman (1986, 9–10) also identified three categories within content knowledge, with each demanding a specific approach during teacher training at the university level, particularly with an eye toward the content and level of school instruction.

Content knowledge consists of (1) subject matter content knowledge, that is the essentially discrete static framework that the teacher's mind can draw on. In other words, it is what the teacher knows about the content taught at a particular moment. Content knowledge also includes (2) curricular knowledge, which is the component oriented toward materials and aids (teaching plans, teaching syllabus, educational programs, textbooks, worksheets, methodology handbooks, etc.), that the teacher uses for tools in any given moment (3). The third and most important component is pedagogical content knowledge, characterized by the clear distinction it makes between the understanding of a certain material by a specialist in the field and its understanding by a teacher (Shulman 1986, 9), for example between a philosopher and a philosophy teacher. It expresses the process of thinking and action by which the teacher of scientific knowledge and other contents in the framework of a particular curriculum analyses, simplifies, reduces, transforms (Knecht

<sup>8</sup> Shulman, naturally, draws on the work of a whole series of authors, including Dewey, Scheffler, Green, Fenstermacher, Smith, and Schwab, see: Shulman (1987, 4). Shulman and his team studied pedagogical content knowledge in the course and context of the "Knowledge Growth in Teaching" project, one of many cognitive psychological research studies carried out in the 1980s that were focused on the knowledge base for teaching, particularly in the frame of the shift toward teacher professionalization.

2007, 78) or construes (Hashweh 2013, 125). As is evident from the active basis of this process, pedagogical content knowledge is a dynamic quantity, subject to constant changes.

Shulman emphasizes that what is taught and how it is taught is also influenced by contextual variables. Effective teaching is always subject, over and above the frame of the components of the teacher's work with content knowledge already mentioned, to the influence of the specific characteristics of particular students and the teacher's knowledge of educational goals (alongside specific educational contexts, such as the management and funding of the particular school, the socio-cultural conditions of the community, etc.), as well as the teacher's own view of the point and values of education, including critical reflection on their philosophical and historical connections (Shulman 1987, 8). Consequently, the framework of pedagogical content knowledge ought to include the question of training teachers on how to integrate these variables into their thought and decision-making processes.

It is clear that the teacher must not only understand relevant theories, concept, or principles, and their codified form featured in curricula, but must also be able to communicate their own subject knowledge to students effectively, with an eye toward contextual variables.<sup>9</sup> The teacher's knowledge, like that of the students, remains in constant flux. For knowledge to be comprehensibly presented, and then understood and rendered truly effective, it must be dynamic. Such a framing has a moral dimension as well, as it is the ability to abandon certain knowledge in favor of more enlightened understanding, one hewing closer to the truth, defines us as human beings with an open spirit, as Comenius and Jan Patočka (1998) taught us.

<sup>9</sup>Shulman identifies the following categories of teacher knowledge: content knowledge, general pedagogical knowledge, curricular knowledge, pedagogical content knowledge, knowledge of learners and their characteristics, knowledge of educational context, and knowledge of educational ends, purposes, and values (Shulman 1987, 8).

## In Conclusion

Education must therefore be based on two types of movement. On the one hand, there is the movement of the individual experience of the child, constantly reconstructing themselves in light of new stimuli and the problems they encounter and are challenged to solve. On the other, there is historical movement, including the effects of the reified products of the actions of the human spirit, challenging the current generations to reflect on them critically. The reach of present-day critical reflections through time, and awareness of our identity as historical, establishes the possibility of making community with the dead, as Auguste Comte once argued, and it is in this community that the cornerstone of what we call human nature likely lies. Our existence is, above all, embedded in time, and therefore inevitably moving. Reason, as a principle enabling us to move through time, must conceive itself in dynamic terms. It is certainly one of the greatest tasks of education to ensure that reason understands its own self in an interpersonal and communicative manner. This is because in all its registers it assumes a movement from itself toward what it itself is not, then followed by a return to itself (reflection). Education must therefore be founded upon the development of judgment, scientific reality, artistic imagination, and moral empathy, and a Hegelian rather than Platonic perspective. Reason, meanwhile, must be understood as the movement of spirit, which bears witness to history as something that is constantly unfolding and changing, and that we ourselves help create, rather than something already established, which we are merely required to contemplate.

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# Mobile Social Education and Bridging Solidarity

## **Abstract**

This essay aims to present the concept of bridging solidarity as a goal of social education. In general terms, solidarity is understood as the willingness to share resources with others or as practices with a social impact, aimed at improving the lives of others. The term “bridging solidarity” emphasizes the importance of those acts of solidarity that transcend the boundaries of one’s group, social class, and nationality. It is assumed that the ability to carry out such acts of solidarity is an indispensable property of individuals and groups in societies that are related and interconnected in myriad ways.

Mobile methods of social education (e.g., research walks, study visits, field games) incorporate movement into learning and the experience of social reality. It is assumed that participants engaged in these types of activities have a better chance of recognizing social problems, understanding their causes, and getting emotionally involved in solving them than their counterparts in stationary classes.

This essay argues that shaping attitudes consistent with the idea of bridging solidarity should be a key goal for modern social education, and that mobile education methods can be an effective way of achieving it. Drawing on a review of selected social studies, the paper also moves to formulate the directions and guidelines for using mobile education methods to shape and strengthen the proclivity for and ability to practice bridging solidarity.

**Key words**

solidarity • bridging solidarity • social education • social problems  
• mobile methods • mobile social education

**Introduction**

Every era needs a different form of solidarity to act as a binding force for society. What kind is needed today to bring together an interdependent but divided society? One of Poland's greatest philosophers, Józef Tischner formulated one answer: "What is first here? Are 'we' first, or are 'they'? The solidarity community differs from others in that it puts 'them' first and 'us' later. The afflicted and their cries come first. Then, the conscience speaks, for it can hear and understand this cry. It is only from here that the community may grow" (1992, 17–18).

The passage suggests the following: when "they" come first, a new "we" is born and refashioned into a mutual shield against adversity. So paraphrased, the passage encapsulates the principal idea and the essence of the practices discussed herein, which I have come to call bridging solidarity because of its openness to vulnerable others and their needs, and its ability to prompt the emergence of new social ties. I assert that this kind of solidarity can be a powerful and constructive force in the fight against social issues and crises, but must meet a number of conditions in order to do so, including becoming an essential aspect of education. The paper also contains arguments supporting the notion that shaping attitudes consistent with the idea of bridging solidarity ought to be a goal of modern social education, with mobile education methods providing an effective way of achieving it.

Conceptual in nature, this paper attempts to draw a link between the issues of mobile social education and solidarity using a three-pronged approach: first, it defines the concept of mobile social education and presents it as an alternative form to traditional, stationary education; then, it moves to outline the concept of bridging solidarity as well-suited to contemporary global contexts

and emerging social needs; finally, it explains how mobile social education could help strengthen bridging solidarity practices.

In social education, mobile education methods (e.g., research walks, study visits, field games) incorporate movement into learning and the experience of social reality. It is generally assumed that participants engaged in these types of activities have a better chance of recognizing social problems, understanding their causes, and getting emotionally involved in solving them than their counterparts in stationary classes.

The structure of this essay reflects the three stages of the argument outlined above. In the first part, social education on the move is characterized as an innovative approach used in higher education, and six pillars that it rests upon are identified and explained, alongside its cognitive and practical benefits in terms of student and public needs. The second part presents the concept of bridging solidarity and discusses it against past approaches. In light of the presented arguments, bridging solidarity emerges as a necessary value and a practical attitude in interdependent societies, and therefore ought to be encouraged, shaped, and developed as part of social education. In the third portion, I posit a number of questions that explore the possibilities offered by mobile education in the development of bridging solidarity. Finally, I conclude by attempting to briefly answer to one key question: How can education on the move contribute to bridging solidarity?

## **Mobile Social Education as Innovative Approach**

To explain what I mean by social education on the move or mobile social education, I will start with an example from my college days.

Back when I was a teaching student, I took part in an interesting didactic experiment, in which the University proposed that students plan and complete a three-day journey on their own for the purpose of learning about innovative pedagogical and social approaches. The students were given full freedom of choice within a given budget. I found myself on the team directly involved with the preparations.

We chose a variety of initiatives, ranging from meeting the originator of a novel concept for a “school of the future” at one of the universities, to meeting the founder of the first shelter for the un-housed in one of the larger cities. The students were not only the organizers, but also served as guides during individual visits, while teaching staff accompanied us and supported our efforts. I do not know whether this initiative was continued, but I am wholly convinced that it provided an extremely valuable intellectual, emotional, and administrative experience to my group and me.

The account above serves to illustrate the differences between traditional and mobile approaches to education: the experiment was an exception, and other, sedentary approaches continue to dominate the field. Mobile social education is characterized here, against the background of broadly understood social education, as an innovative approach aimed at changing all its aspects and foundations. The focus here is on social education at the university level, as it is a particular stage in the educational process that also serves to prepare the individual for participation in social life. Its specificity lies in the fact that (1) it mainly affects adults, (2) is highly formalized, and (3) focuses rather on the cognitive than other aspects of individual development.

To properly highlight the innovative potential of education on the move, let us first build some background to discuss it against by briefly describing traditional education, based on what Paulo Freire called the “banking model”:

(a) the teacher teaches, and the students are taught; (b) the teacher knows everything and the students know nothing; (c) the teacher thinks, and the students are thought about; (d) the teacher talks and the students listen — meekly; (e) the teacher disciplines and the students are disciplined; (f) the teacher chooses and enforces his choice, and the students comply; (g) the teacher acts, and the students have the illusion of acting through the action of the teacher; (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it; (i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students; (j) the teacher is the Subject of the learning process, while the pupils are mere object (Freire 2005, 73).

The passage well illustrates how the traditional, “banking” model conceives the teacher-student relationship. Besides other points of divergence, mobile social education also differs from its traditional counterpart in how it views the place of the individual within society, the nature of contemporary social processes, and the role of social sciences in these processes. Alongside humanistic pedagogy, works in the field of public sociology have been an important source of inspiration in the development of mobile education. In both cases, the literal and figurative push beyond the walls of the university stands as a prerequisite for better understanding of what constitutes social life and adequate education. Michael Burawoy, a staunch advocate for the development of public sociology, put it as follows:

Education becomes a series of dialogues on the terrain of sociology that we foster — a dialogue between ourselves and students, between students and their own experiences, among students themselves, and finally a dialogue of students with publics beyond the university. Service learning is the prototype: as they learn students become ambassadors of sociology to the wider world just as they bring back to the classroom their engagement with diverse publics (Burawoy 2005, 9).

The concept of mobile social education draws on the shift in social sciences that John Urry called the “mobility turn.” In light of the change in lifestyle, the increase in vertical and horizontal mobility, the development of modern technology, and the increase in the importance of movement for the understanding of modern society, Urry proposed the creation of a new cross- or post-disciplinary paradigm for the social sciences:

(...) A mobilities paradigm (...) enables the “social world” to be theorized as a wide array of economic, social and political practices, infrastructures and ideologies that all involve, entail or curtail various kinds of movement of people, or ideas, or information or objects. (...) So I use the term mobilities to refer the broader project of establishing a movement-driven social science (Urry 2007, 18).

Below, I present a brief overview of mobile social education, which, due to its attributes, falls within the mobilities paradigm, and draws inspiration from humanistic pedagogy and public sociology. I have identified below six pillars that underpin the mobile

social education framework and its premises: assumptions about the place of the individual in society, attitudes toward social inequalities and discrimination, expectations toward the roles of individuals in groups, preferred forms of participation in social activities, perception of individual uses of space, and dominant time orientation. Each of the pillars is briefly explained, alongside relevant issues related to individual aspects of education and directions of changes postulated by the concept of mobile social education.

### **First pillar: Assumptions about the position of the individual in society**

Among existing concepts and practices, we can distinguish those that emphasize subordinating the individual to society and those that center agency. Mobile education falls within the latter, as it focuses on shaping subjectivity and agency.

The pillar presumes a shift from subordination (the individual as object of influence) → toward agency (the individual as active subject)

### **Second pillar: Attitudes toward social inequalities and discrimination**

To a greater or lesser extent, social education interrogates social inequalities and various manifestations of exclusion and discrimination. Mobile education, meanwhile, puts particular focus on stigmatized, disadvantaged, and marginalized individuals and groups, and works toward recasting this exclusion and discrimination into empowerment.

In short, the pillar involves a shift from exclusion/discrimination → toward inclusion/empowerment

### **Third pillar: Expectations toward the roles of individuals in groups**

When describing the functioning of individuals in social groups, a greater role can be attributed to either passive adaptation of an individual to group expectations and norms or the formation of critical thinking and stimulation of activity. Mobile education advocates



adopting shaping critical attitudes, activity, and social involvement as the primary goals of education.

The pillar, therefore, assumes a shift from passive adaptation → toward critical thinking and active involvement.

#### **Fourth pillar: Preferred forms of participation in social activities**

Educational concepts and practices tend to emphasize the need to strengthen competition between participants in various social activities or develop cooperation skills. Mobile education aims to strengthen collaborative skills.

The pillar presumes a shift from a dominance/competition paradigm → toward fostering and shaping collaborative attitudes and skills.

#### **Fifth pillar: Perception of individual uses of space**

Educational concepts and practices view people, either directly or indirectly, as users of space, and within that frame, as either static or mobile creatures. Mobile education strongly emphasizes mobility as a key determinant of living in a modern society.

Thus, the pillar involves a transition from understanding individuals as static → toward viewing them as mobile beings.

#### **Sixth pillar: Dominant time orientation**

Social education can call to a greater extent either on extant or past social phenomena and processes (retroactive approach) or emerging and future conditions of social life. Although it draws from the cultural resources and legacy of the past, mobile education focuses on shaping attitudes in line with future needs (prospective approach), and necessarily centers interconnected issues, such as the climate crisis or the development of digital technologies and their impact on society.

This pillar, therefore, presumes a transition from a retroactive → to a prospective approach.

Taking into account the pillars mentioned above and the directions of their attendant shifts, the term *mobile social education*

refers here to an approach in higher education that relies on mobile forms of activity conducive to (1) the strengthening of the student as a mobile, critical, committed, cooperative, and forward-thinking person, (2) using more informal, innovative, and more engaging methods, and (3) creating conditions for the development of pro-social attitudes both in the cognitive, emotional, and behavioral dimensions. These mobile forms are developed and disseminated through (1) specific teaching and learning content (curricula, reading materials, and textbooks), (2) working methods and tools, (3) teacher-student relationships.

Seeing as mobile education conceived in such a manner is better suited to the international situation and emerging individual and collective needs, I decided that it would be prudent to examine how education on the move can contribute to shaping a certain form of solidarity, which I believe will prove essential to solving contemporary social issues and which I call *bridging solidarity*.

## **Bridging Solidarity as a Necessary Social Practice in Interdependent Societies**

The concept of solidarity, in general terms, refers to the relationship between the individual and society, between individuals themselves, and between social groups. It is a type of social tie based on mutual obligations. The nature and boundaries of these commitments are determined in many different, often contrastingly different ways. However, for the most part, one party in such a relationship tends to be in a more difficult position, which triggers specific actions, including resource sharing.

The concept of bridging solidarity is built within the framework of the approach first developed by Émile Durkheim (1893/1997), who argued that interdependence is the basis of solidarity in modern societies. This approach would be continued and expanded upon by numerous researchers, and later find expression in the social policies of both individual states and the European Union, mostly as a result of the influence of two political philosophies: social democracy

and Christian democracy. The attitude toward solidarity espoused by movements and parties following these philosophies was characterized by Steinar Stjernø:

First, they share the idea that human beings are bound together in interdependence. This seems to be the core of all concepts of solidarity, although the meaning and extent of interdependence may vary. Second, both concepts of solidarity see social integration and social inclusion as an objective. Third, this implies for both social democracy and Christian democracy a willingness to use the state to protect individuals against social risks. It is hard to find a concept of solidarity that is combined with a negative attitude towards the use of governmental power to intervene actively in society through economic and social policy (Stjernø 2011, 168–169).

Before I discuss the characteristics of bridging solidarity conceived as educational goal, I will refer to an example that well illustrates my intentions. Due to the limited scope of this essay, the account below will offer a brief characteristic of the initiative described at length and in greater detail in the Polish book *Dzieci z Dworca Brześć* [The Kids from Brest Station] (Hulia and Gluska-Durenkamp 2019).

The book tells the stories of Chechnyan families stranded at the railway station in the Belarusian border town of Brest for many months between 2016 and 2018 after they were denied entry permits by Polish officials. As the station became both a makeshift home and prison to the refugees, Polish volunteers, led by Marina Hulia, struggled to mount a relief effort, which included an attempt to set up a democratic school. With time, the school would prove extremely valuable in terms of meeting the needs of children and parents.

Aid for refugees was gradually expanded, and the circle of supporters and volunteers grew as well. Those families who managed to obtain asylum in Poland met a range of support opportunities, including invitations to welcoming events (“Days of Joy”) featuring guests from different backgrounds, including vulnerable persons. Over time, the refugees were integrated into different relief efforts, such as aiding the unhoused, for example. The effort illustrates how

the will and ability to share resources (money, time, talent, or space) may bring about the formation of new and useful social ties.

One important outcome of these practices was the attempt to place the Chechnyan children in one of Warsaw's most renowned secondary schools. The school trustees and parents jointly decided to accept the immigrant and refugee children free of charge. The principal, addressing the parents, explained her intentions in the following words: "Treat admitting refugees to school as a form of academic contribution to the moral development of our children, to the shaping of their attitudes toward others and toward the world" (Hulia and Głuska-Durenkamp 2019, 75). Early on, the school took in only a handful of the immigrants, but in 2019 there were about 50 foreigners in a student body of 350.

This abridged account of one bottom-up solidarity initiative and its educational aspects will be an important reference point in my effort to formulate the concept of bridging solidarity, which will also see me referring to and drawing on classical theories of solidarity (Durkheim 1893/1997) and the distinctions and interpretations of contemporary authors, alongside several concepts I believe particularly important to the argument, including European solidarity (Stjernø 2011; Lahusen and Grasso 2018), transnational solidarity (della Porta 2018; Gould 2007), democratic solidarity (Brunkhorst 2005), universal-particular solidarity (Scruton 2015), negative-positive solidarity, constructive-destructive solidarity (Sennet 2012), inclusive-exclusive solidarity (Kymlicka 2015), solidarity in crises (Solnit 2010), and pandemic solidarity (Sitrin and Sembrar 2020).

The mentioned concepts and approaches can be characterized and classified according to five essential criteria. The first criterion involves the physical distance between the parties to the relationship, putting national or ethnic solidarity, limited to the closest social circle or nation, on one end, and transnational solidarity on the other. The second criterion, partly similar to the first, is the sense of familiarity or difference; the distinction produces particular solidarity, limited to people with similar characteristics, ethnically or culturally close on the one hand, and universalist solidarity, emphasizing obligations towards humanity regardless of differences, on the other. The

third criterion pertains to the actions of individuals or groups expressing solidarity, and the classification ranges from symbolic acts of solidarity to committed solidarity. The fourth criterion concerns the motivations behind acts of solidarity; they can be negative, producing actions to the detriment of an individual or group considered hostile, or positive, resulting in actions aimed at improving the situation of individuals or groups. The fifth criterion traces the origins of acts of solidarity. They can be bottom-up, spontaneous, grassroots-driven, or top-down, systemic. Although in some situations bottom-up initiatives will receive top-down support, the account above describes a community effort that did not receive any assistance from public institutions. While highly simplified due to the scope of the essay, the description still allows us to flesh out our concept of solidarity formulated here against existing solidarity frameworks.

As I already emphasized, the help provided by Polish activists to Chechnyan families is a fitting illustration of bridging solidarity, conceived as a type of social practice that starts with responding to the needs of individuals perceived as vulnerable others. The initiative first began to coalesce in the wake of concerned reports describing the difficult situation of stranded families, especially the children, lingering around the rail station in Brest. First and foremost, providing effective aid required the volunteers to demonstrate the ability to transcend the interests of state, group, culture, and religion. Second, these practices required the sharing of both financial and material resources, as well as intellectual (education), personal (time spent, labor) and social (interventions, contacts, events) contributions. Third, the actions in question were aimed at creating connections and reciprocity (bridging) by establishing space and enabling aid recipients to act on their own. Fourth, the efforts described above were positively motivated, as they aimed to improve the situation of parents and children from Chechnya.

In light of the above, I posit that the core concept of *bridging solidarity* could be defined as the will, readiness, and ability to share resources with people and groups outside one's immediate social circle, as well as a kind of social practice that involves transcending the boundaries of one's own social group in order to render aid to

the vulnerable other. As such, the practice is associated with establishing and strengthening intergroup relations in an interdependent but divided society.

Why is the spread of bridging solidarity practices considered necessary? In answering this question, I would like to once again circle back to the account above. Relief efforts for Chechnyan refugees serve to explain what bridging solidarity is and demonstrate its importance to interdependent societies. In that particular case, bridging solidarity practices improved the lives of the stranded children and their parents, relieved tensions that were quickly mounting as their unplanned stay at Brest dragged on, increased the sensitivity and mobilized a host of individuals and communities across Poland, and helped integrate and activate refugees in the host country, i.e. in Poland. All this was ultimately made possible by the knowledge, sensitivity, and administrative efficiency of the organizers behind the aid efforts. Bridging solidarity practices, therefore, have proven indispensable in resolving a complex and serious issue characteristic of our times.

Paradoxically, the twenty-first century brought both greater interdependence and deeper divisions (economic, social, cultural, and religious), and the example described above reflects them well. Aside from the escalating migrant and refugee crises, the figure of the vulnerable other may likewise emerge in the wake of natural disasters affecting local communities, international or ethnic conflicts, and economic downturns, and the public ought to be prepared to react appropriately in such situations — intellectually, morally, emotionally, and organizationally. Education, therefore, should foster these capabilities in the public to help it respond to their needs in solidarity.

## **Discussion**

### **How Can Mobile Social Education Contribute to Bridging Solidarity?**

In this part of the essay, I attempt to discuss the potential relationships between mobile education and shaping bridging solidarity

practices in four aspects — intellectual, moral, emotional, and organizational. In each case, I draw on the body of literature on the subject, presenting relevant concepts, research results, and practical examples. As for the four aspects mentioned above, I ask a separate question to interrogate how, and to what extent, the discussed type of education can contribute to the fostering and strengthening of bridging solidarity.

### **Intellectual aspects of bridging solidarity**

Can mobile social education provide the intellectual basis for bridging solidarity? To answer this question, it is necessary to determine, among other things, whether this type of education, in comparison to its traditional, static counterpart, actually offers a better chance of noticing and understanding the issues of individuals and groups in need, and their links with other problems, as well as the manifestations of interdependence between groups and societies at a local and global scale.

The initial answer involves identifying three attributes of the education model in question that set it apart from its classical education. First, as the name already suggests, it takes the educational process largely outside the university and mainly on the move. Second, as I emphasized earlier in the article, the model reframes the teacher-student relationship. Third, the choice of topics for classes is also different in mobile education.

As far as movement is concerned, it ought to be noted that both research and casual observations suggest that movement increases the cognitive abilities of participants: “The rhythm that characterizes the act of walking enables a complex interplay of body and mind” (Schultz 2018, 72), “The rhythm of walking generates a kind of rhythm of thinking, and the passage through a landscape echoes or stimulates the passage through a series of thoughts” (Solnit 2001, 5). Neuroscientists broadly describe the importance of walking in terms of the ability to perceive and understand the world around oneself. In his book *In Praise of Walking* (2019), Shane O’Mara offers an overview of the results of numerous studies on the subject, perhaps best distilled in the following passage: “Walking is

holistic: every aspect of it aids every aspect of one's being. Walking provides us with a multisensory reading of the world in all its shapes, forms, sounds and feelings, for it uses the brain in many ways" (O'Mara 2019, 3).

Hence, it can be assumed that mobile education increases the likelihood of (1) focusing attention on the objects and the problems they represent, (2) simultaneous involvement of several senses (sight, hearing, smell, and sometimes even taste), and (3) combining multiple aspects of the perceived reality, including spatial, social, cultural, and economic. In short, it can be assumed that cognition in motion results in richer, more acute vision and better understanding of the observed reality.

In light of these arguments, it can be assumed that education on the move offers participants a better chance to notice and understand the problems of people in need. It is possible thanks to joint observation and commenting on spatial manifestations of inequality, exclusion, and marginalization.

### **Moral aspects of bridging solidarity**

Can mobile social education provide a moral foundation for bridging solidarity? To answer this question, we must first determine whether this type of education, in comparison to its traditional, static counterpart, actually offers a better chance of eliciting empathy toward individuals and groups in need, and thus the willingness to share resources. Researchers using the walking method argued for it by framing it as "an open, interactive, dialogical, processual method recognizing, for example, that the voices of the disabled have been commonly missing in research — and that this interviewing approach takes account of their presence, lived experience, relations, and purposive action in their surrounding world" (O'Neill and Roberts 2020, 18–19). Other key features of this method include an emphasis on the needs of the local community (Evans and Jones 2011, 857) and focus on reducing power imbalances.

In short, participation in mobile social education creates better conditions for the moral involvement of participants in a shared space, and offers them a chance to feel compelled to act to improve



the situation of the community and the people whose problems they learn of in direct contact, in action, as stakeholders with a significant impact on the choice of subject, place, and dynamics of interaction.

### **Emotional aspects of bridging solidarity**

Can mobile social education provide an emotional foundation for bridging solidarity? To answer this question, we must first determine whether this type of education, in comparison to its traditional, static counterpart, actually offers a better chance of stimulating the students' social imaginations to solve the problems of individuals and groups in need, and thus their readiness to share resources.

We can assume that the emotions that cognition in motion gives rise to are a source of both positive and negative stimuli for participants. Researchers using walking as a research method emphasize that the "act of walking engages the senses: looking, hearing, the feeling of being touched by air, rain, or other elements of the environmental atmosphere, and contact with changing aromas" (O'Neill and Roberts 2020, 16). Walking increases the chance of involved participation and social researchers tend to treat the situation of walking together as "a form of pedagogy or a way to learn and think not just individually but also collectively" (Back 2018, 21). This method is, by definition, "inclusive and participatory" (O'Neill and Roberts 2020, 18).

Learning about and investigating problems through direct contact with people in need and those who help them elicits emotions that bind participants to the issues, motivating them to act now and in the future.

### **Organizational aspects of bridging solidarity**

Can mobile education provide an operational basis for bridging solidarity? To answer this question, we must first determine whether mobile education offers a better chance of strengthening the ability to cooperate for the benefit of individuals and groups in need, and thus the ability and willingness to share resources.

Exchanges and conversations during walks, study visits, or field games encourage formulating new ideas and solutions to perceived

problems and introducing changes. Many studies show the benefits of walking in connection with planning and making changes in a shared space (Kinney 2017, 3).

Mobile education facilitates the discovery of innovative solutions to problems, helps in changing participant and community attitudes, generates ideas, recommendations, and innovative activities, and fosters the capacity to take effective action in participants who decide to act in solidarity.

### **Attributes of the mobile model of social education and bridging solidarity practices**

Circling back to the characteristics of mobile social education profiled in earlier in the essay, I intend to link this issue with bridging solidarity. To start, I would like to emphasize that this type of education is not just a set of methods linked by the common thread of movement, but rather a specific approach, premised, as I demonstrated earlier, upon a wholly different view of individual-society or student-teacher relationships than the one espoused by traditional education models.

Mobile social education by definition creates conditions conducive to the development of bridging solidarity practices, as it is underpinned by several key paradigm shifts: from exclusion/discrimination to inclusion/empowerment, from subordination (the individual as an object of influence) to agency (the individual as an active subject), from passive adaptation to critical thinking and active involvement, from a dominance/competition paradigm to fostering collaborative attitudes and skills, from viewing human beings as static to seeing them as mobile, and, finally, from a retroactive to a prospective approach.

In light of the above, the discussed model of social education appears to differ from the traditional approach primarily in terms of methods, philosophical foundations, and proposed content.

Classes taught using the mobile model foster the intellectual potential of students, offering them a chance to develop a better understanding of the reality around them and recognizing problems, cultivate their moral and emotional potential by encouraging

interaction with specific individuals in need and people who support them, and stimulate their organizational potential, by teaching about innovative solutions, organizations, and institutions. Education conceived in this manner has a chance to contribute to the development of solidarity, as proposed by Pope Francis:

Solidarity means much more than engaging in sporadic acts of generosity. It means thinking and acting in terms of community. It means that the lives of all are prior to the appropriation of goods by a few. It also means combatting the structural causes of poverty, inequality, the lack of work, land and housing, the denial of social and labor rights. It means confronting the destructive effects of the empire of money... (Francis 2020, 31).

## Conclusions

Although contemporary societies are characterized by increasing interdependence, they are also plagued by increasing polarization, and one means of counteracting these divisions involves a type of solidarity capable of transcending one's social circle in the name of sharing resources with the vulnerable other. Due to its attributes, this essay called this concept "bridging solidarity." This particular ability will be needed more and more as we strive to solve common problems in the coming years and decades. While education is an essential tool in shaping this kind of solidarity, it cannot be confined to the walls of schools and universities and remain detached from the problems of people in need. Therefore, an alternative model of education has been proposed here.

The following arguments suggest that the mobile social education model outlined throughout the essay ought to be considered suitable for fostering bridging solidarity: mobile social education offers a better chance of identifying and understanding the issues of individuals and groups in need and their links with other problems, as well as the manifestations of interdependence between groups and societies on a local and global scale (intellectual foundations of bridging solidarity); it creates conditions inspiring empathy toward

individuals and groups in need, and thus the willingness to share resources (the moral foundation of bridging solidarity); it strengthens social imagination and channels it toward ways of solving the problems of individuals and groups in need, thus fostering the readiness to share resources (the emotional basis of bridging solidarity); finally, it strengthens the ability to collaborate to the benefit of individuals and groups in need, and thus to share resources (organizational basis of bridging solidarity).

It should be emphasized that the features of mobile social education mentioned above only highlight its potential against traditional, stationary education, and are in no way a description of existing practices. The described model is still in its infancy, and this essay is just one step toward its further development in terms of content and methods. It is primarily a call for greater cooperation in interdisciplinary research into the mobile model of social education, the practices of bridging solidarity, and the links between them.

More empirical studies of solidarity practices in the context of interdependence and division are needed, as they will provide a background against which the premise supposing a positive, stimulating role of bridging solidarity could be tested. Another important area that warrants additional comprehensive inquiry involves teaching conducted on the move, as it could provide further insight into the relationship between mobile methods and the social development of the participants, including their willingness and ability to engage in solidarity practices.

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# **The Educational Process Outside the University Walls: the Positive Psychology Perspective**

## **Abstract**

This essay will primarily highlight outcomes from past research and examine the psychological effects of introducing movement into university classes by way of taking the educational process outside the university walls. The main objective is to explore whether the positive psychology framework and the PERMA Model can offer the impetus necessary for grasping the benefits of applying movement-based pedagogy in higher education. Consequently, this paper will be a theoretical inquiry into new teaching and learning methods in higher education, namely the introduction of movement-based paradigms and a new educational mindset. Mainly, it shows the benefits of taking teaching and learning processes outside the university by means of engaging with locals, stakeholders, and surrounding environments, while promoting physical and psychological wellbeing. The essay also demonstrates the potential of these new learning and teaching processes as vehicles for promoting both psychological wellbeing and educational success, with a prospective positive impact on the future development of professional skills, and argues that it ought to be acknowledged by all educational actors, including policymakers. Bringing movement into learning and teaching frameworks in higher education can be an innovative approach and improve social and individual wellbeing in educational settings such as universities.

**Key words**

Positive psychology • higher education • walking studies • well-being

**Introduction**

Education is one of the most important gifts we can offer the generation that comes after us. However, education is more than just providing students with knowledge; it is also about teaching the students *how* to think rather than *what* to think.

This shift from delivering knowledge toward fostering it brings a change at the heart of education and affirms its present and future goals. This, in turn, means that there is a need to rethink how education should be delivered, how to ensure equality and inclusion, and how to best prepare students for the uncertainty of the future.

The paradigms that guided the education of our parents or even our grandparents are simply not capable of contending with the challenges and demands of the modern world. The pervasive and often detrimental impact of technology, the advent of a hyperconnected world, environmental concerns, social inequality, the threat of natural disasters or diseases with global implications, such as the COVID-19 pandemic, brings to the fore the need of fostering skills that would allow us all to be more flexible, adaptable, and innovative in order to deal with the uncertainties of tomorrow (or even the next minute). The emergence of these “new” skills also suggests a need to rethink education, as the old models of teaching and learning have little actual place in twenty-first century education and tackling global challenges.

While this “educational revolution” must be brought to bear across all levels of education, we believe that universities have a special place and mission in this undertaking, since, to quote the European University Association (2021, 3), “our evolution into ‘knowledge societies’ has placed universities at the epicenter of human creativity and learning, critical to our planet surviving and thriving.”



In light of the pace of change ramping up in the wake of society's transition from an industrial to a digital environment, today more than ever higher education must develop and deploy new avenues of improving learning that would be engaging for both students and teachers. The traditional teaching and learning paradigm, with a teacher in a classroom reciting schoolwork to students, has proven itself unfit to produce students and future professionals capable of thinking creatively, critically, and reflectively.

Consequently, this paper will be a theoretical inquiry into new teaching and learning methods in higher education, namely the introduction of movement-based paradigms. Mainly, it will show the benefits of taking teaching and learning processes outside the university by means of engaging with locals, stakeholders, and surrounding environments, while promoting physical and psychological wellbeing. We aim to examine the advantages of implementing movement inside and outside higher education classrooms through the lens of the positive psychology model PERMA, in other words, how these new ways of education can influence positive emotions, engagement, relationships, meaning, and accomplishments in both students and teachers.

## A New Educational Mindset

Education is one of humankind's greatest and most enriching undertakings, as evinced by Nelson Mandela's famous assertion that "Education is the most powerful weapon you can use to change the world." While we agree with the sentiment, we must not forget that education is not a static process and that it needs to adapt to the *zeitgeist* of the moment. Today, we find ourselves living through one such shift, a period of acceleration, marked by widespread unpredictability and uncertainty, and education must adapt itself to remain capable of inculcating the next generation, the world's future citizens, with knowledge and skills to help them face the unknown future.

Higher education has a fundamental part to play in shaping the workforce of the future, as one of its key aspects involves preparing

students for the professional world by giving them the tools and knowledge to guide them into and through their future. Universities are typically the final step in education that marks the passage into adulthood, and a prerequisite for a range of professions and jobs, where students acquire and develop the skills that will enable them to perform in professions that require expertise and technical skill.

The new jobs environment shaped by this fast-paced world thus requires more than what education has been able to offer so far. While in the past, the so-called traditional education model made sense, particularly in the wake of the Industrial Revolution, the world we live in today is radically different and marked by enormous social, economic, and environmental challenges (Organization for Economic Co-operation and Development 2018). The unpredictability of the future may be unnerving for all of us, educators especially: how can we best prepare students for a market that is changing so rapidly or job that have not even been created yet? How do we help students thrive in this fast-moving, ever-changing world? The answers to these questions are not easy and should encourage us to rethink ways to approach these challenges.

A 2014 OECD report states (2014, 4) that “the amount of time spent in school is much less important than how the available time is spent and on which subject, what methods of teaching and learning are used, how strong the curriculum is, and how good the teachers are.” These ideas, not exactly new, have since been incorporated into the new OECD education framework for 2030. The European Union has also acknowledged that today, more than ever, it is crucial to focus on knowledge and skills, alongside values that will help students navigate their world (OECD 2018). In light of the rapid pace of change sweeping the world, curriculum design has also moved in new directions, toward a more dynamic and non-linear approach, a deeper focus on learning and teaching processes (OECD 2019), and placing wellbeing at the center of the educational process. While past frameworks conceived education as a vehicle for delivering knowledge to students, the vision has since been broadened, and wellbeing is now seen as a crucial to achieving academic success.

However, wellbeing is more than just a buzzword or something to strive toward when students and teachers feel less than their best — it ought to be consistently nurtured to promote people’s mental health. The online dictionary of the American Psychological Association (APA), defines “wellbeing” as “a state of happiness and contentment, with low levels of distress, overall good physical and mental health and outlook, or good quality of life.” In the field of psychology, wellbeing has been the focus of growing interest, particularly within the domain of positive psychology, where wellbeing and flourishing are two key concepts that underpin this particular psychological movement.

Referring to wellbeing, Martin Seligman, one of the leading proponents of positive psychology, stated (2012, 20) that “[...] no single measure defines it exhaustively [...], but several things contribute to it; these are the *elements* of wellbeing, and each of the elements is a measurable thing. [...] Importantly, the elements of wellbeing are themselves different kinds of things.” The elements that the author refers to include positive emotion (P), engagement (E), positive relationships (R), meaning (M), and accomplishment (A), which taken together make up the PERMA model of wellbeing. Positive emotion is more than just simple happiness, it includes a range of feelings such as joy, love, hope, compassion, gratitude, amusement, and others (Madeson 2017). Engagement is becoming so engrossed in an activity that it remains our sole focus for a specific time (Madeson 2017). Positive relationships encompass our connectedness with others: family, colleagues, friends, or community, and the sense of being supported and valued by them (Madeson 2017). Meaning entails looking for something bigger than ourselves or that gives us purpose in life (Madeson 2017). Finally, accomplishment is the feeling produced by achieving our aims (Madeson 2017). Why such a focus on wellbeing and positive psychology in particular? Applying the positive psychology framework to the educational process, especially centering wellbeing as one of its core goals, can have a lasting impact on the lives of students and teachers. Studies have confirmed that deploying wellbeing practices in schools has the potential to improve academic success (Adler 2016; Seligman et al. 2009), while student

mental wellbeing and educational success flourish in learning environments that foster autonomous/positive motivation, belonging, relationships, autonomy, and competence (Baik et al. 2017). Student wellbeing is also promoted by teachers who adopt practices and create learning environments that lead students to pursue their interests and goals, and who can redesign the practices that lead to demotivation or thwart their sense of autonomy, and competence (Baik et al. 2017). Therefore, implementing new teaching and learning methods can be crucial for schools and universities in helping students (and teachers) achieve educational success and promoting their mental wellbeing. Given the hardship of changing mindsets and attitudes and the many obstacles that are bound to spring up in the course of the process, can new teaching and learning frameworks, movement-based education chief among them, be a valid method of fostering wellbeing and academic success?

### **Movement-Based Education: a Positive Psychology Perspective**

A well-designed curriculum encourages students to pursue deep learning, as do activities providing students with the opportunity for real-life experiences or applying knowledge through practice and rehearsing skills, peer interaction, and social engagement (Baik et al. 2017). Movement-based methods or mobile education methodologies present a fresh approach to teaching and learning, which can also significantly improve the students' potential for deep learning. In traditional education paradigms, however, teaching usually takes place inside classrooms with students in rows of chairs and tables facing the blackboard and the teacher. In such an arrangement, the teacher is the central figure of the class, the students are a captive audience, and no natural movement occurs.

Helyer and Corkill (2015) have argued that universities have long operated on the principle that the classroom is the natural place of learning, from where it flows into the broader world. The classroom can indeed be a place of competent teaching and deep

learning, but what if introducing movement on (or off) site could produce a number of tangible results, such as improved wellbeing, deeper peer relationships, greater engagement, better sense of the world, or a greater sense of accomplishment in life? Would that not be a win-win situation?

The European University Association (2021, 5) stated that “When looking to the future, we envision universities without walls; these are universities that are open and engaged in society while retaining their core values.” We share that vision, both figuratively and literally. Imagine universities where the educational process could also take place outside its walls, where classes taught in contact with nature, on premises with real practical experiences, or by way of observing the outside world and its inhabitants, their movements, opinions, and engaging with society and local communities?

Thinking about education outside the classroom walls, we came across this interesting definition: “Education outside of the classroom can be defined, in its broadest sense, as any structured learning experience that takes place beyond the classroom environment during the school day, after school or during the holidays. It can include, amongst other activities, cultural trips, science and geography fieldwork, environmental and countryside education, outdoor and adventurous group activities, learning through outdoor play, and visits to museums and heritage sites” (Kendall et al. 2006).

In another attempt at an explanation, Becker et al. (2017, 2) argued that “(...) outdoor education can be described as teaching and/or learning and/or experiencing in an outdoor and/or out-of-school environment,” bringing some much-needed simplicity to the panoply of potential definitions for movement-based education (or any education outside of the classroom or mobile education methods). Nevertheless, Helyer and Corkill (2015, 125) acknowledged that “learning arises through activity and doing, rather than through a teacher role, in a system where knowledge can be parceled up and passed on. The teacher becomes a facilitator, helping students work through, make sense of, and build upon what they are learning.” Joining the idea of learning outside the university walls to learning opportunities built around hands-on activities significantly

increases the potential of movement-based education, which seems particularly pertinent given higher education's mission of preparing students for the professional world outside the classroom.

The existing body of literature on the subject demonstrates that while movement-based education can take many names and forms, nearly all of them offer a variety of benefits and advantages to students and teachers. Mygind (2009) reported that indoor and outdoor classes positively influence children's social relationships, their experience with the teaching methods, and self-perceived physical activity level, while Claiborne et al. (2020) asserted that learning outside the classroom allows students to see real problems, develop solutions, test them, and interact with other people, engaging many disciplines simultaneously. Likewise, Taylor and Butts-Wilmsmeyer (2020) showed that more time in green spaces led to more self-regulation, as Kellert (2006, 8) contented that "Interaction with nature is critically important to human wellbeing and development."

Rickinson et al. observed (2004) that fieldwork and study visits facilitate the development of learning skills that enhance the students' classroom experience while also improving long-term memory, individual growth, social skills, engagement, achievement, positive behavior, and self-image. When working within community projects, additional learning motivation, greater sense of belonging and responsibility, and more positive relationships are listed among potential outcomes (Rickinson et al. 2004) of extramural education efforts.

In their 2020 study, Berg et al. (2020) identified four critical areas that outdoor learning activities improve: a) expanded perspectives, b) connection to nature, c) sense of choice, and d) enjoyment. Burgess and Ernst (2020, 27), meanwhile, explored the influence of outdoor activities in nature on "peer play interactions and learning behaviors," and concluded that being outside the classroom can lead to increased motivation. The *Learning Outside the Classroom Manifesto* (2006) emphasized that this type of learning improves personal, social, and emotional development, and is most productive as part of the curriculum when the experiences are strongly tied to learning activities. Likewise, Marchant et al. (2019) reported that out-

door learning improves learning experiences and increases school engagement, health, and wellbeing. Positive outcomes, including increased student engagement, concentration, behavior, health, and wellbeing, teacher satisfaction, creativity, brain function, and mood, were also observed following the introduction of out-of-classroom activities (Marchant et al. 2019; Selhub and Logan 2014).

As demonstrated above, learning outside the classroom offers a variety of positive outcomes to students and teachers, which not only affect learning, but also promote students and teachers' personal, emotional, and social development, and, ultimately, their wellbeing. Viewed more broadly, the relationship seems mutual: mobile methods bring about positive psychological outcomes which, in turn, help improve teaching and learning processes. Brooks asserted (2014) that promoting wellbeing in students could potentially enhance their academic performance and have a positive impact on their health and wellbeing. Further studies found that social and emotional skills are linked to improved health, wellbeing, and scholastic performance.

At schools (and universities), social and emotional development is a crucial aspect of the teaching and learning processes, and its role in education warrants particular attention. In their meta-analysis of social and emotional learning programs in schools Durlak et al. (2011) found that participating students showed significant improvements in social and emotional abilities, attitudes, behavior, and academic performance. Adler likewise found (2016) that promoting wellbeing can lead to increases in academic performance. Similar conclusions were drawn by Seligman et al. (2009), and the study acknowledges that more wellbeing will likely result in more growth in learning, later positing that "(...) wellbeing should be taught in school on three grounds: as an antidote to depression, as a vehicle for increasing life satisfaction, and as an aid to better learning and more creative thinking" (Seligman et al. 2009). This "ground-breaking" idea to teach and promote wellbeing can already be seen in practice in higher education, with trial programs seeking to bring wellbeing to universities already running in the US, Mexico, UK, and Australia (Seldon and Martin 2017). In this perspective, the learning

environment constitutes an essential component of wellbeing. Following this argument, Seldon and Martin (2017, 51) asserted that “(...) efforts should be made to ensure that the university offers staff and students tranquil natural spaces, with an abundance of trees, water, and plants, where they can relax.” This does not mean to imply that education outside the classroom must be confined to nature exclusively, but rather suggests the available directions of moving beyond the classroom walls, and indicates that “there is thus great potential for academic teachers to foster student mental wellbeing through teaching innovation and the intentional design of learning environments that are psychologically ‘resource-rich’ for students” (Baik et al. 2017, 11).

Our inquiry clearly shows that introducing outdoor learning activities into the curriculum yields a variety of positive outcomes. Furthermore, movement-based learning and teaching methods arguably feed into the PERMA model of positive psychology (Seligman, 2012). Education outside the classroom improves mood, leading to more interested and happier attitudes and behaviors, meaning that movement-based methods promote positive emotions (P). Taught outside the classroom, students become more involved in their activities, leading to deeper learning and greater engagement (E). The inquiry also showed that out-of-the-classroom experiences help students develop positive connections and enhance their social skills, which contributes to the positive relationships (R) component of the PERMA model. Additionally, educational activities set in real-world contexts allow students to endow theoretical concepts with meaning through practical fieldwork and community engagement, thus embodying the meaning (M) element. Finally, movement-based education offers a variety of social and emotional benefits, which, in turn, improve student wellbeing, engagement, and motivation, thus promoting academic achievement (A).

Consequently, improved wellbeing can very well be considered a product of introducing movement-based learning and teaching frameworks in higher education. Baik et al. (2017, 12) even asserted that “Adopting teaching and learning approaches that actively support student mental health will enhance the wellbeing and educa-



tional experiences of all students (...). Acknowledging that introducing movement inside and outside the classrooms can bring positive psychological benefits to students and teachers and, therefore, improve student academic performance, we argue that it can be seen as a symbiotic process and an innovative step in the journey toward the unknown future.

## Conclusion and Final Remarks

As the final step preceding passage into the professional world, higher education must offer students the opportunity to learn skills through “hands-on” activities that will smoothen their entry into their future work environments. Consequently, introducing innovation and adapting to the current *zeitgeist* is crucial.

However, change in education cannot occur without significant effort from all stakeholders involved. Taking education outside of the classroom is requires commitment from the community, the universities (and schools), and relevant staff. As with any other potential change, adopting these new ideas into/outside the classroom depends on teacher beliefs, motivations, teaching methods, and organization leaders (Becker et al. 2017).

Still, “academics can enhance student learning and mental well-being by employing techniques to foster students’ autonomous motivation, promote inclusion and belonging, encourage positive relationships, enable autonomy and scaffold competence” (Baik et al. 2017, 12). Seeing as learning is more meaningful when the communicated material can be applied to real-world situations (Vosniadou 2001), universities ought to see in movement-based education an opportunity for creativity, innovation, and fostering wellbeing and real-life work experiences among students.

Despite this, our current research indicates that while movement-based education is prevalent in pre-school, primary, and secondary education, it is almost entirely absent from universities. Roncolato and Koh (2017) argue that movement in the classroom grows less prominent throughout the school years and is increasingly seen

as disruptive since it is expected that students will be more attentive and capable of sitting still and listening for prolonged periods. However, Kandola et al. (2020) found that students who spend a lot of their time sitting still were more prone to developing depression symptoms.

In 2014, the OECD reported that students during primary and secondary education are likely to have 7,751 hours of classes and spending the majority in a “sit-still” classroom type can have a significant adverse influence on student wellbeing (OECD 2014). Furthermore, Roncolato and Koh (2017, 61) argued that “just because college students can sit still and listen, does not mean that they should or that it is the most effective way to learn.” Similar conclusions were drawn by Biswas-Diener and Patterson (2011, 480), as they contended that “research and experience suggest that experiential activities engage students more actively than traditional methods.” The European University Association (2021, 8) shares this vision for higher education and reaffirmed this position in its seminal *Vision for 2030* document, which encourages students to engage with non-university partners in collaborative processes.

Introducing learning opportunities outside the classroom can be a way to produce a richer learning experience and improve the wellbeing of university students and teachers. As we demonstrated above, these new methods and frameworks can promote wellbeing, which can, in turn, enhance academic achievement. Therefore, we believe that the potential of these new learning and teaching processes as vehicles for promoting psychological wellbeing and academic success, with a potential positive effect on developing future professional skills, should be acknowledged by all actors and stakeholders in the realm of education, including policymakers. Bringing movement into learning and teaching processes in higher education can be an innovative approach and an asset to social and individual wellbeing in educational settings such as universities.

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# **Global Solidarity — Voices from Croatian Mobile Social Education Partners**

## **Introduction**

Given the interconnectivity of the world today, the dissolution of borders, and the complex challenges our communities are facing, we can no longer afford to ignore the imminent need to engage with the world in new ways and learn from one another as global community members, community organizations, higher education institutions, or national and international agencies. To begin addressing these challenges, however, we must embrace solidarity and recognize that perhaps only together can we work towards tackling the issues we are confronted with today. Within this context, community-engaged education has its place and role in forging partnerships at the national, regional, and international levels. Over the past century, the body of scholarship on community-engaged education has powerfully articulated the impact of such educational platforms on students and academic institutions. The pedagogy of engaged learning fosters social solidarity (Freire 1970; Kwiatkowski 2020) and encourages the formation of global citizenship. Very few articles, however, present the voice of a host-community organization sharing its community-engaged wisdom.

This essay aims to fill that gap by introducing the voice of a community organization from the Petrinja region in Croatia, established to promote mobile social education while serving its local community. The Association for the Promotion of IT, Culture, and Coexistence (commonly referred to as Association IKS) is introduced in the first part of the essay, along with its postwar context and its programmatic views of mobile social education. Mobile social education brings a new approach to learning by rising above geographic borders and placing students/volunteers in new contexts. The European Union Solidarity Corps guidelines emphasize the importance of enhancing “the engagement of young people and organizations in accessible and high-quality solidarity activities, primarily volunteering, as a means to strengthen social cohesion, solidarity, democracy, European identity, and active citizenship in the Union, with a particular focus on social development, social inclusion, and equal opportunities.” The paper ends with lessons learned from interacting with more than a hundred students/volunteers from thirty-five countries across four continents.

## **Context**

### **City of Petrinja, Croatia**

The Croatian city of Petrinja is located some sixty kilometers outside the capital of Zagreb and nestled between two rivers, Kupa and Petrinjcica, in the mainland region of Sisak-Moslavina County. The second-largest city in the county with close to 25,000 residents (URBACT City Centre Doctor 2018), Petrinja is located in a region known for its traditional cuisine and winemaking. Prior to the 1991–1995 Croatian War of Independence, the region boasted a rich cultural background, while the local populace constituted an exemplary multiethnic society, in which people of various ethnicities coexisted and worked alongside one another as a functioning, integrated community. The ethnic makeup was diverse, with the initial population census including native Croats (44.24%), ethnic Serbs (44.94%), Macedonians (0.16%), Muslims (Bosnians 1.21%),

Slovenians (0.14%), Albanians (0.10%), Yugoslavians (5.08%) and 4.13% with undeclared ethnicity (Čačić-Kumpes and Nejmešić 1991, 134). The locals interacted and coexisted peacefully.

In the wake of the widespread devastation brought on by the War of Independence, the region lost its peaceful and friendly spirit. Close to 15,000 people lost their lives (Živić 2002, 131; Bužinkić and Jakovčić 2012, 11) and most of the infrastructure was left in ruin. The community found itself facing complex traumatic experiences; grief and loss undermined the reconciliation process. Adding to this, a manifest deterioration of social trust in inter-group relationships prompted a steep escalation of violence along ethnic lines. The horrific experiences many members of the community suffered through caused lifelong trauma responses to specific triggers. Forced expulsions were likewise frequent in the region. Adding to the loss of life and undoing of the community, the survivors who remained in Petrinja faced the postwar reality rife with new challenges, including poor health, poverty, financial strife, and other negative outcomes, alongside a simmering anger toward other ethnic groups, further complicating the reintegration process (Poredoš and Ivanec 2004, 6).

Facing widespread devastation and growing social isolation, the local youth responded to the newly emerged democratic space with hope and a need to connect regardless of ethnic differences, reestablish safe engagement spaces, and make their communities safe again. Association IKS is one of the organizations that were set up during this trying time.

### **Association for the Promotion of IT, Culture, and Coexistence (IKS)**

Founded in 2003, Association IKS is a Croatian non-governmental organization (NGO) aiming to offer community members a place to engage and belong regardless of their ethnic background or other differences. Its mission is to promote the formation of safe spaces where local community members could leverage their talents and gifts, build confidence, social skills, and improve their mental health; “coexistence” is a core value for the organization and central to its purpose.

Early on in the Association's history, however, the mutual mistrust of the community members was almost too intense. The ideology of coexistence, especially alongside the Serb population, which continued to have a significant presence in the region, drew similar resistance. In many a case, such a notion triggered intense fear, a sense of helplessness, and horror resembling symptoms of post-traumatic stress disorder. Furthermore, lack of systematic strategies and assistance typically hampered individual citizens' recovery within their "newfound" environment. The Association IKS was ultimately formed to help people redefine their goals and identity in a respectful environment, where everyone could share, listen, and be heard. The Association IKS also sought to foster a sense of belonging and a place for action in support of one another and to the benefit of the community's wellbeing.

The founding members of the Association IKS envisioned a community that bridged solidarity between multiple ethnic groups, generating an atmosphere that fostered an open mobile social and educational environment. Hoping to promote an inclusive community where the participants would be empowered agents of change, the founders viewed the participants as active mobile beings and changemakers in their community; this would later reshape attitudes toward and perception of other ethnic groups and cooperation within the community itself. In its early days, the goals of Association IKS were to bridge solidarity of the community by empowering participants to redefine their identity, respect and appreciate differences, build self-confidence, reshape constituent goals in hopes of encouraging recovery from past trauma, while promoting an inclusive, safe, healing environment. Ultimately, it strived to create a loving, supportive environment, evoking a sense of belonging and solidarity.

In the planning stages, organization members mapped their strengths by identifying talents and interests, which were then used to develop various activities to be offered to the community. The Association IKS focused mostly on reaching young people, the unemployed, senior citizens experiencing marginalization or discrimination, and anyone who expressed interest in and enthusiasm for



joining and working with the organization. The group's operations rested on four main pillars:

- information technology (IT) courses,
- theater workshops and plays,
- youth clubs and youth work,
- other activities for specific target groups, such as help with job seeking, creative workshops, and celebrating special days or holidays.

Croatia's accession to the European Union brought new challenges to Petrinja and Sisak-Moslavina County. It took several years for local and international development funds to begin flowing in. Labeled an Area of Special State Concern (Croatian Parliament 1996), Petrinja meanwhile suffered from high unemployment rates, extreme poverty, and social migration. While recent World Bank reports say that the poverty rates in the region are well below the national average (World Bank 2020), many young Croatians fled their homes (especially those from war-afflicted regions like Petrinja) due to political ideologies, corruption, nepotism, human rights violations, corruption within the judicial system, and lack of employment prospects.

Acknowledging that the community's future rests with the younger generations, for the past decade or so the Association IKS has been shifting its focus toward the youth (ages 18–30) and their global impact, while remaining unwaveringly committed to four strategic objectives presented below:



The Association's commitment to strengthening the youth capacity to stay engaged and connected with their local communities, Europe, and beyond, positioned it to develop partnerships and youth programs in some thirty-five countries across four continents (Europe, South America, North America, and Asia). The global community embraced the successes the organization has had in bridging solidarity through cross-border and in-country civic development using mobile social education and educational perspectives, the success of social development of the community, and individual community members' enthusiasm/capacity for contributing to solidarity. The exchange of best practices with a number of international partners helped shape and position the organization locally, nationally, and internationally.

As if the war had not been enough, in 2020, the community found itself facing another conflict, this time with nature. On December 29, 2020, an earthquake struck the city of Petrinja and the devastation it brought tested the community's strengths and resilience. The BBC reported that the tremors displaced over 200 people, who relocated to temporary lodgings set up in nearby military barracks. Later on, two new container villages were assembled, forcing people to adapt yet again to a new form of coexistence and mobility in communal housing. More than half of the populace of this resilient town has found itself embarking on a new journey of post-earthquake reconstruction. The Association IKS refocused its efforts within this new context and joined other national and local organizations to develop a regional crisis management response team. With its deep and vibrant local and national presence, the Association IKS continues to respond to imminent challenges its surrounding communities face in Petrinja, removing barriers faced by community members while engaging local and international volunteers to serve those vulnerable.

**EU Mobility Programme — Erasmus+.** Funded by the European Union, Erasmus+ aims to support education, training, youth, and sport. It targets youth-centered policies to expand young people's critical competencies and foster lifelong learning through cross-

-border mobility projects. The Association IKS has been working with the program on multiple levels, strengthening youth mobility through volunteering initiatives, youth worker mobility with training, seminars, and competency development, and student mobility using internships and strategic partnerships (where people involved with youth and in different sectors could work on competency development and quality assurance, including in higher education projects). The program's broad scope brought new hopes for healing the wounds of the war-affected community, and the central idea behind the Association IKS, that is accepting youth participants regardless of their diverse ethnic backgrounds and cultures, could help local communities foster compassion and empathy toward each other. Moreover, the program brought new opportunities for youth to become catalysts of change by inviting local youth to attend local events and connect and engage with others regardless of their age group, cultural backgrounds, and ethnicity, breaking the mold of what was allowed.

In addition, the program reinforced the democratic spirit of the community through youth participation in community events. Understanding and embracing democracy is not a state of being, but a result of long-running processes; the Association IKS found itself sharing a vision similar to that espoused by the European Commission, recognizing that essential innovation skills are crucial in advancing civic development through informal and formal learning environments. Whether it's in culture, youth work, or volunteering, innovation is driven by critical thinking, analytical skills, creativity, and problem-solving, all of which build resilience that facilitates active citizenship and helps transition youth into adulthood (Council of the European Union 2017).

Furthermore, in the context of non-formal education and cross-sectoral partnerships, mobility innovatively emphasizes the individual development of a young person engaging in experiential learning, service-learning, participatory action research, or volunteering. Following World War II, youth organizations set up a common framework for studying abroad, the primary aim of which was for young people to broaden their perspectives by viewing the world

through a more unbiased lens. Such intercultural awareness appears to prevent the rise of biased ideology, and consequently leads to a more peaceful world (Devlin et al. 2018, 10).

In Petrinja, the Association IKS stresses the significance of youth mobility for personal growth and the benefits brought by a better understanding of other national and cultural differences. In this case, the NGO acted as a link between government, local, regional, and international communities, offered youth programs, volunteering and internship positions, and created a reciprocal learning environment with an eye toward encouraging European youth to engage with their local community while fostering mutual compassion and empathy between the youth and the local residents. Mobility in the context of the Association IKS meant that the students/volunteers had to:

- understand the history of the local community with its spatial, geographical, and cultural dimensions, requiring commitment from both the volunteer and host community,
- participate in community and organizational mapping; a participative process, it facilitated the identification of local assets and human capital,
- engage with local, regional, and international youth committed to transforming themselves while serving others,
- be involved in a mentorship process, through which an Association IKS member would pair with the program's students or volunteers to help them navigate the transition stage. The Association IKS supports the European Union Council's notion that cross-cultural mobile learning promotes expanding knowledge and intellectual, emotional, and social growth, and even offers health benefits (2017).

Lastly, the volunteer program opportunities for youth ran anywhere from two weeks to twelve months. "The main idea behind Youth on the Move is that learning mobility is an important way for young people to enhance their development as active citizens, and strengthen their future employability both by acquiring new professional competences and developing a positive attitude towards mobility. Therefore, mobility is seen as a key instrument to prepare

young people to live in the society of the future, and to be open to new ideas and opportunities” (Friesenhahn et al. 2013, 7). Today, in the social movement context, the term mobility has been broadened to include gaining knowledge through a more global perspective. The Council of the European Union proposed that “learning mobility, meaning transnational mobility for the purpose of acquiring new knowledge, skills and competencies, is one of the fundamental ways in which young people can strengthen their future employability, as well as their intercultural awareness, personal development, creativity and active citizenship. Europeans who are mobile as young learners are more likely to be mobile as workers later in life” (Council of the European Union 2011).

## **The Pedagogical Approach of the Association IKS to Working with *Youth on the Move***

Informed by popular education (Freire 1970; Dewey 1916) and social capital theories (Coleman 1988; Bourdieu 1986), the Association IKS’ approach to the *Youth on the Move* program echoes the fundamental idea that education is not a banking process of imparting knowledge (Freire 1970). It requires a dialogical approach between the student and their environment, anchoring them in the world and shaping their identities, attitudes, passions, and social ties to the community. Dewey’s education for democracy and Freire’s pedagogy of education both trace back to the same core idea that taking students outside the classroom and providing them with opportunities to engage with the world and learn from real-life experiences adds to their sense of duty and increases confidence in their ability to become change-makers (Zaff et al. 2010, as cited in Jemal 2017). This participatory approach, based around the “praxis” of the learner’s engagement and interaction with new contexts, pushes students to learn in ways that no classroom education can produce.

In his seminal *Pedagogy of the Oppressed* (1970), Paulo Freire explains that community-based education provides such comprehensive benefits because it leads students through a complex learning

cycle from books, through action, self-reflection, and back again, offering them an opportunity to engage in prolonged, transformative awakening that Freire calls *conscientization*: “a continually evolving process” (Garcia et al. 2009, 20) that influences the emergence of not only new social engagements, but also new forms of consciousness (Hernandez et al. 2005, as cited in Jemal 2017). Conscientization is a process of awakening and reshaping one’s attitudes and outlook on the world they interact with into one marked by “the depth in the interpretation of problems; by the substitution of causal principles for magical explanations; by the testing of one’s ‘findings’ and by openness to revision; [...] by rejecting passive positions; by soundness of argumentation; by the practice of dialogue rather than polemics; [...] by accepting what is valid in both old and new” (Dean 2010). This conscientization is reciprocal, as the host community within which the student learns undergoes similar transformative processes. Collective solidarity is another outcome produced by the interaction with the host learning community. When students/volunteers form social networks, the process facilitates exchanges with those they interact and share space with; inevitably, they begin to belong and transform themselves into change-makers with new attitudes and interests. The environments in which they interact experience a similar change. This transformative power of mobile social education is what the Association IKS embraces in the *Youth on the Move* program.

The social capital theory helps frame the capital resulting from these social learning interactions. Social capital does not simply happen: its generation requires direct interaction of the student with the community, observation and social exchange (whether it’s drinking a cup of coffee or listening and getting to know the host community), the organization’s *Youth on the Move* program, time, and shared goals of reshaping their identity toward membership to new global communities. As students begin to interact with the host community, learning exchanges begin to form, and with that, a sense of trust, mutuality, and social relations aiming to address personal or collective goals take shape (Foley and Edwards 1998).

Ife’s bottom-up approach to community development (2009) best explains how the Association IKS anchors students in the

learning community. It sheds light on the importance of working with and learning from the locals. Asset mapping is one method of community engagement that strengthens the ability to engage and sense of belonging. When students start working with the Association IKS team, they adopt a lens that enables them to understand the community through profound observation and relationship formation. The approach helps build relationships through asset mapping and action workshops, aiming to engage and transform their participants. Using interactive workshops in collaboration with beneficiaries, participants, and the local community expands the students/volunteers’ ties to their new learning environment and grows their creativity, communication, networking, empathy, knowledge, and social connections. Please see Fig. 1 for a breakdown of the Association IKS approach to working with students and volunteers.

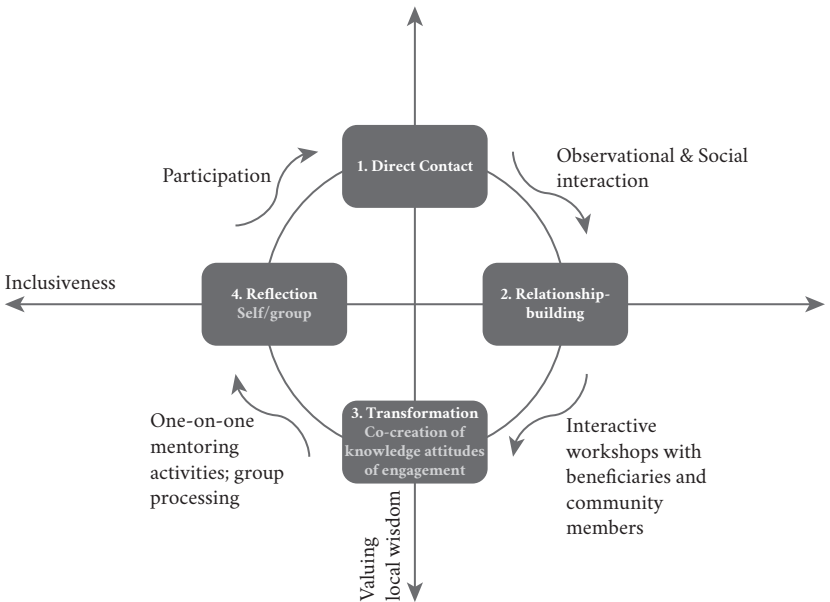


Fig. 1. The IKS approach to working with Youth on the Move

To illustrate, let’s take for example an initiative that aims to make the community more welcoming and accessible to blind and visually

impaired persons through promoting solidarity and volunteering. Facing such a task, the Association IKS staff, along with local and national students/volunteers, would collaborate with the Association of the Blind, county occupational therapists, and local social entrepreneurs to focus on building community using empathy-fostering activities. Meeting in various social contexts and refashioning their understanding of themselves and others, the participants would begin identifying and framing collective goals, which would contribute to expanding the organization's focus to include other target vulnerable groups.

Finally, reflection is a key stage in this transformative process of learning, which involves shared observations, expressed expectations, and concerns, in addition to personal opinions. Maintaining the vulnerability of active learners and the host learning community requires ongoing communication, deep social capital, and cultural humility. The Association IKS noticed that these reflective processes tend to facilitate the development of new ideas and problem-solving skills, and foster the formation of new collective learning communities. To summarize, through its four-pronged program of interventions, the Association IKS draws on a variety of methods (public works programs, community-engaged activities, mobility education, internships, and study-abroad educational programs) to do its part in making the world a better place at home and abroad.

## **Participants**

Since 2012, the Association IKS has hosted 112 students/volunteers in short- and long-term volunteering positions, youth exchanges, and summer camps. See Table 1 below for a breakdown of participant characteristics and Figure 2 for a geographic breakdown. Additionally, the Association IKS has hosted and facilitated seven international internships. Out of the seven interns, seven were female; four of the internships lasted three months, while the remaining three lasted four months. Out of the seven interns, two came from Romania, two from France, one from Italy, one from the Nether-



lands, and one from the state of Indiana in the United States. The interns had a political science and international relations background, focusing on humanitarian work, social work, community work, cultural and social work, local development and humanitarian aid, administration and communication, and general health. The internships were set up in partnership with Université de Cergy-Pontoise (France), Babeş-Bolyai University (Romania), HAN University of Applied Science (NL), Université Bordeaux Montaigne (France), Università degli Studi di Perugia (Italy), Indiana University School of Social Work (United States), and Université de Lille (France). Partnerships were possible thanks to Erasmus+, European Universities for the EU (EU4EU), and other university programs.

Table 1. **Mobility program participants**

Characteristics	N (112)
<b>Program Length</b>	
Short-term (30–60 days)	68
Long-term (4–12 months)	44
<b>Gender</b>	
Female	75
Male	37

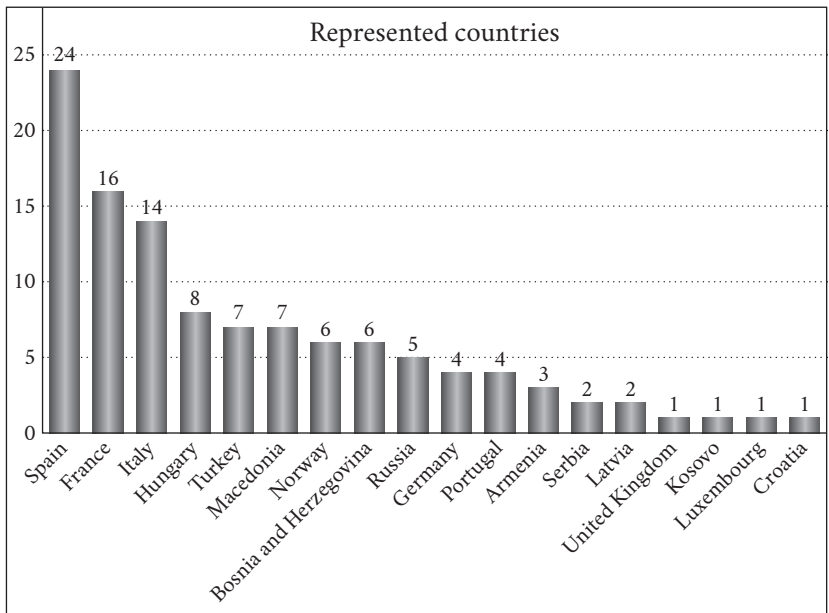


Figure 2. **Breakdown of mobility program participants by countries of origin**

## Lessons Learned

Over the past decade, the Association IKS learned many lessons while serving youth in mobility programs. These include:

► *Mobility fosters mobility.* In European projects, mobility typically refers to physically moving the learning space of students/volunteers from a classroom to a more community-oriented setting. Physical movement and mobility can be achievable and fruitful in local, regional, or national contexts. When students participate in learning with others, they demonstrate improved motivation to be part of something bigger than themselves, and inspire similar experiences in others. For example, the Association IKS promoted local mobility initiatives with students from the Faculty of Teacher Education at the University of Zagreb, who designed community activities that would include local and international students/volunteers and Association IKS staff for various community groups — all aiming to promote solidarity and focusing on developing student competences in working with children and within NGO/school partnership projects. Participation of one group usually motivated the others to join in.

► *Mobility programs reinforce the students/volunteers' sense of belonging to a global community.* Cross-border participation, training, education, and spatial and cultural mobility offer young people the opportunity to reshape their identity. When relocating to a new community, it is up to the student/volunteer and their host organization to develop new social networks and support systems. These experiences lead to new routines, relationships, and new meanings of life (personal or professional). They are not value-neutral, but closely connected to the new environments. When immersed in different cultures and languages, the Association IKS noticed, students/volunteers were exploring new identities, forming new bonds, and facilitating new types of exchanges, which ultimately motivated their personal growth and sense of belonging, among other outcomes.

► *Relocating opens new paths of adaptation.* The relationship between young individuals choosing to leave their support systems to engage with and reside in a new community allows for new adaptive

capabilities. Presenting the project or the program realistically to potential candidates is imperative. Establishing a relationship between the participant and program mentor prior to arrival is essential to securing adaptability and the host organization facilitating a nurturing, supportive, and caring environment.

► *Learning plans must be well defined for the duration of the mobility period.* Plans are not a product of insular work, but close exchanges and collaboration between the sending organization, host organization, and the participant. All parties must be aware that working and learning with an NGO is dynamic, and the plan should be flexible to accommodate that. The learning plan itself must overlap with the specific learning objectives of the university or the project. For example, if the course/program outlines specific criteria to develop the competencies required for a given subject/module, the mobility experience ought to expose the student to experiential learning, providing for that specific competence development. As a result, the student develops a deeper understanding and gains real-time case exposure in practice. Rather than just being familiar with the theory, they apply and test it in action.

► *Induction and orientation are crucial steps and the basis for the participant's successful integration into the experience of knowledge-based mobilities.* A standard practice for the Association IKS, the formal induction and orientation cover informational and educational aspects, alongside topics such as the association facilities, working spaces, and occupational health and safety. The participants are encouraged to explore their new environment through interactive games combined with storytelling and exploratory walks to support them during the integration process. Association IKS, for its part, helps introduce the participants to contemporary local political, economic, and cultural norms and values. Additionally, induction should be an ongoing process. Recognizing that every relocation is unique, the organization learned the importance of covering specific aspects and adapting to the needs of both the individual and the program, providing in-depth analysis of the host organization and community. This practice has shown that people integrate better and develop emotional relationships and social capital when they

are encouraged to interact with the new community. Although the process is intense, Association IKS has demonstrated notable improvement in this area, as it has proven to be highly beneficial. It also serves as a preventive measure to reduce the risk of issues down the line. It empowers new learners and provides for easier integration into and adjustment to unfamiliar environments.

► *Participation is essential for learning and belonging.* A fundamental principle of democracy, participation is essential in developing new educational or life skills. We noticed that when mobility program students/volunteers were involved in the life of the host community, they began to co-create spaces for activism and developed a sense of belonging. Young people absorb information best when given the opportunity for what Freire (1971) calls learning praxis: they need to be allowed to take responsibility, to *act*, and to *be*. When they engage with local communities, they increase their participation in decision-making processes, improve their critical thinking abilities, have their voices heard, and develop a sense of ownership in the public sphere and in professional development.

► *History matters.* Learning about the historical and cultural context of the host community is imperative — it gives meaning to the learning experience. For the student/volunteer to understand their surroundings and the needs of target groups, it is vital to introduce them to the local history, language, and culture with its norms and values. In the experience of the Association IKS, effective ways of introducing a newcomer to the patterns of a new culture include:

- having local peer mentor support,
- visiting cultural institutions,
- taking walks with locals, to hear their stories and draw meaning from them,
- participating in everyday routines of local people,
- visiting locations that are important for building an understanding of the new surroundings.

► *Informal learning happens by default.* The process scholars call “informal learning” typically occurs when students struggle, adapt, and flourish. As a result, young people develop new awareness and responsibilities, embracing accountability, independence, hard work,

time management, and self-initiative. Providing students/volunteers with choice is central to their participation in the host community, sense of ownership, and productivity. Choice, ultimately, is an invitation to act. Throughout the process, students/volunteers meet with organizational mentors and other team members, and learn about the organization's programmatic approach and its purpose.

► *Relationships count.* We learned that participants are more committed to the process when staff, mentors, and coordinators all show genuine interest. It is essential to explore the participants' interests, ambitions, and fears. Using such an approach, the Association IKS is able to build upon an atmosphere of mutual respect. It also is an excellent way to prevent miscommunication, unwanted situations, or frustrations. The organization and the participant aim for a harmonious, reciprocal relationship, as it is an essential part of the learning process. The organization also offers support to participants in terms of drafting a plan for their post-mobility period: as the end of the mobility period approaches, uncertainty about personal direction and goals may occur, a phenomenon that the field of youth mobility termed "post-service depression" — strongly linked with reintegration and the prospect of having to make new decisions about life.

## Conclusion

In 2017, the Council of Europe recognized the importance of non-formal and informal learning from experiences acquired through culture, youth work, and volunteering. The development of essential interpersonal, communication, and cognitive skills (i.e., critical thinking, analytical skills, creativity, problem-solving, and resilience) facilitates the transition to adulthood, active citizenship, and into professional life (2017, 30). This paper presents the voice of a local community organization in Croatia, the Association IKS, and its involvement in promoting mobile social education. Mobility in social education adds to the pedagogy of global community engagement, generating new platforms for transforming youth living in

an interconnected world. One that is perhaps more vulnerable to all challenges, yet more ready than ever to work in partnership, in which the distance between Global South and Global North is shrinking, and with that, new and more equitable global educational partnerships have the potential to form to address the “wicked problems” (Davidson 2017) of our times.

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**Walking**



# **Educational Walks and Embodied Learning for Decision-Making Skills**

## **Background**

Teaching decision-making skills needs to address all three types of processes involved: rational-reflective, emotional-embodied and gut-intuitive. In teaching emotional-embodied decision-making skills, embodied learning plays a crucial role and constitutes the foundation for rational-reflective decisions based on eliciting preferences between options. Embodied learning can be cultivated through immersive and experiential learning, such as research walks, on-site case studies, observational studies and so on.

## **Aim**

We analyze the theoretical and methodological development of educational walks, which use embodied learning for teaching decision-making skills to adults in order to propose two educational walk frameworks for developing emotional decision-making skills.

## **Methodology**

A review of the literature on the theoretical basis employed for the development of embodied learning through educational walks is performed. Later on, we present two frameworks for educational walks and examine their specific learning outcomes.

## Introduction

Teaching decision theory requires little outside the continued development of the rational mind. However, teaching decision-making as a skill seems to require an entire panoply of practical abilities which, although assumed to be known in decision theory, cannot be taught through decision theory. Drawing on the latest developments in cognitive theory and embodied learning, we propose two educational strategies for teaching one of the basic decision-making abilities involved in preference formation and goal-setting.

One of the central concepts in decision theory is that of preference and the ability to define a preference order between a set of alternatives. This is largely the starting point to any decision-making process. However, field studies have repeatedly shown that individuals' awareness of their own preferences is not always as simple as it might seem, particularly when moving away from trivial choices such as between a chocolate or a book. Preferences have been shown to violate the fundamental properties of rationality, such as transitivity: if I like  $a$  more than  $b$  and  $b$  more than  $c$ , then I like  $a$  more than  $c$  (Bondareva 1990; Philips 1989; Rawling 1990), or connectedness: I can always compare any two options  $a$  and  $b$  (Colman 2003). These findings have led researchers to construct decision-theory models which take into account different premises of rationality than initially considered (Aumann 1962; Hertwig 2012; Kirman et al. 2010; Peter and Schmid 2005). When teaching people how to make strictly rational decisions (not what decisions to make), the usual reason brought up for why having a skill like that is essential is that individuals' intuitions are usually terribly wrong. However, there are times when intuition can provide genuine insight, even if other times it does not (Betsch and Glöckner 2010). Therefore, applying a cost/benefit analysis to some types of contexts, such as life or health decisions, for example, tends to result in severe indecisiveness, because individuals cannot conceive the consequences of those decisions or "care" for one option more than the other and, consequently, cannot define their preference orders.

In light of the above and in pursuit of a suitable framework for teaching decision-making skills as opposed to decision-making theory, in this paper we explore the ways in which individuals can be assisted in formulating their own preferences. Moreover, there is also an ethical aspect to this endeavour, which has to do with the acknowledgement that we are teaching people to be autonomous in defining their preferences, as much as it is possible with the body of scholarship on the subject available at the moment. It is important to clarify that formulating preferences is different than training one's own preferences in line with certain aspects, like making healthy food or lifestyle choices. Formulating preferences is particularly important for those who tend to:

- suffer from indecisiveness,
- make a choice and then repeatedly change their mind,
- experience regret after committing to a choice.

Consequently, we will begin by discussing embodied learning and how it relates to teaching decision-making skills teaching, and then move on to propose two course frameworks for teaching emotional decision-making. In the third section, we examine the two layouts with respect to their learning goals from a theoretical perspective.

## Background

Currently, much of decision-making skill development happens through university courses and grassroots, informal courses available through mass open course platforms. At universities across the globe, decision-making is taught predominantly in a strictly theoretical manner. Subject courses, including decision theory, behavioral decision theory, shared decision-making in healthcare communication, psychology of decision-making, management and economic decision-making, and decision support systems, are typically held by psychology, medicine, economics, management, engineering and industrial engineering, and applied mathematics departments. Despite it being a key skill for life and in many workplaces, the development

of embodied decision-making skills for everyday life and work rarely makes an appearance in the curricula of many European universities. While there are plenty of extramural platforms available for interested learners, they may lack the necessary academic rigor (for example Klein 2020, Schmitz 2018) and make restrictive assumptions about decision-making, such as:

1. Decision-making is strategy
2. Development of decision-making skills is bound to rational choice theory
3. It is always possible to state whether a decision is good or bad
4. Good decision-making is necessarily rational
5. Decisions based on emotions are bad decisions
6. The decision-making process does not involve defining one's values
7. The decision-making process does not involve awareness of one's emotions

Different field-specific contexts of decision-making make it difficult to paint a uniform picture of the decision-making process. To illustrate: educational resources informed by economic decision theories focus on rational and strategic decision-making and disregard heuristics or intuitive decisions; those based on psychological scholarship incorporate emotions and values, but picture individuals as captive between evolutionarily attuned mechanisms and their given personality; those based on sociological research tend to look at the influence of social institutions and social values but disregard individual agency; those based on engineering focus on multi-criteria decision theory and neural decision networks with some forms of utility function, but do not consider the difficulties of defining preference orders. This heterogeneity, however, is understandable. The integration of emotions and decision-making skills is still a delicate topic since the research on emotion is still very new (Lench 2018). The same holds true for value-based decisions, as the research on moral values is still at a nascent stage (Haidt 2013; Newton 2013). Some universities include decision-making skills training as an output of their research and educational experience, and encourage discussing emotions (for example Welker, n.d.), but not values, which

are, however, included in courses on health decision-making, for example (Stacey et al. 2013). Prominent institutions in the field of decision education include the Decision Education Foundation, the Alliance for Decision Education, the School of Thought, etc.

### **Preferences and goals**

Preference formation entails listing given objects in a certain order, but without assuming that the criteria on which this ordering is based are fully salient in the decision-maker's mind, although it is possible. A preference order may (weak or partial order) or may not (strict order) allow for equally important or unimportant objects (Bridges and Mehta 1995; Roy 1996). On the other hand, setting a goal also is, in itself, a decision-making process in which a person chooses one or more goals to follow from a set of possible or relevant goals.

Some preference orders are easy to make, while others are difficult. Multi-criteria decision-making theory argues that difficulty emerges when subjective evaluations of relevant criteria are too close to each other to inform a conscious or unconscious decision. Such difficulties may also have physical roots in the brain (Sacks 2011) or derive from a lack of self-awareness and self-knowledge. Ideally, any person should be able to say at any point whether they prefer one object, the other, both or none based on self-interest or other kinds of motivations, like commitment (Sen 1977).

However, neuroscience research has shown that preferences are informed by physical activity in the brain and by emotions (for a review, see Martins 2010), contending that the external stimuli trigger emotional and brain state responses consistent with previous conditioning. From a philosophical point of view, this also assumes that nothing else interferes with the embodied mind, the body, and the stimulus, and that all differences in individual responses to the same object or stimulus are amenable to either social conditioning or physical differences. Viewed through such a lens, humans are captives of their social and biological conditioning and have no free will and no control over the way in which emotions, condemned to endlessly elicit emotional responses to every stimulus without any

influence over their quality. The intensity of the emotion is what is believed to be the actual trigger for action.

Until scientific research and philosophical inquiry develop a better understanding of this process better, and its path toward a more (dis)empowered human representation, the pursuit of autonomy and self-determination in decision-making will remain value-based, ethical. Despite the disempowering message flowing from the current state of research into the formation of preferences, conclusions drawn by cognitive science can still be used to inform the design of decision-making skill development courses aimed at helping people make autonomous decisions as defined by Faden et al. (1986).

### **Embodied learning**

Embodied learning draws on recent cognitive science findings, including that experience through action influences learning from a very early age through adulthood (Kontra et al. 2012). The ideas of an embodied mind and embodied learning can be found not only in cognitive science, but also in phenomenology, the work of Merleau-Ponty (detailed by Stoltz 2015) being just one example. However, a series of cognitive science and linguistics research papers have emphasized the connection between existing metaphors used to describe abstract concepts and the vocabulary used for physical activities (for a review, see Lakoff 2012), a link typically explained by a correspondence between the neural networks involved in physical activity and those involved in conceptualization and abstract thinking (Farah 1988). Using such an explanatory framework, some of the most complex concepts, even those hailing from fields like mathematics (Lakoff and Núñez 2000, as cited by Henderson 2002) and political economy (Narayanan 1999), can be expressed through bodily action. Further educational applications of these ideas have already been developed for learning through tourist walks (Küpers and Wee 2018) and mixed reality (Lindgren and Johnson-Glenberg 2013).

A central idea behind cognitive science is that most of the processes involved in reasoning and decision-making are subconscious



(Lakoff and Johnson 1999; Norretranders 2009; Thagard 2005), including one of the most ubiquitous reasoning and judgment processes behind decision-making, namely categorization. In cognitive science, categories cannot be separated from bodily experience, meaning that are inextricably linked to the body's abilities and structure (Lakoff and Johnson 1999). From this point of view, "[c]oncepts are neural structures that allow us to mentally characterize our categories and reason about them" (Lakoff and Johnson 1999, 19). Furthermore, for humans, categories are conceptualized into typical, ideal, and social inferences called prototypes, which describe a whole set of judgment structures that underpin what is called prototype reasoning (Lakoff and Johnson 1999).

Particularly useful in designing a decision-making skills development course are what we have come to call Process Schemas (Lakoff 2012). Narayanan's model of motor schemas, for example, can be applied to any decision-making process, but also to the process of walking. Below is a simplified version of the schema control structure as outlined in Lakoff and Johnson (1999):

1. Getting into a state of readiness
2. The initial state
3. The starting process
4. The main process (either instantaneous or prolonged)
5. An option to stop
6. An option to resume
7. An option to iterate or continue the main process
8. A check to see if a goal has been met
9. The finishing process
10. The final state

There are several connections to be drawn between the processes involved in walking and decision-making. The link is based on the Source-Path-Goal schema (i.e. a primitive cognitive pattern proposed by Talmy and Langacker, as cited by Lakoff (2012) and assumed to be either hereditary or developed at very young ages. Other relevant schemas are related to forces: directed, resisting, supporting, pulling, pushing, unsuccessful directed force, interacting, direct, indirect, and intermediary (Lakoff 2012). Not only are

these concepts situated on the intersection of judgment, decision-making, and physical movement, these same schemas are used in more complex forms to explain the processing of complex social phenomena, such as the actions of organized institutions, governments being one example (Narayanan 1999). Since walks occur in socially rich environments (even the remotest locations have norms and social constructs attached to them which might influence decision-making), such as cities, towns, villages, or the wilderness, the representation of social aspects in the mind and the body becomes a very important part of walking. Likewise, social institutions, customs and norms are crucial determinants of decision-making processes (Ellickson 1991; Wolfinger 1971), alongside social influence and other human interactions (Thomas et al. 2015; Urda and Loch 2013).

### **Decision skills and bodily movement**

At this point, the first question for a course designer is whether this embodied understanding is enough to make autonomous (informed, free from controlling influences and intentional; Faden et al. 1986) and value-congruent decisions. Then, the second question is for what kinds of decision-making skills are walks and movement appropriate? Below, we interrogate each question individually.

In understanding what kind of decision-making skills walks and movement are appropriate for, there are two difficulties we must first address: the diversity of the structure of the decision-making process under various conditions and the individual ability to differentiate between one's own emotions and intuitions. Depending on how these conditions are met, we can discuss the links between walking and decision-making processes, and break down each one individually.

First, decision-making can be defined as a process that leads to a resolution (decision or choice) followed by its implementation in pursuit of a goal. The steps of this process depend on whether the decision is made with full knowledge, under uncertainty or in ambiguity. A full-knowledge decision has a clear definition of the problem, all options known, and the outcomes laid out. On top of that, de-

cisions under uncertainty also include the prospects/probabilities of success or failure of each option, which are known to the decision-maker. By contrast, in an ambiguous context, neither the options, nor their prospects or probabilities of success are known to the decision-maker. Although these conditions might be addressed in a manner befitting rational decisions (Dixit et al. 1999; Fudenberg and Tirole 1991; Opp 1999; Wittek et al. 2013), each of these cases can also be addressed in non-rational ways, resulting in emotional, intuitive (Betsch and Glöckner 2010; Frisch 2001; Urda and Loch 2013; Weber and Lindemann 2008), value-based (Bennis et al. 2010; Haidt 2013; Lindenberg et al. 2018; Newton 2013) or identity-based decisions (Ben-Ner and Kramer 2011; Smaldino 2017; Tomasello 2020; Zou et al. 2008). Furthermore, an adaptive (Loewenstein 2001) decision-making framework may also change the sequence of steps in the decision-making process, rendering it perhaps the most complex of the types listed here. All of the above can be transposed onto walking. For example, the very process of decision-making can be envisioned as a sequence of steps (a walk). Before starting a walk, a map could be drawn up, with precise feet placement marked on it, assuming there is a clear view of the path and its options. If we were to walk in a field covered with high grass, however, we might see the path we could walk down, but there would be some likelihood of stepping into a hole. Only experience, knowledge or a knowledgeable friend could alleviate some of that uncertainty. In other cases, we might find ourselves walking in complete darkness, taking only small, careful steps and navigating only with our senses, using different ways of guiding our choices and sequence of steps: we might “feel” our way forward, or see what is more valuable to us (safety or adventure, for example) and then choose an approach that satisfies that value. Or we might think about who we want to be on this path, then choose an appropriate outfit and kit to play the role of our choice (a trained scout, an unskilled layman, and so on).

Second, research has so far shown that preference relations do not exist in the absence of emotion (Ariely 2011; Ariely et al. 2008; Betsch and Glöckner 2010; Kirman et al. 2010). Additionally, although intuition plays a very important role in decision-making,

most people are unable to clearly tell the difference between their emotions and their intuition (Plessner et al. 2008), that is to say that they have difficulty answering the question: “Does having an emotion or an intuition connected to an event make me feel any different?” On top of that, the ability to identify one’s own emotion and exploit them to one’s benefit is still the subject of considerable discussion in the scientific community (Lench 2018). While it may be argued that most people are quite successful in making day to day decisions with most of the process performed subconsciously, it remains a matter of debate whether these decisions facilitate the achievement of desired goals and to what extent these goals are actually salient to the decision-maker. However, in terms of education, these doubts can be solved by recontextualizing walks as discovery or exploration.

Without aiming to establish a universal structure, a simplified decision-making process may break down as follows:

1. Define the problem
2. Define individual goals in addressing the problem
3. Search for options
  - a. Identify stopping criterion (completeness, satisfactory number, etc.)
4. Compare options
  - a. Define criteria for comparing options (endogenous, exogenous)
  - b. Identify a stopping criterion for finding criteria
  - c. Identify relevant values for options
  - d. Examine emotional responses to each option and outcome
5. Define preference
6. Identify meaning and relevance of preference to self-definition (who I am) and self-identity (who I want to be), and the impact of self-identity on preference definition
7. Make choice
8. Implement choice
9. Check to see if problem is solved
  - a. Iterate process if not solved

In order to answer whether an embodied understanding, like comparing body-based reactions during walks to decision processes, is enough to make autonomous and value-congruent decisions, we also need to consider addressing two difficulties: our interpretation of emotions as desirable and undesirable and the conditionality of various social norms which enact moral values by emphasizing or hiding certain options in the decision-making process. Practically, having an intention to decide autonomously, being or setting oneself free of controlling influences, and informing ourselves extend over our interpretation of emotions and rely on a certain balance between seemingly opposing values, such as liberty versus security and others. We will explain each of these difficulties further on.

Firstly, emotional decisions are governed by the idea that so-called negative emotions need to be alleviated and that so-called positive emotions need to prevail, despite the negative/positive binary being viewed as rather controversial by the scientific community (Lench 2018). Alternatives to this binary include acceptance of emotions and experiencing, but the impact of such strategies for decision-making has not yet been clearly laid out. In spite of the controversy, the negative/positive view of emotions has prevailed so far, and options which lead or are expected to lead to negative emotions (sadness or anger) are discarded and options which lead to positive ones (happiness) are preferred. During a walk, the impact of the positive/negative interpretation of emotions can be explored alongside the functional interpretation of emotions. While this can, indeed, happen in a conversation as well, the level of awareness usually involved in walking is lower than that involved in communication. Often times, decisions are made subconsciously and most of the task of decision-making education is revolves around bringing this process to the conscious self. Although most decisions are better off being unconscious, some most definitely are not, such as career decisions, life decisions, health decisions, and it is particularly those types of choices that are covered in decision-making courses. Therefore, this makes walking more suitable for exploring decisions than solely using communicative options.

Secondly, moral values, as opposed to preferences between different options, are general precepts which prescribe or proscribe certain options in certain contexts. They typically refer to issues of freedom, security, purity, loyalty, and the like (Haidt 2013). Social norms are thus developed to enact moral values in certain communities, together with different degrees of flexibility for each norm (Hechter and Opp 2001). In the case of a decision-making process, social norms translate into the *a priori* elimination or emphasis of certain options, criteria of evaluation, goals, and any other step in the decision-making process. On the other hand, moral values also affect both option selection and goal-setting. One example, hailing from a healthcare context, involves defining freedom as an important value in one's health choices, which might mean discarding options that make one too dependent on another person or persons. Another example involves a redefinition of a health goal from "living at all costs" to "having a better quality of life for the duration of life" (Gawande 2015). In a walk, disappearance and emergence of certain options can be explored to emphasize the latent role of norms and values. The added value of movement resides in placing the attention on the body's reactions rather than on what the mind can reason. One might explore how they feel when they walk without thinking, when they choose a route simply because it is the "usual" one, and then how their body feels when they take a route which is not "usually" taken or simply new. Paying attention to how the body feels when one switches from unconscious to conscious decisions and observing changes, sensations, and emotions as they appear in the body is the basis of emotional and value-based decisions. Strictly intellectual discussions cannot account for this knowledge, since every body feels differently.

In this context, it is possible to notice that references to the body can be found at each level of the decision-making process, except for the problem definition stage. However, at this point, cognitive theory suggests that certain metaphors may be used to describe the problem, all of which can ultimately be traced back to bodily action. Take, for example, the Object branch of the Event-Structure metaphor for Causation, which involves the following mapping:

“Attributes are Possessions

Changes Are Movements of possessions (acquisitions or losses)

Causation Is Transfer of Possessions (giving or taking)

Purposes Are Desired Objects” (Lakoff and Johnson 1999, 196)

Furthermore, other physical metaphors for difficulties can include: Difficulties are Blockages/Features of the Terrain/Burdens/Counterforces/Lacks of Energy (Lakoff and Johnson 1999, 202).

Exploring all the metaphors which are relevant for the decision-making process extends far beyond the scope of this paragraph. However, at this point, it becomes clear that basically all the steps in the decision-process can be explored through physical experience of simple movement, like walking.

## The Activity Structure

The way in which walking can embody various decision structures is through the choices we make between several simple options involved in walking:

1. go left, go right, go straight, stop, go back

or

2. walk toward, walk away

Typically, such choices remain within the subconscious. By bringing them into the focus of attention, these choices can be the means to experience being aware of other relevant processes involved in these choices: emotions, intuitions, social norms, rules and laws, customs, social influence, values, identity, reasoning, etc. An urban or rural environment may provide the visual cues for such topics to emerge. To exemplify this, we developed two different layouts for a course based on walking and deciding, outlined in Table 1.

## Expected Learning Outcomes of Each Framework

The two layouts involve a route with a starting point and a destination, which students would walk in between two lectures. A list of

Table 1. Comparison of two educational walk layouts based on two different option sets

<b>What is it for?</b>	Rational decisions do not exist without basic emotions. Therefore, emotional decision-making skills are the most basic of all decision-making skills. Using this method, you will be able to help students: 1. become aware of the connection between their bodies and their emotions 2. explore emotions prompted by sensory stimuli accessible during walks 3. become aware of the way in which emotions guide simple decisions like choice of street in their city	
<b>Method/s</b>	Guided, conscious walks	
<b>What is it about?</b>	The method involves listening to an audio guide while walking the streets of one's own city. The teacher and the students are also connected to the same chat, where they discuss the practicalities of the walk and the listening. After either all or most questions are addressed, the audio guide starts and each student proceeds with the walk according to instructions. The audio guide offers students the thought patterns necessary to notice the connection between their bodies and their emotions during the walks, become aware of emotions emerging during the walk and how these guide the simple choices they make during a walk: take this street or that street, this sidewalk or another.	
<b>What are the options?</b>	<b>Go left, go right, go straight, stop, go back</b>	<b>Walk toward, walk away</b>
<b>Audio guide structure</b>	1. Getting into a state of readiness 2. The initial state 3. The starting process 4. The main process (either instantaneous or prolonged) 5. An option to stop 6. An option to resume 7. An option to iterate or continue the main process 8. A check to see if a goal has been met 9. The finishing process 10. The final state	
<b>Audio guide content</b>	1. Take a moment to quiet your mind. If you want, you can close your eyes and take a few deep breaths 2. Slowly open your eyes and acknowledge the starting point of your journey. Observe your immediate surroundings and how you feel about them. Look at the street or	1. Take a moment to quiet your mind. If you want, you can close your eyes and take a few deep breaths 2. Slowly open your eyes and acknowledge the starting point of your journey. Observe your immediate surroundings and how you feel about them. Look at the street or

*Continued on the next page*



Table 1 (continued)

	<p>road ahead and acknowledge it. Pay attention to what you feel and name your emotions. Think for a second about what you expected from this walk. Now, think about any values that might be important to you here, such as freedom, security, loyalty, sanctity, and so on. Consider who you want to be during this walk and how you would like to reveal this identity to others. Observe how your body changes when you think about this. Is there someone you would like to become when you look at your surroundings?</p> <p>3. Whenever you are ready, you can start walking, looking ahead toward the next intersection, crossroad or field.</p> <p>4. At the first intersection, observe whether you feel any inclination toward a particular direction. If there is, ask yourself what drew you that way? Then clear your mind and wait for whatever you will hear in your mind, see or feel.</p> <p>5. If at any point during this walk you feel like stopping, do so and try to become aware what made you wish to stop.</p> <p>6. If you have stopped, observe your body and see whether there is any reluctance resuming the walk or, to the contrary, there is a strong push to continue.</p> <p>7. If, after starting in a certain direction, at any point you begin feeling uncomfortable, change the direction. Do this in a mindful way, by making a conscious choice of where to redirect your steps. You can allow yourself to do this fast, by using</p>	<p>road ahead and acknowledge it. Pay attention to what you feel and name your emotions. Think for a second about what you expected from this walk. Now, think about any values that might be important to you here, such as freedom, security, loyalty, sanctity, and so on. Consider who you want to be during this walk and how you would like to reveal this identity to others. Observe how your body changes when you think about this. Is there someone you would like to become when you look at your surroundings?</p> <p>3. Whenever you are ready, you can look around and pick a point, a building, a person, a place which is within your view and makes you want to move toward it.</p> <p>4. Once you reach this first point make another decision: stay or leave. Stay if you like what you see, hear, and feel, and leave if you don't.</p> <p>5. If at any point during your walk you feel like stopping, do so and try to become aware what made you wish to stop.</p> <p>6. If you have stopped, observe your body and see whether there is any reluctance resuming the walk or, to the contrary, there a strong push to continue.</p> <p>7. If, after starting in a certain direction/toward a certain object, at any point you begin feeling uncomfortable, change the direction and pick another object/destination. Do this in a mindful way, by making a conscious choice of where to redirect your steps and reflecting on why you felt or wanted to change.</p>
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Table 1 (continued)

	<p>your emotions and instincts, or in a slower, more rational way.</p> <p>8. Do this for each intersection you encounter or any point along your path.</p> <p>9. Once you have reached your destination, make sure to write down some of your thoughts about the process.</p>	<p>You can allow yourself to do this fast, by using your emotions and instincts, or in a slower, more rational way.</p> <p>8. Do this recursively, until you reach your final destination.</p> <p>9. Once you have reached your destination, make sure to write down some of your thoughts about the process.</p>
<b>How to prepare students?</b>	<p>1. Students are invited to take an approximately thirty-minute-long guided walk through their city.</p> <p>2. The walk is preceded by an approximately fifteen-minute preparatory discussion. Students will need:</p> <ol style="list-style-type: none"> <li>headphones and a smartphone</li> <li>an Internet connection and network availability</li> <li>the ability to walk, hear, see, and feel</li> </ol> <p>Please note that walks should be taken individually, not in groups.</p> <p>3. Students attend a class about basic emotional decision-making skills. The class covers a range of subjects, including what are decisions, types of decision processes, what are emotions, the wheel of emotions, what to do when we feel emotions, and how emotions influence decisions. After completing the class, they take a second guided walk the following day</p>	
<b>How to organize a lesson?</b>	<p>In this case, the lesson is provided by the recorded guide intended for use during the walk and the class on basic emotional decision-making skills.</p>	
<b>How to apply relevant knowledge?</b>	<p>The main concepts applied in this class hail from <b>psychology</b> and cover emotions and individual decision-making. The walks are already very much an applied framework. During the walk, additional <b>sociological</b> and <b>geographical</b> phenomena may be observed, which can then be used to extend the micro-skills learned during the walk to broader issues such as inequality, homelessness, social problems, social roles, urbanism, public spaces, and walkable cities.</p>	
<b>Illustrations</b>	<p>Audio illustrations</p>	
<b>Suggestions about organizing the event</b>	<p>Estimated duration: 20 minutes of preparation, 30 minutes of walking, 90 minutes of class</p> <p>Optimal number of participants: 5–10</p> <p>Plan ahead in case of rain, snow or extreme heat.</p>	
<b>Key discussion topics after the walk</b>	<p>Describe your journey.</p> <p>What influenced your decisions?</p> <p>What were the criteria you used to make your decisions?</p>	

*Continued on the next page*

Table 1 (continued)

	What emotions did you feel? Were they positive/negative, in the sense of undesirable/desirable, were they useful for your walk, or maybe both? How did your emotions influence your decisions? What norms influenced your decisions? What rules influenced your decisions? Can you identify any options you have conceived during the walk? Can you identify any options which you did not take into consideration out of principle?
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topics to consider is laid out before and after the walk, in a discussion session format. The first course layout is based on an iterated decision process which aims to reach a certain destination. The second, meanwhile, is based on another iterated decision process, in which intermediary goals are defined. The time limit for the two walks should be tailored to best fit each urban/rural area in which the walk occurs. The topics discussed will most likely depend on the urban/rural area in which students will be taking their walks. The main decision-making skill conveyed using these frameworks is the awareness of how one’s own emotions and other influences (social, aesthetic, etc.) may affect a decision with known options. Secondary skills include goal-setting based on emotions and final objectives, greater awareness of social norms, social observation, and introspection — all of which can be refined during multiple decision walk sessions. The guided and assisted repetition of the entire educational process is expected to sharpen awareness and attention and teach the students to navigate the connection between their bodies and their emotions, explore emotions emerging as a result of incoming sensory stimuli elicited by the walks, and to become aware of the way in which emotions guide simple decisions like choice of street in their city. This kind of exercise should serve as the first stepping-stone into the realm of decision-making skill development.

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# Soundwalks as Tools for Social Change

## **Abstract**

The essay deals with the question of sound in cities from a social perspective. After briefly outlining the history of social sound studies, the text moves on to characterize the soundscape as an important part of the human environment, showing sound as an essential driver of wellbeing. Examples of conflicts revolving around sound, as well as its cultural significance, are then presented to illustrate the social significance of the physical phenomenon. The author subsequently argues that sound is a key carrier for a panoply of valuable and important social cues, reflects social structures, and is one of the pivotal elements of urban life as we know it. The way the soundscape is perceived by different people may be very useful in planning social change by enabling more accurate diagnoses of the needs of individual members of the community. Methodological suggestions (based on the body literature and assorted experiments) are provided for the collection of this type of data using the soundwalk technique. The text concludes by listing the possibilities for and potential benefits of social intervention in the field of urban soundscapes based on data collected during soundwalks.

Interest in sound has been steadily rising among social scientists recently, as has the sheer number of sound-related studies across all areas of social sciences, including cultural studies, social geography,

urban planning, social ecology, politics, and COVID-19-related outcomes for urban sounds (Biddle 2009, Bernat 2015, Boren 2020). The origins of this shift in focus may be traced back to one of the pioneers and leading figures of the field of acoustic ecology, Murray R. Schafer, who first developed the the concept of soundscape, meaning “the sonic environment,” in the late 1970s (Schafer 1977, 274–275). In a more contemporary definition, the sonic environment is conceived as all sound from a particular area reaching the human ear (Krause 2008, 73). Predicated upon the subjective perception of audible elements in space rather than objectively measured parameters, the definition turned the attention to the human factor in a sonic environment. Additional interpretations of what constitutes soundscape followed (Gjestland and Dubois 2013, 92), and in 2014, the International Organization for Standardization formulated its own definition, which conceived the soundscape as the “acoustic environment as perceived or experienced and/or understood by people, in context” (ISO 2014), incorporating such elements as the physical environment, individual perception, and the context affecting it. Viewing sound perception through the lens of the human factor, a key element of social sciences, produces three distinct perspectives: individual, group, and social/institutional.

All three are further affected by context, which differs according to the level of abstraction. Personal experience, associations, preferences, cultural background, performed activities, current mood and needs are the main determinants of sound perception on an individual level. While all of the above are also relevant on the group level, they are further intertwined there with social interactions, the sociometric structure of the group, and aggregated judgment. Therefore, groups may differ in their sound perceptions depending on their specific bio-, psycho-, and sociological characteristics. Patterns, however, may still be identified, as sound perception is also likely informed by age, sex, wealth, etc. While the institutional level may, to some extent, be considered human-irrelevant (as in Max Weber’s bureaucracy studies, for example), it still incorporates a human element prone to above-mentioned influences in the decision-making process. Institutional decisions may also derive from



policy/planning-related concerns (Lercher and Schulte-Fortkamp 2013, 120).

What does soundscape offer the social sciences? That is a valid question. We live in a visually driven society, and as our social media has grown increasingly reliant on picture-oriented communication, we tend to find ourselves flooded with visual cues from all directions. As a result, we tend to overlook and ignore the importance of sound and sound cues as one of the main drivers of our well-being. Schaffer (1977, 8) tends to see sound as a valuable source of information from the macrosociological perspective, stating that “the general acoustic environment of a society can be read as an indicator of social conditions which produce it and may tell us much about the trending and evolution of that society.” Its import is well illustrated by the sheer number of social conflicts prompted by issues with sound in public spaces, a phenomenon that’s not exactly recent — there are records of sound-based discomfort dating all the way back to the Victorian Era, with London residents complaining about noise from street vendors of all kinds walking past their houses, loudly advertising their goods and services from the early morning hours. A vivid description of the street noise of that period tells of “the everlasting sound of men, women, children, omnibuses, carriages, street coaches, waggons, carts, dog-carts, steeple bells, door bells” (Flanders 2014). The situation has hardly improved since, and in most cases has gotten pronouncedly worse, with news media regularly reporting on ever new instances of sound-based conflicts. One salient example involves churches across many a neighborhood in Poland, tolling their bells and playing church melodies, as often as every hour in some places, routinely violating noise ordinances and paying no heed to resident complaints (Makowska 2019). Some of these conflicts may lead to quite drastic consequences like in the case of a sixteen-year-old beaten to the point where he had to be hospitalized with a concussion and skull injuries for listening to music at too high a volume in public. Even more symptomatic and noteworthy are the comments posted online, blaming the victim. Here is one of many: “Want to listen to loud music? Put your headphones on and no one will bat an eye.

Why force anyone to listen to your crap if they don't want to? The man who straightened the kid out is innocent and was only provoked into reacting. Overly loud music is all too common (...) and feels above the law" (Kozłowska 2018). Comments like these, condemning youth behavior and the mother's allegedly irresponsible parenting, tend to draw much more praise from readers than expressions of sympathy. Some conflicts have even landed the parties in court, like the soccer pitch in Puławy, the use of which was restricted following a noise complaint from a family living nearby. Following the decision, parents of the kids using the field protested, arguing that the case was not examined properly and that the court made its decision after only hearing the plaintiff, without ordering any local noise level measurements (TVN 2020). Cases like this demonstrate how important sound is to our wellbeing, even though it mostly reaches our conscious minds only when there is something very wrong with our immediate sound environment. Improved sound awareness seems to be a crucial factor in preventing sound-based conflicts and fostering such awareness can be a means of reducing adverse outcomes of these disputes, which are sometimes unavoidable in light of individual and cultural differences in sound perception.

Sound also functions as an important binding factor in society. Pauline Oliveros wrote that "how a community of people listen is what creates their culture" (Kęsicka 2015, 40), and sound perception is as much individual as it is cultural. How we listen, what sounds we tend to like or dislike, and what sounds we make, and which we avoid is determined by our cultural background. It is a common thing to see other people (in public or in more private settings) engage in behaviors that differ from ours, and while it may lead to conflicts, as illustrated above, it may also serve as a bonding experience. Making sounds while in a group is a statement in itself, and may be seen as an expression of togetherness. Even among strangers, engaging in collective soundmaking (during a concert or a sporting event) may produce a similar experience, alongside an overwhelming feeling of togetherness or even "mental unity," as Gustave Le Bon called it in his famous study of crowds (Le Bon 2001, 13).

Harvesting sound data may also be very helpful in planning for social change, offering insight into which sounds are problematic, which tend to generate social tension, and which ought to be preserved (or introduced) as pleasant and relaxing. It ought to be said, however, that perceiving a sound as unpleasant or a nuisance is not necessarily related to its loudness or official permitted noise levels. Even the quietest sounds may prove distracting, depending on individual tolerances. “Beauty lies in the eyes of the beholder,” goes the popular saying — something similar could just as well be said about our ears.

The listening experience is a highly complex process, which involves layers of attention, memory, and template matching. It may be more specific (attentive or even analytic) or more background-oriented (holistic). The approach to sounds within a particular area may evolve, and usually does. The listener typically moves from a holistic style through anticipation of familiar sounds (desired or not), as the context grows more familiar. We may focus on some (personally important or unexpected) and ignore others. For an experienced listener, and a resident of a given area, there are whole stories behind particular sonic events. Consequently, as the soundscape comprises a panoply of individual sounds, it would be useful to identify its specific building blocks for research and further analysis (Botteldooren et al. 2013, 36).

The three main sound sources in the urban soundscape as we hear it are: nature, people, and machines. Nature-related sounds can be split into two categories: geophony and biophony. The former involves inanimate natural sounds (elements), while the latter is reserved for sounds produced by animate nature, including biological sound sources. It’s worth mentioning a very interesting and inspiring niche hypothesis which states that living organisms within ecosystems and biomes tend to adjust their sounds to each other in cooperation or competition to make each sound distinct. As a result, the existing partition of sounds populating all frequential and temporal niches within a given habitat can be taken as an indicator of a healthy, sustainable biome (Krause 2008, 73–74). While further examination of this subject lies beyond the scope of this essay, it opens

fascinating new avenues of investigation whether the same interplay of sounds may be observed within human-populated communities.

Anthropophony includes human-related sounds, such as footsteps, voices, laughter, coughing, crying, sneezing, or clapping. Machine-generated sounds, meanwhile, comprise what the scholars have come to call technophony, a category that features sounds produced by mechanical tools and means of transport (non-motorized vehicles included). Some consider music a separate category (for a more elaborate taxonomy, see: Salamon, Jacoby, and Bello 2014).

The above-mentioned categories come in useful in perception analysis. To date, researchers have managed to elucidate some links between sound sources and their perception (Axelsson, Nilsson, and Berglund 2010, 2837). People tend to like and dislike sounds according to their origin. Many of us prefer natural sounds within our soundscapes. Water, birds, and rustling leaves are often considered pleasant, whereas the din of technology is usually unwelcome. Sounds of our fellow humans may be pleasant, when part of a public space, and tiresome when we feel them invade our private space. To observe and study people's reactions more easily, we may use a categorization system based on three distinct binaries (Axelsson, Nilsson, and Berglund 2010, 2842): pleasantness, eventfulness, and familiarity, enabling a much more granular differentiation of individual soundscapes. Exciting and calm soundscapes are typically desirable, while chaotic and dreary ones are unwelcome (Axelsson, Nilsson, and Berglund 2010, 2844–2845).

Sound perception may be examined in a variety of ways. We may use surveys containing precisely constructed questions on the subject, or play back sounds recorded earlier in a given space to interviewees while asking questions and/or looking for their reactions. This essay, however, focuses on a method commonly known as the soundwalk. Its theoretical foundations derive from the works of the French Situationist International, a movement whose revolutionary practice involved “drifting”: aimless exploratory walks, during which the explorers would collect all kinds of data in the shape of records, photos, and found objects. Despite its particular political and revolutionary origins, the practice may be rather easily

reworked into a mobile research method useful in urban studies (Kinal 2008).

Soundwalks may take a variety of forms: we have solo walks, duo walks, and even group walks; a soundwalk may also be performed by a researcher alongside selected experts, such as architect, local residents, or groups of specialists with certain characteristics. For group walks, it may be useful to spread participants out, but within earshot of each other's footsteps to provide space for privacy and reflection (Drever 2013). Soundwalks may be stationary, carried out along a predetermined path, or open, that is not bound by any directional restrictions. The purpose may be educational (training for soundscape research), civic (increasing sound awareness), and/or investigative. Sound walkers may be detached from or engaging with their sonic environment, may react and comment on the spot or leave the discussion for after. Soundwalks may also involve some equipment (microphones, recording devices, noise meters) and software for advanced analysis downstream (for a brief rundown of available mobile apps for sound-related purposes, see: Radicchi, Henckel, and Memmel 2018, 109). Recommended time-frame for a soundwalk is anywhere between 10 and 90 minutes, with 30 minutes being the "ideal" length, as it covers the average distance we usually travel on foot in cities (Radicchi 2017, 71–72). There are examples of soundwalks taking as long as two hours, with participants making short stops at so-called evaluation points, for listening and taking notes on the go (Milo et al. 2016). The possibilities listed above show the broad array of options researchers can choose from, tailoring the soundwalk to their specific needs. Another option involves doing a guided tour with a local expert, particularly useful when researcher interest is focused on the public's perception of a given area. Additional approaches to doing a soundwalk include exploring (and recording) a series of local soundscapes by the researchers themselves. The method allows them to focus on the more specific features of a given space, e.g. capturing them at different times of the day (or week, month, or year, if needed) and comparing the observations to isolate and identify patterns in the local soundscape. Such an approach may come particularly useful in

measuring the impact of changes in a given area — soundwalks performed before and after redevelopment projects can be used as an evaluation tool. The many components making up individual soundscapes may either be in harmony, complementing one another, or in conflict, leading to perceptions reading as a pleasant or chaotic environment, respectively. Sound recordings may be additionally analyzed to further successfully tailor the overall soundscape toward qualities desired by local residents and users of the space (Brooks et al. 2014, 39).

Given how perception of sound is a fundamental hearing experience, we ought to view listening processes as crucial to soundwalking practice. There is a huge difference between listening to the soundscape with trained or untrained ears, and hearing may very well be trained to produce more precise and accurate soundscape observations. Such training may also involve the researcher as well as local residents. In the latter case, training before a soundwalk could be considered a tool for social change, already working to improve sound awareness. Hildegard Westerkamp noted that people with higher levels of sound awareness produced by training their hearing with guided or theme-oriented soundwalks demonstrated pronounced changes in their approach and behavior: they tend to be more cautious of disturbing the sonic environment themselves and more openly communicate their own expectations related to the sonic behaviors of others. They are also more protective of the sound qualities of public spaces (Westerkamp 2015, 27). The preparations may simply entail instructions about which sounds the participants ought to focus on. In some cases, it may be useful to explain the different categories of sound sources in order to help listeners better focus their attention on different soundscape ingredients. It may also be beneficial to base the training on deep listening practice, an advanced approach pioneered by Pauline Oliveros within musicology and based on the distinction between hearing (passive) and listening (active). Deep listening, in Oliveros words, is a meditation-like approach based on understanding a person's own way of listening to people, music, life events, and how they differentiate between sound and silence (Olszewska 2008, 315). Oliveros separates focal

and global listening: the former is restricted to objects of particular interest (like trying to listen to one person at the table during a family gathering), while the latter contains all sonic events happening within space in a given timeframe, and deep listening entails balancing the two. There is a sequence of practical exercises performed within the workshop formula that can help participants achieve deep listening. The practice involves breathing awareness, exploring individual attention-focusing patterns during an “extremely slow walk,” taking notes, and engaging in group discussions, along with other efforts. The aim is to listen constantly to everything that can be heard, while paying attention to the psychological aspects of perceiving the sounds. Another practice suggested for deep listening workshops involves taking a more active approach by making one’s own sounds or even composing improvised music by clapping and uttering verbal grunts. As Oliveros puts it, “Being heard is incredibly empowering” (Kęsicka 2015). Being an active sound-maker is also recommended by Hildegard Westerkamp for exploratory soundwalks. In her soundwalk scenario for Queen Elizabeth Park in Vancouver, she suggests treating the elements of the environment (bridge) as sonic sculptures (Westerkamp 2015, 26–27).

This approach not only raises sonic awareness in general, but also improves competence in perceiving and describing soundscapes (Olszewska 2008, 316). Here, preparation becomes the goal itself: the participants are changed during the research process as their sonic perception ability is improved (at least for some time).

To determine which training framework (if any) would best suit our needs, we must first select the aspect of hearing we are interested in. Kim Foale lists several approaches to listening. As stated above, hearing is a listener-centered activity during which every person creates their own version of the soundscape in the oft-unconscious process of selective listening. Dishearkening is a process of ignoring unwanted or meaningless sounds or, to borrow from Foale, “the competency of not listening” (2014, 67). It is partially connected to habituation: a well-documented behavior when repeated stimulus produces a gradually weaker response, as it no longer provides any new or useful information (Bouton 2007).

Foale also mentions causal listening, aimed at discovering the specific causes of individual sound events. The listeners focus on the source of the sounds, like the ambulance siren, for example, to determine its meaning. Another approach involves semantic listening, in which process the meaning is connoted by the listener: “that thumping is my inconsiderate neighbours.” Finally, reduced listening focuses on the sonic qualities of the sound, ignoring its meaning and cause (Foale 2014, 68).

The usefulness of soundwalks, in one form or another, has already been proven in numerous cases of successfully pursued social change. One example saw it used as a complementary method in the identification and planning of quiet areas in cities (Radicchi, Henckel, and Memmel 2018). Combined with deep listening techniques and other methodological tools, soundwalks were also a pivotal part of the research project aiming to identify the sonic qualities of one of Poznań’s high streets, which ended up producing several recommendations for the upcoming redevelopment, such as introducing natural sounds, curbing car traffic, building sound barriers, preserving quiet areas, and opening higher-level spaces for recreation purposes (Zimpel 2015). The method was also deployed in academic settings: one example involves a soundwalk designed to raise the aural imagination of film sound design students, conducted along a predetermined route with several spots chosen for short stops where notes were taken, with students discussing their observations afterward (Milo et al. 2016); another example of fielding the method in a school setting was a soundwalk for thirteen-year-old students from the Rütli School, designed to help participants locate and highlight the importance of quiet areas in everyday public spaces. The soundwalk was conducted along a predetermined route, with several evaluation points marked on the way, where students received and filled out questionnaires evaluating quietness and the impact that different sounds were having on it (Radicchi 2017a). The incorporation of local residents in soundwalk frameworks not only enables the exploration of the soundscape of a given area from the perspective of its everyday users, it is also a tool for change, laying the groundwork for a much deeper bond with the surroundings. In



the Berlin-based “Nauener Platz — Remodelling for Young and Old,” the inclusion of locals led to a significant drop in instances of vandalism against installed features (Brooks et al. 2014, 36–37).

To maximize the potential of a soundwalk approach to soundscape research to produce social change, soundscape ought to be treated as a resource (Brooks et al. 2014, 33). While it is one of the pivotal drivers of human wellbeing, it also serves, from a cultural perspective, as a distinct “soundmark” of a given city or area. Arguably, it could even be considered the essence of their phonic identity (Rehan 2016, 339), which should be preserved and cherished.

Soundwalks offer a variety of benefits. When they involve local experts, they help overcome the shortcomings of physical measurement-based research and its here-and-now approach. Involving the locals and drawing on their memories, a soundwalk may broaden the perspective beyond the sounds currently present in a soundscape. The results of a soundwalk conducted properly and according to researcher needs, may lead to more successful, enduring, and human-friendly changes within a given area. Not only an effective data-collection method useful in planning social change tailored to individual needs, it’s itself a tool for change. Like other methods used in inclusive approaches (based around the participation of all interested parties), it binds people to future results and teaches respect for other perspectives that the stakeholders then learn to understand, often reducing social tensions and conflicts along the way. Thanks to special training frameworks involved (deep listening techniques), the participants gain an enhanced sound awareness and grow more competent in articulating (and, consequently, fighting for) their acoustic needs, thus bringing them closer to actual wellbeing. On a cultural level, it may also lead to greater appreciation for the sonic identity of given area.

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**DOROTA BAZUŃ, MENNO BOTH, MARK VERHIJDE,  
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# **How Do Young Adults Benefit from Walking During Class?**

## **Abstract**

This essay explores experimental activities in motion, as exemplified by two classes. One was carried out within a formal education setting, at a university, while the other took place during an international gathering held under the Erasmus+ program, making it a part of non-formal education.

Aiming to present examples of experimental activities and discuss their potential and limitations, the essay draws on the results of interviews with participants of the classes to determine which elements were the source of their satisfaction and which were difficult for them.

The essay also argues that certain forms of classes, especially those that require the presentation of information on the organization of work, can be held in the field, which will make coursework more attractive and make it easier for participants to get to know each other.

## **Key words**

walk • field game • kick-off class/meeting

## **Introduction**

In the last few years, education has struggled with the need for new ways of teaching/learning, while changes in the labor market

have been forcing teachers and students to change their attitudes toward the teaching/learning process. Additionally, the COVID-19 pandemic has further expedited the need, leaving millions of students and teachers to quickly develop teaching and training tools to use online. While the pandemic brought the usefulness of online tools into sharper focus, it also showed how important direct contact is in educational contexts and beyond.

While some of adverse consequences were already identified earlier (Kwiatkowska 2018), the shift successfully brought many different dimensions of online education to light. However, the pandemic rendered online education the only option available for months, regardless of age and educational stage. It was an unprecedented situation and cannot be compared to previous experiences. This confinement to exclusively online education has demonstrated the importance of education through experience and attendant social interaction.

Specific consideration of experiential learning is critical for human inquiry, as research on the use of movement shows (Macrine and Fugate 2022). Different experiential learning methods offer ethical applications for facilitating project work and partner relationships (Patterson 2014). Cognitive studies have produced additional insights into the connections between behaviors by exploring the interactions between people's perceptions, the social, cultural, and physical environment, and human behavior (Sallis and Owen 2015; Millward, Spinney, and Scott 2013).

Movement has long been used as a development tool. Its capacity for enriching both development and experience has been noted in various contexts and is not limited to education alone. Jean Watson (2006) mentions the learning experiences and important life questions brought about by spiritual pilgrimage in northern Spain. Other authors point to the importance of walking, or long-distance walking, in personal development (Crust et al. 2011). Using walks or group walks for teaching not only develops the physical fitness of the participants, but if properly conducted, also builds social skills and a sense of shared responsibility and empathy.

Marlies Jellema and Ruud Bosscher demonstrate that young adults experience learning during sports activities and learn by doing (Jellema and Bosscher 2010). In settings like these, participants solve problems together, helping each other and fail to get angry when something does not work out. Although the article is inconclusive, it shows that young people can achieve sporting success, which adds to their self-esteem, and that physical activity makes them more resilient to negative peer pressure and helps them stand up for themselves.

Movement can enhance children's perception of math (Beck et al. 2016). While there is a broad body of work arguing in favor of the positive impact of the movement on learning, most of these works are scattered across different fields and disciplines, and mostly concern the first stage of education. For children, movement is usually treated as an element of holistic education (Dewey 1897).

Education through action, movement, and play is sometimes treated as less valuable, frivolous, and inappropriate for adults. Meanwhile, experiences from non-formal education show that the tendency to engage in education is greater among adults when the process includes various and appropriately selected activities. These can be arranged for research walks and field games. Properly thought-out activities in motion can constitute what is called organisational learning (Argyris and Schön 1996) or embodied learning (Macrine and Fugate 2022). Despite all this, however, movement is still underestimated, especially in the formal education of adults.

The use of exploratory walks as a tool in research and activities for social change has been described in several studies (Kwiatkowski 2016; Kwiatkowski 2020; Bazuń, Doğan, Kwiatkowski 2019; Bazuń and Kwiatkowski 2020; Bazuń and Kwiatkowski 2021). Several articles in this volume deal with this use of walks in research and education (Roy 2023; Kwiatkowski 2023; Mielczarek-Żejmo 2023; Frątczak-Müller 2023; Kohout-Diaz, Gillet, and Poymiro 2023). Still, little research has been done on walking classes in adult education, which prompted us to apply this way of thinking about education to various activities.

This essay presents examples of experimental activities and discusses their potential and limitations. Drawing on the results of

interviews with class participants, we want to show which elements contributed to student satisfaction and which caused them some problems. We will also discuss potential difficulties in organizing such activities.

We were primarily interested in how students experience lesson content when offered in the context of walking and exercise, but also asked project participants how they felt about such a mobile form of work, and set out to identify what changes when we leave a classroom or conference room to perform tasks together in the field. We also wanted to check the opportunities this type of activity offers and the limitations of its implementation. We hope that our attempt to answer these questions will inspire teachers and trainers.

This text describes the path from an idea to its implementation. We also added our reflections on what we thought went wrong, the weaknesses of this method, and how to avoid them in repeat implementations of this form of work. Participant opinions (sourced using 23 questionnaire interviews) were an essential source of information about the advantages and disadvantages of such classes.

## **Participant Satisfaction**

Recently, some studies began to examine the role of walking attitudes in understanding walking behavior. Walking tends to inject a sense of satisfaction into one's activities, facilitates a better grasp of the topography of one's surroundings, makes it easier to meet people, and generates a sense of connection with the place where you are or have been. For instance, by examining how walking attitudes and neighborhood environments interact to affect walking, Yong Yang and Ana Diez-Roux (2017) found that positive walking attitudes were associated with walking for transportation and leisure regardless of environmental characteristics.

We decided on two types of experimental activities. One was carried out as part of university education, while the other involved a lesson held during an international project meeting. These two case studies are characterized in greater detail below.



**Case 1 – Kick-off classes for university students:  
a formal education setting**

Four teachers of various subjects decided to hold their introductory (kick-off) class in the field. Typically, in classrooms, classes like these involve discussing the curriculum, classwork rules, and credit requirements. While a necessary part of the academic routine, kick-off classes are little enjoyed by either students or teachers.

To reframe the approach, the first lesson was taken out of the classroom and held in the field instead. In practice, the field activities included drafting a map, which the students would use to navigate to the nearby recreational area. At four stops, teachers waited for the students to divide themselves into teams. Then, each team would move between these four endpoints, where teachers would provide them with the necessary information. Immediately after the class, all the necessary materials, such as a plan for further work, a list of recommended reading, and deadlines for final assignments were sent to the students via email. The class, therefore, involved only a walk. In a way, it could be said that it was rather a field game, during which the participants learned about what they would need to study. Therefore, this first case is an example of using walking in formal education settings.

The participants hailed from the Saxion University of Applied Sciences and one of the international Erasmus+ projects. We divided them into three separate groups. All Saxion University of Applied Sciences students were part of the “Communication Makes the Difference” minor program. In total, 30 students joined this program.

We tried to give the usually dull task of communicating the rules of a university course a more entertaining formula. To that end, we created a map (pictured below), on which we marked all the critical points in the style of an ancient chart used by treasure hunters.

**Case 2 – ERASMUS+ project kick-off meeting:  
a non-formal education setting**

In this case, mobile methods were used while working with a group of people participating in an international project meeting. Mobile methods were to play the role of an icebreaker, as not all team members had met before. The group was therefore not very integrated.



Fig. 1. A map of the students' walk. The signs labeled "Ingang," with the name of the teacher written below, mark the starting points. (Courtesy of the author)

Furthermore, none of the attendees have ever participated in this type of work before. They were advised to dress comfortably, in an outfit suitable for field work, as they would be returning to the conference room only later.

Nevertheless, all eight participants were still surprised by the meeting's particular setup, as none of them expected the meeting to involve a walk through Dutch nature. In this case, we have prepared as many as six stops. We also created a map resembling one used by treasure hunters.

During the six stops, we discussed the program of the upcoming Youth Exchange. We previously assumed that we would be able to do much less work than we actually did together in the field. Moreover, all key parts of the program were discussed during the informal parts of the meeting.

In the Erasmus+ project, sixteen individuals from seven countries participated in the field walk. They all represented different NGOs and were familiar with various informal work methods.



Fig. 2. Project meeting participants at work. (Courtesy of Menno Both)

### Evaluations After the Walks

We collected the data using survey interviews and responses sent in by email. The interviews had an open format and were structured by topic. One of the topics polled the participants for their attitudes toward the activity, while another examined the likelihood of participants joining such an event again. A total of fifteen students and eight Erasmus+ project participants were interviewed. The interviews were later transcribed and coded.

All survey participants expressed their satisfaction with the use of walking throughout the meeting and the tasks performed in the field. One of them wrote, "I did enjoy a lot and hopeful we'll meet again soon!" (Respondent 1). Some participants were enthusiastic about the experience and mentioned sharing it with their families "Thanks a lot! I had the best meeting ever! I told my daughter about our walking sessions, and she was very impressed!" (Respondent 2). As mentioned earlier, some participants found themselves surprised

by the meeting setup, even though had been informed about it beforehand: "It was uncomfortable in the beginning, but when you see everybody feeling the same, it makes you more comfortable" (Respondent 4). "This was really outside my comfort zone, but I really enjoyed" (Respondent 5).

Several responses indicated that the experience allowed the participants to get to know themselves better: "When walking, I really discovered my true self" (Respondent 3), "I got to know myself on foot!" (Respondent 6), "Aside from the fact that the walking sessions were very pleasant, I also learned a lot about myself!" (Respondent 7), "Discover yourself on foot" (Respondent 11).

Participants also wrote that mobile activities allowed them to look at previously known ways of presenting content from a different perspective: "I've learned different forms of presenting and that it doesn't always have to go through PowerPoint" (Respondent 18).

The project participants also appreciated that the evaluation stage of the project was a pleasant experience for them: "The assessment was a fun way to sum up the half year!" (Respondent 20). They also felt much more at ease, emphasizing new ideas about what could happen with the project in the future: "Creativity is much appreciated!" (Respondent 21).

The students particularly appreciated how the activity differed from the usual routine form of academic classes. "Thanks again for organising such a nice event for us" (Respondent 3). Many pointed out that similar activities required additional effort from the teacher: "You are an amazing organiser" (Respondent 6). They also appreciated the involvement of participating teachers in the unusual task: "Great, involved teachers" (Respondent 8). Some also pointed out that this way of working was interesting, unusual for them, but still quite comfortable because they trusted the instructors: "Never felt afraid" (Respondent 5).

Although the group was demonstrably surprised initially, the reactions to the walking class were very positive, and the feedback we received on the format was very positive as well. The participants particularly appreciated the advantages offered by mobile methods, which made it easier for them to overcome their own initial

apprehension. They also pointed out that they focused faster on the essence of their tasks, because they were curious about what to do next. According to participant opinions, this meeting was more entertaining, and still met all expectations regarding common tasks to be performed.

## **Some Reflections in Conclusion**

### **From skepticism to enthusiasm**

Both kick-off classes involved some form of skepticism in the beginning. Although we informed the participants that they should be prepared to go outside, some still expressed surprise at the idea and even some resistance. To encourage them, we argued that the outing would help us test a certain way of working. Did the class change their view? After starting the walking tour, they said that people began to connect more easily in both groups. They quickly approached this task as a potential adventure in the field, and grew even more engaged when the conditions were favorable for the search for various routes and ways to find the indicated points. Especially in the Erasmus+ group, the bonding process moved fast. Performing an activity together brought the participants considerable fun, which they mentioned in interviews.

### **Issues of exclusion**

The Erasmus+ project meeting involved a participant with physical disabilities. Importantly, the person initially reported feeling like the proverbial third wheel and being uncomfortable with the prospect. However, there was no evidence of frustration within the group caused by waiting for that participant. We believe that further research into mixed groups combining abled and disabled participants needs will provide insight into this matter. To prepare for the possibility of participants with disabilities, the format can be reworked into two alternatives: one is more complex, and offers some challenges during the walk; the other accommodates wheelchair users and persons with mobility issues.

**External elements**

One class was held on a very cold day, and the weather soon proved somewhat problematic for the format. Although we were, in our opinion, well prepared, we stood in the same place for two hours, mostly talking to incoming students. After 20 minutes, we quickly began growing cold. October weather can be very unpredictable. If possible, the format should consider indoor stop points, especially if the class is expected to be held during the winter. You can and should prepare two map variants to accommodate potential weather changes.

**Participant integration**

We found that participants in the kick-off group tend to connect the lesson content more easily with the explanations provided by the teacher and the site. The students also emphasized that they related better to each other in the group. Despite initial skepticism prompted by the unusual format of the classes, they quickly stepped out of their comfort zone and enjoyed them.

**Teacher isolation**

The question of students not getting to know the teachers came up during the reflection session, when both teachers and students could share their insights on the class format. Surveys and interviews conducted following the classes indicate that students received them well due to the acceleration of getting to know each other in the group. However, this did not apply to the teachers, who stayed in one place and had fewer active contact opportunities.

**Significant organizational overhead**

This particular class format brings much freshness and can be a good foundation for further group work, because it helps overcome initial shyness and apprehension, makes the classes more attractive, and reorients the participants' perspectives. However, it should also be noted that for this format to work, it requires excellent preparation on the part of the organizers, who have to design all the activities, locate the optimal venue, and come up with tasks, maps, and other

items that the participants will need. Hence, the format only looks like a playful form of work at first glance. The time commitment it requires may ultimately be much greater than for classic classes. However, we are convinced that working this way from time to time offers considerable payoff.

### **Format applicability**

Despite very positive feedback from participants, we do not believe that the format can be applied to any material or goal. Still, we see its many merits, evident especially in the case of specific topics, e.g., related to presence in the field or site visits. While it is perfect for use early on in group work as a way to overcome shyness, it can also be used in groups that know each other and when there is a need to go beyond a certain routine, for example when carrying out creative tasks.

When used at least from time to time, walking as a form of education increases student satisfaction. This method helps participants/students connect lesson content with explanations provided by the teacher and the site. Engaging in different activities and breaking routine enables students to relate better to one another, especially if the teacher/trainer helps them build a sense of responsibility for each other. The walk, especially when challenging, can help the students get out of their comfort zone faster and enjoy the process. The format also requires for the group to be able to discuss and share their impressions and reflections of this experience together.

In the case of the activities we described, the walking and lecture approaches were both evaluated positively. The students expressed satisfaction with participating in such classes. The participants of the kick-off Erasmus+ meeting likewise enjoyed the activity.

### **Limitations of the Method**

COVID-19 made data collection more difficult, as mitigation measures changed many times throughout the study. On the other hand, moving activities outside was ultimately safer. We held classes in

smaller groups, which we further divided into teams. However, it ought to be noted that the format must account for the possibility of bad weather and walks should be planned accordingly. Another limitation pertains to group composition. If there are people with disabilities in the group, developing an alternative version of the route is necessary.

Field classes are time-consuming, so they have to be designed to accommodate that and not rush the participants to complete their tasks.

Nevertheless, the format is definitely worth using, as it produces many interesting, new, and satisfying experiences for both participants and facilitators.

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In conclusion, how can young adults benefit from walking during their studies? Educational walks can contribute to better integration of the group and the development of social competencies. Field classes and meetings also enable students and leaders to perform in a different environment. Walking together is an opportunity to diversify the message and illustrate theoretical material with examples from the field, location permitting of course. Changing the context of education can foster creative activity, as it offers a departure from a familiar routine. A final key benefit involves emphasizing the importance of movement and walking for the physical and mental condition of young people, who spend much of their time in closed rooms in front of electronic devices.

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# **Exploratory Walks with People Experiencing Homelessness**

## **Abstract**

This essay aims to identify the various potentials of exploratory walks involving vulnerable people and the feasibility of using this method in higher education. In the text, we focus on using this practice with students, who are guided during a walk by a person who has experienced homelessness.

The exploratory walk is characterized by three attributes: its (1) exploratory (2) and mobile character, as well as (3) its focus on participation and action. An exploratory study, meanwhile, combines cognitive and practical functions to explore how to interrogate a given social problem.

A mobile method involves joint movement on foot (or using a wheelchair) and the exchange of perceptions and opinions about phenomena, processes, and regularities observed in the perceived space. As a method of participatory action research, it focuses on the relationship between space and community. Conceived as a learning/teaching method, the exploratory walk involves the participation of a group of students, a teacher, and a guide. As such, it resembles a group interview repurposed to be carried out on the move and in the field.

Considering the features of research walks mentioned above, the authors look for answers to the following questions: What conditions should be met for walks with people experiencing homelessness to stimulate and strengthen the social sensitivity of participants, and encourage their creativity in finding solutions

and avenues of empowerment? What implementation of the exploratory walks method will best exploit the educational potential of this method?

Conclusions are drawn from a review of subject literature and relevant independent action research.

### **Key words**

Exploratory walk • vulnerable persons • sensitivity • creativity • empowerment

How does walking together contribute to the development of social awareness, sensitivity and agency of the persons involved? Shane O'Mara, a neurobiologist dealing with this issue, argues that walking has a profound social function:

*We walk together for an ideal; we walk together to source food we will share; we walk together for social display; we walk together to try and change the world; we walk together to find better lives for ourselves and each other; we walk together to enjoy each other's company* (O'Mara 2019, 166).

Other authors formulate similar ideas, working from biological, psychological, sociological, and philosophical arguments (Anderson 2004; Bates and Rhys-Taylor 2018; Clark 2018; Kinney 2017; O'Neill and Roberts 2020; Solnit 2001). In this article, we draw on the work of authors who devote particular attention to vulnerable persons as walk participants, such as research on co-creating space for members of post-conflict communities (Komarova and Svasek 2018; Mitchell 2010), for children (Gibbs et al. 2018; Seggern 2018, 9), for disabled persons (Odzakovic et al. 2018), and for other cohorts often overlooked in research (Kinney 2017, 3; O'Neill and Roberts 2020, 19).

Publications exploring the involvement of the homeless as research walk participants are our key reference points here. These articles discuss the epistemological, methodological, and relational possibilities borne out of mobile research practice (Roy et al., 2016; Hughes, Roy and Manley, 2015). The findings so far suggest that walking interviews strengthen the inclination of people suffering from homelessness to talk about their feelings and experiences related to a given place. As emphasized by Alastair Roy (Roy 2023),

the walk brings to light the value of alternative modes of research dialogue, especially ones unfolding on the move, side by side (rather than face to face), and characterized by indirection.

Recognizing the existing findings as encouraging, we try to look at the potential of walks guided by persons experiencing homelessness through the lens of their didactic utility in higher social education.

This article is the result of an attempt to define the scope of research. It concerns a particular instance of walking together, wherein a person experiencing homelessness is a key participant. The purpose of a walk so conceived is cognitive-practical.

In our effort to identify the potentials of exploratory walks involving people experiencing homelessness, we are looking for the answer to the following question: What conditions should be met for walks with vulnerable persons to stimulate and strengthen the social sensitivity of participants, and encourage their creativity in finding solutions and avenues of empowerment?

Empirical and methodological in nature, the essay has three parts and contains the material analyses from the pilot study. The first part contains the definitions and characteristics of the exploratory walks. In the second, we describe the course of the pilot study. The third part, meanwhile, discusses the potentials and weaknesses of exploratory walks with regard to social education.

## Features of the Exploratory Walk

The exploratory walk is a method developed in the theoretical and methodological context of the significant changes that have swept the social sciences in recent years. Foremost specialists broadly and accurately describe it as follows:

*Innovations in research methods, especially artistic, sensory, digital, and multi-modal methods, are gaining ground in the social sciences, building upon the various "turns" in sociology, including the "narrative," [...] "visual and sensory," "biographic," and "performative" [...]. There are also important connections in our approach, including with long and deeply*

*embedded ways of doing sociological research with marginalised peoples, as in urban sociology (cf. the Chicago School); with urban geographers [...]; critical theory [...]; and participatory methodologies (O'Neill and Roberts 2020).*

The mobility turn in social sciences turn, primarily driven by John Urry, is significant for first developing the method in question. In Urry's opinion, mobility, both social and geographic, is a key feature of modern societies. Among the many analyzed mobilities, he also interrogates walks, to which he assigns crucial functions: "Walking is potentially creative, contestatory, developing meaningful encounters, extending social relations and sometimes impressing a new path into the urban fabric" (Urry 2007, 72).

The exploratory walk combines three attributes: it is distinguished by its (1) exploratory (2) and mobile character, as well as (3) its focus on participation and action. As a study, it integrates cognitive and practical functions to carefully explore an issue before making a decision, for example about a potential infrastructural or social intervention, or educational activities. It is a mobile method involving joint movement on foot (or using a wheelchair) and the exchange of perceptions and opinions about phenomena, processes, and regularities observed in the cognized space. As a participatory action research framework, it focuses on the relationship between space and the community.

Our research so far on the functions of walks has dealt with several aspects. Analyses concerning the creation of local branches of a social enterprise in small, disadvantaged communities, demonstrated the potential of walks for connecting initiative groups, organizations, and support institutions by helping them to get to know each other "on the move." Because of this particular capacity, the exploratory walk has come to be called the "cross-linking method" (Kwiatkowski 2016).

Linking is essential when the method is applied to activities involving vulnerable persons. In other studies, we analyzed the intercultural potentials of walks (Kwiatkowski 2020; Bazuń, Doğan, and Kwiatkowski 2019) and applying this method to research and fostering local integration (Bazuń and Kwiatkowski 2021). The pilot

study described below explores, in a sense, a meeting of different cultures (academic, organizational and institutional, “street culture”), and has a distinct “networking” value due to its attempts to link the activities of the homeless shelter and people associated with it (including those experiencing homelessness) with the university. The results of inquiries into the potentials of walking in discovering and transforming urban space were a strong incentive to continue research into walking as an educational method and, at the same time, as a variant of research in action. It turns out that walks could be the method of choice in the analysis and shaping of such features of urban space as attractiveness, security, accessibility, walkability, connectivity (Bazuń and Kwiatkowski 2020).

Therefore, considering the current findings on exploratory walks and their research potential, we have undertaken to examine whether they could be applied in studies on people experiencing homelessness. Drawing once again on the concepts developed by Urry, we emphasize after him that walking is the most equal and democratic form of mobility, which is a strong argument for choosing walking as a situation in which dialogue with vulnerable people is potentially more accessible:

*Also, walking is the most “egalitarian” of mobility systems. So although walkers are marked by class, gender, ethnicity, age, dis/ability and so on and have their pedestrianism enhanced by unequally available technologies, social inequalities are strikingly less than with other mobility systems. If various other considerations are constant, then the more powerful the walking system, the less social inequality there will be in that place or society. Pavements and paths, we might say, are much better for “society” than chairs and cars (Urry 2007, 88).*

## **Pilot Study Featuring a Person Experiencing Homelessness**

The pilot study followed several rules. The first said that a person experiencing homelessness was to be assigned the role of expert guide; the second dictated that the walk was to be held in a known and essential space to the guide. The third, meanwhile, saw the study split

into three phases: (1) preparation; (2) exploratory walk per a pre-established scenario; (3) collecting and analyzing participant reflections.

### **Preparatory phase**

In the preparatory phase, we conducted biographical interviews with several people experiencing homelessness, which we then used to select our expert guide. The selectee's name was Jan, and he authorized us to use his real name, owing to a strong need to share his own experiences and the need to show that positive change is possible. The individual biographical interview with Jan served two functions. It was part of a diagnostic effort on developing services tailored to people experiencing homelessness, and a key preparatory stage for the pilot study. The interview gave us insight into Jan's life, its turning points, the circumstances of his homelessness, the history of his attempts to obtain institutional help, and the role of the "Rondo" hostel in his social integration and return to sobriety and growing independence. Jan's strong motivation to share his experience and communication skills were a powerful argument for offering him the role of guide. Before the walk, we agreed on the route, the composition of the participant group, and the date. The roles in the group broke down as follows: the organizer/teacher agreed on the essential aspects with an expert guide and invited five other people to participate, including three sociologists — researchers and academic teachers interested in using the walking method in teaching — and two people working at the "Rondo" hostel assisting people suffering from homelessness.

### **Course of the walk**

The walk began outside the university building, some several hundred meters away from the destination hostel. This route was chosen for three reasons. First, the "Rondo" hostel was a key location for Jan, as he spent about two years there during which he successfully turned his life around. He soon took up regular work and remained sober. He's been living in a rented apartment for over two years now, but he's maintained regular contact with the shelter and continues to support its initiatives. Second, Jan lives in a nearby housing project,



so the space between the university, the shelter, and the apartment makes up his everyday living space. Third, the choice of the university as starting point resulted from the need to symbolically mark going beyond the walls of academia in search of different experiences.

The walk began with a short teacher's introduction that explained the event's purpose, nature, and planned course. After a short presentation, the group was handed over to the guide, who briefly spoke of their homelessness experience before setting off, highlighting its degrading impact. The main arc of his narrative can be summed up as running from the degrading experience of homelessness and addiction, through the support found at the shelter, up to getting out of homelessness and trying to become fully independent. During the walk, the group made several stops for questions. Before the group made its way into the shelter, Jan spoke about his first arrival years ago and what it meant for him. Then, a 45-minute meeting was held at the shelter, with the staff taking the floor to present their activities and touching on Jan's story. He remained a central figure throughout, and answered several detailed questions about his biography and the strengths and weaknesses of the shelter's support system.

### **Participant reflections**

All participants responded to questions about the potential and weaknesses of the method. A detailed analysis of the collected opinions is presented below. We also held a short interview with the guide, about his wellbeing and impressions about the walk and his role in it.

## **Discussion: From a Socio-Educational Perspective, What are the Potentials and Weaknesses of Exploratory Walks with People Suffering From Homelessness?**

To find the answers, we drew on data collected in the pilot study presented here, and the reflections shared by the participants of the walk were of particular importance. The authors of the study asked

the participants to submit their impressions and conclusions in writing. The objective was to determine the conditions that projects like these should meet to (1) foster greater participant sensitivity to the needs of people in a difficult life situation, (2) inspire participants to seek innovative solutions to social problems, (3) strengthen the agency of people affected by homelessness.

The questions the participants were asked covered the trial exploratory walk and the possibility of using this method in teaching at the university. The first question probed the general impressions that will remain with the participants after the walk, and overall positive impressions dominated. The participants spoke of “an intimate and peaceful atmosphere” (P-2, P-3),<sup>1</sup> “the pleasure of participating in a walk and the relaxed atmosphere resulting from ‘talking on the move’” (P-1), “the guide’s narrative skills” (P-2), “good event organization and relations conducive to dialogue” (P-3). The participants also highlighted the importance of the guide being in the center of attention (P-1, P-2, P-3, P-4, P-5). The rhythm, the type of story, and the choice of places to visit were up to the guide. Preliminary conclusions suggest that the very form of the walk, conceived as a meeting of students with a person suffering from homelessness, seems more attractive and more adequate than traditional classes, regardless of the content.

We also asked the participants which aspects of the walk they saw as particularly important and beneficial. The responses, like in the case of general impressions, stressed the significance of centering the person suffering from homelessness: “He ‘held all the cards,’ so to speak, and took up threads he considered important” (P-1), he “felt strengthened by our interest” (P-1, P-2), “was considered an expert” (P-3), and “moved through an area close to him and important from a biographical standpoint” (P-5).

Moreover, the way that moving as a group strengthened the unaffected, natural feeling of the meeting was also considered significant by some participants (P-1, P-2). The collected opinions support the conclusion that the walk cannot be separated from other

<sup>1</sup>The markings indicate specific participants, with each assigned their own.

methods and activities carried out before and after it. The participants noted that the course of the walk and its informative and educational function resulted from good preparation, itself achieved through an extensive, individual biographical interview with the guide before the walk. This allowed the organizers to design a specific route, and settle the most important issues ahead of the event. The participants also emphasized the key role of the final conversation at the table at the homeless shelter. The meeting was an opportunity to further explore a few threads picked up earlier along the walk. However, the interviewees stated that it would have been more challenging to have the conversation at the shelter without the walk-and-talk before. The walk also played the role of icebreaker and made it easier to deepen the conversation.

Asked about the drawbacks of this particular implementation of the exploratory walk, the participants noted several disruptive elements, including street noise and outsider interest. The event was captured on video, and the need to follow the directions of the camerawoman was also considered a disruptive element (P-1, P-2, P-3, P-4). Hence, to preserve the spontaneity and unforced character of the walk, a recommendation was made to avoid recording the walks in the future. The participants also mentioned that the size of the group should not be larger than ten (P-1).

Regarding the educational aspect of the walk, the participants assigned it a potentially important role in shaping the social and moral sensitivities of students and other participants, as meeting a living human being “humanizes the problem” (P-1), “helps get to know the conditions in which the homeless live” (P-4, P-5), “breaks the stereotype of the homeless as ‘antisocial’” (P-1, P-3), and “helps understand the changes needed to overcome homelessness” (P-3).

The potentials of the walk to shape social and administrative imagination received a likewise positive assessment. “The walk,” the participants write, “creates greater emotional engagement” (P-1, P-5), “fosters empathy” (P-2), “encourages them to expand their knowledge.” However, it ought to be complemented with other methods (reading literature, preparing for a meeting, holding discussions before and after a walk). The walk itself was seen as offering

a significant potential cognitive benefit by way of confronting one's assumptions of how support systems work with their actual functioning (P-1, P-3), as well as the opportunity to learn about innovative solutions through the lens of the change that has taken place in the guide's life (P-3).

Finally, the participants were asked to evaluate the walk from the point of view of strengthening the guide's self-esteem, subjectivity, and agency. This particular aspect had already been touched upon in the overall ratings, which is why, when answering the question, participants typically referred to their previous statements, emphasizing, among other things, the significance of "allowing him to speak, giving him [the guide — eds. note] a central role in the event" (P-1), "creating an opportunity to describe the change that took place in his life" (P-4), "the chance to be understood as a factor building up his self-esteem" (P-5).

One of the participants noticed a circumstance that could not arise in stationary meetings. In this case, the guide decided on the route, overall direction, individual stops, and the issues raised throughout (P-2). In a short interview after the walk, the guide himself decided that the event was a positive experience, and for several reasons. First, he had a chance to share his own experiences and the walk made him feel more at ease than other situations would. Second, he felt listened to, understood, and accepted. He stressed that the questions he was asked showed that the participants were interested in the problems he spoke of and in his person. Third, it was another step in reclaiming the dignity he says had been lost for several years.

In summary, we argue that the participant reflections constitute a basis for recognizing several social and educational potentials of exploratory walks featuring a person suffering from homelessness in the role of expert guide. Furthermore, apart from the risks associated with outside noise and unexpected encounters and disturbances, no specific drawbacks of the method have been explicitly identified. Several requirements have been formulated that ought to be met for the potentials to be exploited correctly.

## Conclusion

Based on the pilot study featuring a person suffering from homelessness in the role of guide and expert, the following preliminary conclusions can be drawn:

(1) The guide and the participants should both be instructed about the specific sensitivities of the other party, and the principles of emotionally safe communication. The walk situation builds a sense of trust in the guide, making it easier to talk about his experiences in a more intimate setting. Aside from the emotional support the guide receives in this situation, thanks to the agency of the role he is entrusted with and participant interest, he also gets a boost to self-esteem and dignity. However, the possible dangers resulting from poor preparation of both sides must be taken into consideration.

(2) The walking situation provides an opportunity to discover unknown aspects of homelessness and reduce negative stereotypes. Among other things, it helps understand that homelessness is a phenomenon extending far beyond just sleeping in non-residential places. Here, too, the importance of proper preparation — intellectual in this case — should be emphasized. Walking cannot be effectively used without assistance from other methods. It typically requires preparatory meetings, reading relevant texts, and afterward, a group discussion enabling the sharing of impressions and perspectives, as well as drafting practical conclusions.

(3) Taking part in a walk with a person experiencing homelessness can stimulate the development of ideas and solutions. However, it usually needs a more stationary follow-up where, after joint movement, it is possible to discuss the issues raised or signaled during the walk in greater detail.

To a certain extent, this essay only fills the cognitive gap in the study of social and educational functions of walking with vulnerable people. Follow-up research should consider exploring additional cases in different conditions, using various schemes and scenarios to build a base for comparison. But a task like that may be difficult on account of the limited pool of participants, as only a few

people will fit the guide profile. Plus, their possible participation would require long-term preparations. Therefore, it is worth considering an alternative in the form of research using organized unusual forms of touring larger cities, with people experiencing homelessness serving as guides.<sup>2</sup> Some of these practices are intended to be educational and therapeutic. As such, they are an interesting counterpart to walks organized as part of educational activities.

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<sup>2</sup>The Prague-based company Pragulic offers tours of the Czech capital guided by people who have experienced homelessness. While it is their job, it is also an opportunity for them to share their story in the course of a city tour. A similar organization, Secret Street Tours, operates in Dublin.

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# **From Byzantion to Constantinople to Istanbul: Historico-Geographical Mapping as Urban Imagination**

## **Abstract**

This essay uses open mapping and GIS technologies to compare and contrast three different lives of Istanbul. From the ancient city of Byzantion to the Roman imperial capital and finally Ottoman Istanbul, there exists a rich body of knowledge to draw on. However, the classical history of Constantinople and modern geographical research have hardly ever been brought together. Thus, we propose applying interdisciplinary methods to imagine Istanbul's urban history. We deliberately avoided existing historical tourist routes, as they typically reduce the opportunities provided by the intricacy of urban patterns. The paper seeks to draw on classicist knowledge of urban history to mesh together the many divergent layers of the city's past. A historico-geographical urban reimagination of Istanbul enables us to delve not into the ruptures between different time periods and arguably, cultural identities, but the rich texture of prevalent continuities.

## **Key words**

Istanbul • urban history • Constantinople • mapping • urban imagination

Once out of nature I shall never take  
My bodily form from any natural thing.

William Butler Yeats, *Sailing to Byzantium*  
(Yeats 2000, 163)

## **Introduction**

This essay intends to provide insight into how walking can be a method of social education in diverse fields like urban history, urban sociology, cultural studies, and history. Focusing on the historical peninsula of Istanbul, we will follow the intricate urban history of two empires charted across their streets, boulevards, and architecture. One of the oldest and most important cities in the Mediterranean, Istanbul has mesmerized cultural historians and social scientists alike. Walking studies can pave the way for a deeper understanding in social science students and help spark awareness of continuity between different cultures and political entities.

The essay contains a map (see Fig. 1) to help the readers draft a mental roadmap. However, the chart does not include a legend listing specific destinations. Instead, it is left to the reader's imagination to investigate different routes. The historico-geographical imagination suffusing Istanbul's architecture does not conjure a specific walking tour, but rather calls for active participation in the various layers of urban space. To better facilitate the map, readers are encouraged to visit the online, geolocation-enabled interactive map on the author's website at <https://sinantankutgulhan.com/byzantiondan-istanbula-harita/>.

## **The Honorable Exception: From Byzantion to Nova Roma**

The Istanbul of lore, myth, and legend was founded in the seventh century BCE by Byzas of Megara, hence the name of its first incarnation: Byzantion. As the legend goes, Byzas ridiculed the residents of Chalcedon (present-day Kadıköy), for only blind people could have overlooked the beautiful location of future Byzantion, and settled across the strait instead (Pliny 1991; Strabo 2014, 320). The city was a product of Greek mercantile colonial expansion of the time, which also seeded several cities along the Mediterranean and Black Sea

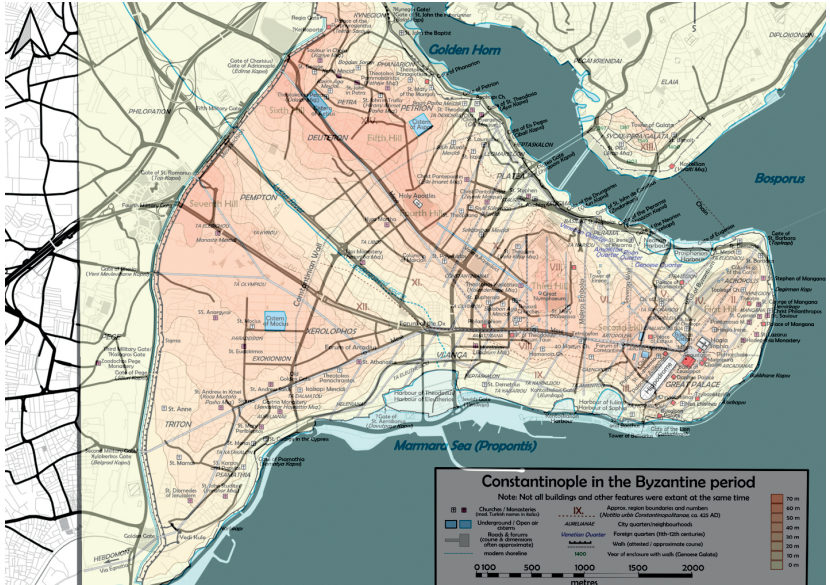


Fig. 1. Map of contemporary Istanbul overlaid on the map of Constantinople in the Byzantine Period. Map tiles by Stamen Design, under CC BY 3.0. Data by OpenStreetMap, under ODbL. Constantinople in the Byzantine period map by Cplakidas on Wikipedia under CC BY-SA 3.0, accessed July 1, 2021, [https://en.wikipedia.org/wiki/Constantinople#/media/File:Byzantine\\_Constantinople-en.png](https://en.wikipedia.org/wiki/Constantinople#/media/File:Byzantine_Constantinople-en.png)

coasts that have remained important to this very day (including Marseille, Chalcedon, Trabzon, Odessa, and Kerch, all of which were first founded as Greek colonies). This first wave of urbanization in the region was driven by Greek commercial expansion in the Eastern Mediterranean and the Black Sea; the Bosphorus Strait was already colonized by Megarians. In that sense, Chalcedon and Chrysopolis (present-day Üsküdar; founded as a neighbor of Chalcedon, it would later be renamed Scutari in the Middle Ages) predate Byzantium. And yet, relatively little is known about Byzantium: neither its urban layout nor any significant architecture survived to the present day, and we can only infer the location of its walls from estimates based on the earliest walls erected by Constantine I.

Doğan Kuban emphasizes one key aspect of Byzantium: the city was an extension of Greek cultural colonization, and while it later

served as a capital of the Roman Empire, its Greek essence was never lost — a great deal of its urban fabric, including the hippodrome, which was the main axis its public affairs revolved around, Via Egnatia, and the Great Palace (*Palatium Magnum*) may have drawn inspiration from the Roman Empire, but the core of its culture and religious practices were Greek, as was its official language. As such, Kuban points out, the city served as a beacon of Hellenistic culture and the Greek language (Kuban 2010, 36).

Another six centuries would have to pass, however, for Byzantium to be finally introduced to the world stage. Toward the end of the second century CE, during yet another Roman succession crisis, the city caught the attention of both contenders to the throne. In Gibbon's anachronistic view, these Roman power struggles lacked a key quality of comparable medieval and modern European conflicts; while the Europeans at least showed a deep attachment to anything they held dear — whether religion, monarchy, or freedom — the Romans utterly lacked any such sentiment. Their wars were devoid of any regard for principle, and were ultimately merely a quest for new masters: these were dirty struggles for power (Gibbon 1825, 143–144).

So, while the Roman Empire was gradually, imperceptibly propelled toward its unavoidable demise, the power struggle between Pescennius Niger and Septimius Severus — in the year of the Five Emperors, 193 CE — saw every major city in the region cave to the will of either claimant to the throne. Amid the bloodshed and constant intriguing between different families and parts of the empire, Gibbon believed “a single city deserves an honorable exception” (Gibbon 1825, 144). Byzantium, located at the crossroads between Europe and Asia, endured the assaults and a siege from Septimius Severus for more than three years, largely due to its strategic location, strong garrison, and sizable fleet. After famine and drought struck the city, Severus finally broke through the defense, slaughtered the remaining soldiers of the garrison, executed the magisters, and tore down the gates, walls, and barracks, alongside the administrative buildings. The defiant city was decimated by the forces of Severus, and would largely disappear from Roman history

for more than a century. Gibbon, who, in my opinion, anachronistically attributed Severus' ruin of the city to the Ottoman conquest, drew on Roman historian Dion's evaluation, and argued that the sack of Byzantion — called Byzantium by the Romans — had destroyed one of the most important bulwarks of Roman power against the "barbarian" invasion (Gibbon 1825, 133–159). By the end of the third century CE, Gibbon added, it became apparent what a fatal mistake it had been to destroy this key fortress when the Goths began assaulting the core of the Roman Empire with endless waves of attacks (Gibbon 1825, 145).

A key problem appears here. One of Turkey's foremost architectural historians, Doğan Kuban, argues that the city began serving as an imperial center as early as the reign of Septimius Severus in the late second century. Kuban also believes that Severus, and his son Caracalla, likely rebuilt the city walls, strengthening them with fortifications, built new administrative complexes, and even moved some of his Roman imperial offices to Byzantion. On the other hand, urban historian Cyril Mango seems to agree with Gibbon that the city remained ruined for at least another century, and hardly any traces of Severan reconstruction could be found (Gibbon 1825, 145; Kuban 2000, 18; Mango 1986).

## **Nova Roma: From Constantinople to Istanbul, Ruptures and Continuities**

Byzantion, the honorable exception, the victim of senseless blood-letting, and the only polity to resist the "dirty" power struggles of the Roman Empire, ironically acquired its historical destiny because of yet another foul war. Toward the end of a long and tumultuous period following the reign of short-lived dynasties and the collapse of aristocratic control over the Emperor's robe, two main legacies characterized the Roman Empire in the third and early fourth centuries: the institutionalization of the still-lingering East–West divide and the relentless persecution of Christians, which reached its apex under Diocletian in the late third century (Gibbon 1825). By 306 CE,

Constantius died and left the throne to his son, Constantine; however, Galerius refused to recognize his claim as *augustus*, and instead appointed himself *caesar*, triggering a lengthy civil war, in which several claimants would battle for the mantle of emperor until 324 CE. In three key engagements — the Battle of Adrianople (present-day Edirne), the Battle of Hellespont (present-day Dardanelles), and the Battle of Chrysopolis (present-day Üsküdar) — Constantine vanquished his last remaining contender to the throne and declared himself the sole *augustus* of the Empire (Gibbon 1825).

Although Constantine spent his youth in the palace of Nicomedia, he established his capital in what he called Nova Roma, rival to the magnificence and glory of Rome and the embodiment of a new Roman Empire, indivisible under a Christian Emperor. Possibly, his aim was to revitalize Roman culture, decouple his reign from the acrimonious intrigues of Rome — or Nicomedia, where he spent his early years as Diocletian's hostage — and to build a Christian imperial capital as counter to the pagan roots of Rome. The city was founded on May 11, 330, and the date would be celebrated with the feast of *Encaenia* for more than a millennium (Kuban 2000, 34). The city contained key elements of Hellenistic culture and adopted the *lingua franca* of Greek (Kuban 2000, 30). Between 324 and 330 CE, the city found itself in a frenzy of construction, rebuilding, and restoration. In order to repopulate it, Constantine forcibly relocated thousands into the city from Bithynia, Thrace, and the Balkans, and to keep the populace growing, food and bread were provided for free to the citizens of Constantinople, alongside generous housing construction subsidies and tax exemptions. Thanks to these efforts, by the fifth century, the city surpassed Rome in terms of size, boasting a population of 300,000 (Kuban 2000, 30).

Hagia Sophia and the Land Walls of Constantinople are commonly misattributed to the Constantine era, meanwhile his greatest contributions as the founder of the city are largely erased from the urban fabric. Aside from laying out the basic shape of the city that would survive for a millennium, his most important additions to Byzantium include the Hippodrome, the adjoining Great Palace (which would be expanded by future Emperors, and later come to

be known as the *Palatium Magnum*), the Forum of Constantine, designed around the Column of Constantine (present-day Çemberlitaş in Turkish, Çemberlitaş Meydanı), and his *Mauseleion*, which would later become the most sacred site of Byzantine Christendom and the Eastern Empire, alongside the Church of the Holy Apostles. Hagia Sophia was built as a basilica on the orders of Constantine, but the original structure is thought to be significantly different from the Hagia we know today. The Land Walls erected during the reign of Constantine and his son Constantius II were would be torn down to accommodate the city's expansion (Kuban 2000; Mango 1986).

Constantine's attempt to reorder urban topography began with an expansion of the city. New walls were erected along the arc connecting the Golden Horn and the Marmara Sea, with an approximate apex of the curve located around the *Mauseleion*. The previous walls, built after Severus' wholesale annihilation, did not extend beyond the new Forum of Constantine (present-day Çemberlitaş Square) (Kuban 2000, 47–50).

However, Constantine's, and later Theodosios', reshaping of urban topography prompted the ascendance of another key aspect of the city's historical role: the crucial connection to the Via Egnatia. One of the earliest and most important roadways of the Roman highway system, it provided an essential link between the eastern part of the Empire and its ancient heartland, Rome. Crossing Thrace, Macedonia, and Albania, the road reached the shore of the Adriatic across which lay the Via Appia, snaking up the Italian peninsula to Rome. Connecting the Nova Roma with the Via Egnatia was not only a symbolic gesture, indicating the crucial importance of the new capital, it also helped keep the eastern flank of the empire tightly integrated with the military, commercial, and cultural framework of the whole empire. Via Egnatia began at the Golden Gate and connected to Mese Odos, the main thoroughfare of Constantinople (Mango, Dagron, and Greatrex 1995).

Here, it is necessary to spotlight the importance of Mese Odos to trace and emphasize the urban continuities embedded in an urban topography produced through urban and social processes. The basic layout of the city, from the Forum of Constantine to the Golden

Gate, survived all the way to the twenty-first century in the shape envisioned by Constantine and his successors — foremost among them Theodosius and Justinian — in no small part thanks to the Ottoman Empire, most Byzantine of all Islamic realms. Yet, a careful examination of historical maps details a different story ensconced in the passage from Constantinople to Istanbul: the sole water source of the city — the Lycos River — had already been obliterated by the tenth century, while the key commercial ports on the Marmara coast had been filled with silt by the medieval period. There were four ports in the city: Prosforion and Neorion on the Golden Horn, extending from Seraglio Point to present-day Galata Bridge, the Harbor of Julian on the Marmara coast (now Kadırgalimanı), built by Julian and filled by the end of tenth century, and the largest of the four, the Harbor of Theodosius (or Harbor of Eleutherios) located on the mouth of the Lycos River (Mango 1986; Mango, Dagron, and Greatrex 1995).

Mese Odos served as the main link between the commercial, political, religious, and social hubs of the city. It began at the Million Stone, at the footsteps of the *Augusteion* and the entrance of the *Palatium Magnum*. Sitting under a dome, the Stone purported to serve a similar function to that of *Milliorum Aureum* in Rome: it was inscribed with distances to other cities of the Empire and declared Constantinople the Nova Roma and the center of the empire (Kuban 2000, 72–73). The *Augusteion* was the nexus of the empire, where the religious and political symbolism of the might and power of successive emperors was depicted through several statues. To the east of the Million sat the entrance of the Great Palace was located (see Kuban 2000, 73–77). For much of the Byzantine Emperors' reign, administrative and courtly functions were concentrated in the Palace of Blachernai, present-day Ayvansaray, which reoriented the ritualistic and symbolic topography of the city from the East–West axis of the Mese to the North–South line from Blachernai to the Hagia Sophia (Berger 2001, 83–85).

To the north of the Mese Odos lies the Hagia Sophia Cathedral, and to its south is the Hippodrome. Then, it traverses the first and most important forum of the city, the Forum of Constantine. The old



Severan Walls are estimated to lie close to this point. Constantine's radical expansion of Byzantium tore down the old walls and grew the length of the city's borders at least threefold. At the center of the Forum sat the Column of Constantine — which is still there today, albeit in a more naked form, and present-day Çemberlitaş square still serves as the gateway to the old city. The ornamentation and Constantine's triumph statue once placed atop the column were either lost or wrecked across the centuries.

The next important public square along the Mese was the Forum of Theodosius (also called the *Forum Tauri*). North of the forum, built during Theodosius' reign, a column to celebrate the military victories of Theodosius was erected in addition to a Triumphal Arch — as was the politico-ideological custom during the Roman-Byzantine era (Kuban 2000, 83). Kuban went on to suggest that this Triumphal Arch might not date to the Theodosian era (2000, 83). The *Forum Tauri* (present-day Beyazit Square) was also the terminus of one of the city's greater public works projects, the Great Valens Aqueduct. Although the Valens Aqueduct is synonymous in the public imagination with its remnants towering over the Unkapanı Bridge highway, research has shown that the water channels, aqueducts, reservoirs, and bridges were built as far as Selimbria (present-day Silivri), perhaps even Bulgaria, and were integrated into the Anastasian Walls (Mango 1986, 122). This intricate system helped bring water to the otherwise arid city and at its mouth, Theodosius built a pool (Kuban 2000, 82). Contrary to common belief, Constantinople constantly struggled with the supply of potable water. Without the waterworks projects launched by Valens in the fourth century, the city would not have survived (Mango 1986).

It is interesting to note that in early twentieth century, a pioneering municipal administration official bent on modernization ordered a pool built at that exact spot (by then renamed Beyazit Square, after the nearby mosque and burial site of Beyazit II). The pool would serve as a reservoir for firefighters — the old city was plagued by recurring fires — however, the waterworks administration was controlled by foreign companies, which filled the pool with seawater to avoid paying the city. The urban logic, as well as

the topographical determinations it brought, remained unchanged, inasmuch as the imperial thinking went (Tekeli 1994, 59). The pool was eventually torn down again in the wake of another wave of so-called “rational modernism,” triggered by the 1960 *coup d'état* (Cansever 2008).

Past the Forum of Theodosius and further west, down the slight slope of the third hill and before the fourth was another public square: the *Philadelphion*. The prevailing opinion is that it was not a proper classical Roman forum, but rather an early example of a *piazza* (Mango 2001, 35). This proto-*piazza* was home to the famous porphyry sculpture depicting the four tetrarchs (Kuban 2000, 84; Mango 2001, 69). Kuban and Magdalino argued that the statue represented the four sons of Constantine, while Ernst Kitzinger thought that the sculpture had been crafted three decades prior to Constantine's establishment of the city, and said that it had been first made during the Diocletian era and brought to the *Philadelphion* only later (Kitzinger 1977, 9–10; Kuban 2000; Magdalino 2001). The sculpture would be taken to Venice during the Sack of Constantinople in 1204, and now can be found at the St. Mark's Basilica there. Although it is widely believed that the *Philadelphion* was destroyed during the sack, the public square had lost much of its import already by the late eighth century. Illustrating the multi-layered and interwoven historical patterns prevalent in Istanbul, the square has never been excavated, and estimates say that much of the *Philadelphion* lies beneath the present-day Laleli Mosque (Naumann 1966). The knots of history are so tangled in Istanbul that it is impossible to excavate the site of the Hippodrome and the *Palatium Magnum* without ruining the foundations of the Blue Mosque, or dig up the Holy Apostles Church without violating the Fatih Mosque, arguably the oldest imperial mosque in the city. The *Philadelphion* was located along the road to the Holy Apostles Church. Rebuilt in the mid-sixth century as an extension of Constantine's *Mauseleion*, the Church served as the imperial burial site and the second-most important church of the city after Hagia Sophia. From the tenth century onward, different dynasties opted for different churches to bury their kin: nearest to the *Philadelphion* was the Myraleion Church

(present-day Bodrum Mosque), the burial site of Lekapenos dynasty; the Pantokrator Church (present-day Zeyrek Mosque) held the remains of the Komnenos and Palaiologos dynasties from the twelfth century onward; the Prodromos Church (Stoudios Monastery or İmrahor İlyas Bey Mosque in Yedikule) was another (Talbot 2001, 335–336).

To the immediate west of the *Philadelphion* lay another public square, named the *Amastrianum*. The square — again, not exactly a proper forum — served as the site of public executions, floggings, and torture; in other words, it was where the *lex talionis* was enforced in the name of the state and the church. It was also used as a livestock market and considered one of the main commercial venues of the city, alongside its prime livestock market, the *Forum Bovis* (or the Forum of the Ox). Named after its purpose, the *Forum Bovis* was located on one of the most important stretches of flat lands between hills, and was also close to key Marmara Sea ports and the newly built residential areas further to the west (Kuban 2000, 85). And yet, little is known about the *Amastrianum* and the *Forum Bovis*, except that the former is thought to have been located on the present-day site of the Külliye of the Laleli Mosque, while the latter most likely sat where Aksaray Square is today (Kuban 2000, 85–86).

One of the last forums to be built in the Roman era was the Forum of Arcadius, constructed in in 403 CE, during the reign of Emperor Arcadius. It was thought to have been located on the slopes facing the seventh hill of the city, present-day Cerrahpaşa. Like other imperial forums, the Forum of Arcadius was built around a triumphal column erected in honor of the reigning emperor (Kuban 2000, 86). Passing the Forum of Arcadius, the Mese first turned toward the old Golden Gate — built during Constantine's time — then passed by two monasteries built after the sixth century, the St. Mary Peribleptos Monastery (Kuban 2000, 281) and the St. John Stoudios Monastery in Psamathia, finally reaching the Theodosian Walls and the extravagant entrance to the imperial city in the form of the new Golden Gate. Through the Golden Gate, the Mese was connected to the Via Egnatia.

## The Suburbs

Aside from the foundational and centurieslong persistence of the urban layout, Constantinople also passed on three main suburbs to Mehmed's Istanbul: Chalcedon, Chrysopolis, and Galata. The oldest among them was, of course, Chalcedon (today's Kadıköy), the city of the blind. Chalcedon was already an immensely important religious center at the time of Constantinople's founding, and continued playing this role by way of the still standing Church of St. Euphemia, where several important doctrine-shaping councils of Christendom were held (Magdalino 2001, 60). A few miles to the north of Chalcedon lay another coastal suburb, Chrysopolis (renamed Scutari in the Middle Ages, and presently known as Üsküdar), the site of Constantine's final victory that ended the lengthy civil war of the Four Tetrarchs in 324 CE. It is presumed that Chrysopolis served as a military outpost at least since Valens garrisoned Roman troops in the city (Texier 1861, 118–119).

Yet, the most important suburb of Constantinople sat not on the gateway to Asia Minor, but across the Golden Horn. Named Sycae in the Roman period, between the fourth and fifth centuries, and later rechristened Justinianopolis in the sixth century, it would become most widely known under the name of Galata under Genoese rule from the thirteenth century onward, and as Pera for a much longer period, from the ascent of Levantine traders until the collapse of the Ottoman Empire. This part of the city was incorporated into Constantinople as its thirteenth district already by Justinian's reign. A suburb settled mostly by Jewish people, it was razed to the ground during the Sack of Constantinople in 1204 and its Jewish population decimated. After the Empire had been reestablished, Emperor Michael VIII granted the city to the Genoese in 1267, to form a counterweight against the Venetians. Later on, it practically became a Genoese colony, and was established as such after Byzantines retook the city in 1267 (Kazhdan et al. 1991, 815–816). Galata had its own autonomy and ruled its own citizenry, that is the Genoese and other traders — except the Venetians, who would later acquire

a prominent position in the city proper. Contrary to the Byzantine emperors' wishes, the Genoese built walls, most of which survived into the early twentieth century, and a defensive tower at the center of Galata, which they called the Galata Tower. This Genoese colony would play a longer and more prominent role than its Venetian counterpart across the Golden Horn, and the tense competition between the two powers of the late Middle Ages would seal the fate of Byzantine Empire. The status of Galata as a special, autonomous polity would remain unchanged for at least the first century following the Ottoman conquest (Kuban 2000, 215–216).

The city served as a literal outpost of their political, commercial, cultural, and religious interests carried forward by a legion of merchants, Venetians, Genoese, Pisans, and others at a time when the old Mediterranean framework of mutual relationships was withering fast (Braudel 1992, Braudel 1996; Pirenne 1969, 60–70). More often than not, these interests sparked lengthy conflicts between the subjects of the empire and the Genoese and Venetian merchants. The erstwhile vassals of the empire first came to test their newfangled power over Constantinople following Emperor Manuel Komnenos I's expulsion of Venetian merchants from the city in 1171 and seizure of their properties (Kazhdan et al. 1991, 2158). The Sack of Constantinople in 1204, which took place as yet another Crusader army headed east, was notoriously undertaken on the orders of the Doge of Venice, Enrico Dandolo (Kazhdan et al. 1991, 583). In a sense, it was tantamount to a betrayal — as in the mythical tale of Kronos being deposed by his son, Zeus, the last nail into the coffin of Constantinople, the last vestige of past imperial glory, was driven by its figurative offspring, Venice. After the sacking, Constantinople was split between the Latin emperors and Venice, with the latter controlling three-eighths of the city (Jacoby 2001, 278–279; Maltezou 1995).

## The City Walls

The significance of fortifications to the fate of Istanbul is evident even at a cursory glance of its many lives, beginning with Byzantium.

The expansion of the city fortifications, all the way to their final shape, proceeded in four stages. We already mentioned how Constantine demolished the walls of Byzantium in the fourth century, by then believed to have been located near the Forum of Constantine. According to estimates, the Constantine Walls extended to present-day Aksaray and covered the key Marmara Sea ports. Already by the time Constantine Walls were put up, a new suburb, named Exarchios, with plenty of churches and a few monasteries was built to the west. Between 410 and 442, Theodosius II ordered a new and expanded fortification line to be erected against Hun incursions (Kuban 2000, 48–49). The Theodosian Walls encompassed the peninsula between the Marmara Sea and the Golden Horn, and their nineteen-kilometer length would determine the shape of the city up to the nineteenth century.

The most ambitious defensive structure in the city was built under the reign of Anastasios I, half a century after the completion of the Theodosian Walls. Erected between 507 and 511, these fortifications were intended to secure the food supply of the city in case of a siege, and serve as a stop-gap solution against waves of threats from the northwest. Some sixty kilometers long, the wall extended from Selimbria (present-day Silivri) on the coast of the Marmara Sea to the coast of Black Sea near where Karacaköy sits today, although there seems to be disagreement between Kuban's claims and more recent studies on the location of the Anastasian Wall (Crow 1995, 118; Evans 2000, 29).

The wall could be compared to Hadrian's Wall. Twice as long, it was built in Britain to defend southern Roman lands from northern incursions and had similarly sweeping ambitions. However, the Anastasian Wall ultimately proved nothing but an overblown act of self-defense and exaggerated pride, undertaken by an empire already doomed to collapse. Interestingly enough, this ambitious defensive structure had a shorter lifespan than its predecessor in Britain, and while it was still mentioned in seventh-century writings, by the eighth century few if any mentions of the fortification could be found (Crow 1995, 118). The surviving legacy of the Anastasian Wall had been can be found in the western border of Istanbul Province.

The final stage in the expansion of Constantinople's walls stemmed from power struggles inherent to the aristocratic classes' uneasy relationship with the plebeian masses. Byzantium was distinctly Byzantine, so to speak; the much belated amazement with the intrigues, backdoor dealings, and secrecy of the imperial power brokers — portrayed so wonderfully by Procopius in his sixth-century *Secret History* (1934) — laid a firm foundation for that particular meaning of the word. In 532 CE, a series of palace intrigues was disrupted by one of the most successful rebellions in the city. During one of the games at the Hippodrome, two factions — the Blues and the Greens, sworn enemies who joined forces for a common cause, much like football hooligans of the present day — first called on Emperor Justinian I to give them the head of the city prefect. After Justinian denied their request, the Blues and Greens soon wrought havoc upon the city, burning down Hagia Sophia and Hagia Irene, demolishing parts of the *Augusteion*, and then demanding the deposition of Justinian himself to replace him with the nephew of the previous emperor. The Nika rebellion — named after the Greek word for “triumph” — destroyed much of the city and laid bare the vulnerability of the *Palatium Magnum*. The venerated imperial palace sat adjacent to the Hippodrome, and indeed was linked with the arena through a passageway leading to the emperor's private box. Justinian however, with assistance from General Belisarius, soon managed to put down the rebellion, killing thousands in the process (Kazhdan et al. 1991, 1473).

From then onward, emperors kept several palaces across the city — leaving enduring rumors of underground tunnels linking distant parts of Istanbul, used by generations of emperors and sultans. A new imperial palace would be built in the sixth century, possibly after the Nika revolt, on the southern shores of the Golden Horn, where the Theodosian Walls ended, near a spring called Blachernai, where a bath and church complex were built in the fifth century (Kazhdan et al. 1991, 293). In the eleventh century, under the Komnenoi dynasty, the Blachernai Palace was adopted as the primary imperial residence, with Western visitors reportedly impressed by its ostentatious display of wealth and its architectural finesse (Kuban 2000, 49–53). It

was also the preferred residential palace during the Latin era in the thirteenth century (Jacoby 2001, 286–290). It is still a matter of debate whether the present-day Tekfur Saray was once a part of the famed Blachernai Palace. The area is known today as Ayvansaray, which is a vague reference to the palace.

## **The City of Seven Hills?**

In local popular, academic, poetic, rhetorical, and even political idiom, the image of the “City of Seven Hills” has come to represent Istanbul, gradually replacing diverse references to imperial mosques and palaces, to the Hagia Sophia, or even the seductive charm of the Galata, depending on individual political and religious contexts and preferences. Umberto Eco playfully depicts the city, right before the invasion of the Latins, through the eyes of a skillful inventor of lies and myths, the eponymous Baudolino:

[a]bruptly, there was a great shadow, still covered by layers of vapor that rose from the top of a high plain, and strayed through the air, until you could see, harmonious and gleaming in the sun’s first rays, the dome of Saint Sophia, as if it had miraculously risen out of nothingness (Eco 2003, 244).

The logo of the Istanbul Metropolitan Municipality, for instance, features the “seven hills” pictured as foundations for the minarets towering above the city. Yet, although it is interesting to note that the image of an imperial capital with the seven hills became one of its enduring symbols after the city had been taken by the Ottomans, it was not essential to the city’s identity, neither at the time of its founding by Constantine, nor for another century afterward.

Initially, the city did not topographically extend across the seven hills. The early city, as envisioned by Constantine, only had four hills (Kuban 2000; Mango 1985; Mango et. al. 1995). The borders of the inner historical city were drawn in stone around the late fourth and early fifth century by the sweeping construction of new walls and ramparts during the reign of Theodosius II; and even then, it would be a far-fetched geographical designation to claim that the city sat



upon seven hills. The myth of the seven hills might have appeared as far back as the early nineteenth century, when an American missionary, Reverend Josiah Brewer, wrote sardonically that “[t]hough sober observers might not think of describing this second Rome, as another ‘seven hilled city,’ yet like the country around, it is irregular and considerably elevated” (Brewer 1830, 82).

More than thirty years before Brewer, another Westerner, James Dallaway — a physician and chaplain of the British Embassy to the Ottoman Empire — argued that there exist no grounds to brand Constantinople as a city of seven hills: “We have no document to ascertain, that the seven hills of Constantinople were distinguished, as those at Rome, by particular name” (Dallaway 1797, 71). Yet, Dallaway was impressed by the view provided by “[e]ach of those [hills] at Constantinople [...] crowned with innumerable domes of mosques or baths, and completely covered with houses” (Dallaway 1797, 71).

Therefore, this image of Constantinople as the city of seven hills was not premised on natural, topographical circumstances, but was rather driven by human imagination and later reinforced by oral traditions carried over generations (Cansever 2008, 332–337). Monumental structures marking the hills — an expression of a building tradition centered around the distribution of symbolic power — have helped architectural topography essentially become the second nature of the city. While the seven hills may not have made the city, the built environment upon them, or at least five of them, enabled the survival of this symbolism. Thus, in descending order of importance, the first hill was the site of the enduring heart of imperial power: the Hagia Sophia, the Blue Mosque (built in the early seventeenth century, named after Ahmed I) and the Ottoman Imperial Palace, Topkapı (a new complex, the construction of which began after the conquest on Mehmet II’s orders, but it was only Suleyman I that relocated the imperial household there). On the second hill sat the Grand Bazaar (constructed after the conquest, and later expanded and renovated in stages until the early eighteenth century), the Column of Constantine (Çemberlitaş), and the Nuruosmaniye Mosque (built in the mid-eighteenth century). On the third hill is the Beyazit Mosque,

the old Ottoman Imperial Palace (converted into the headquarters of the army in the nineteenth century and later into Turkey's oldest higher education institution, İstanbul University), and the most venerated example of classical Ottoman era architecture, the Süleymaniye Mosque, designed and built by the imperial court's master architect, Sinan. On the fourth hill, at the site of the erstwhile imperial coronation seat of the Church of the Holy Apostles, stands the Fatih (Conquistador, named after Mehmet II) Mosque. The other two hills have been home to two residential neighborhoods, Kocamustafapaşa to the south, and Edirnekapı to the north. These two *mahalle*, built amid non-Muslim neighborhoods, have played a key role in the supporting the presence of Islam within every part of the urban population.

## **Conclusion**

Istanbul's historical peninsula has long been the subject of keen academic interest. The mark left on the city by the existence of two global empires (Roman and Ottoman) gave rise to both a rich body of studies and a certain tourist appeal. The heavy toll taken on the peninsula by tourism has led to vociferous protests from the public in the recent years. This paper intends to bridge the gap between the classical education on Roman history and the contemporary geography of Istanbul by employing interactive mapping tools. Rather than force a passive experience of the monolithic historico-geographical aspects of Istanbul's urban space, ubiquitous digital learning opportunities and mobile devices could lend a helping hand in reimagining urban history from different perspectives.

In doing so, the key suggestion here is not to relegate the rich classical history to the background, but rather reinvestigate its findings and discussions. The opening epigraph from Yeats tells us of the need to move away from the one-dimensional treatment of nostalgia as dull and sterile. We have the digital tools to recreate seemingly impossible spatial juxtapositions, but lack interest in filtering the wealth of classical historiography through modern technology. The

gargantuan task of building urban imagination in Istanbul cannot be underestimated. But we will need to bring together diverse methods and interactive mapping capabilities, and draw on the rich vein of earlier studies, to better understand the rich historical geography of a city like Istanbul.

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**Visiting**



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# **A Qualitative Analysis of Study Visits: Internship Experiences in Turkey**

## **Abstract**

Study visits are an encouraging method that enables educational administrators to discuss shared topics within their remit and observe specific on-site practices. Aside from improving knowledge of the vocational education system, study visits also allow involved individuals to exchange information, opinions, and experiences. As an integral part of the Lifelong Learning Program, study visits create numerous opportunities for either starting or supporting a variety of activities. Regarding opportunities for contact or negotiation created by study visits, participants are often encouraged to become or consider themselves influencers or even role models. While carrying clear benefits, the study visit is not exactly common in higher education. Even in practice, study visits seem more widely used by NGOs and private and public institutions than universities. Instead of study visits, higher education organizations in Turkey appear to prefer internships as a method for combining theoretical and practical knowledge while offering students proximity to corporate executives or organizations. By experiencing professional life, interns build social capital, but study visits offer similar avenues for growth. Adopting such a lens, the project described in this essay approaches the practice of internships as a substitute of study visits in several aspects. Based on the qualitative analysis of fifteen dissertations submitted with the Council of Turkish Higher Education database, this research project used

MAXQDA software for qualitative analysis and visualization purposes. The results reveal key areas of study visits that could be considered shared by internships practices implemented in vocational and higher education.

**Key words**

Higher education • Internship • Study visit • Student experience • Business organizations

## Introduction

The concept of internship involves the business world offering practical work placements to graduates and students in vocational training or higher education. Technically, an internship could be defined as “white-collar apprenticeship,” in which students undertake assigned job roles for a specific period (Perlin 2013, 452). The process offers the interns a glimpse behind the curtain of a variety of industries, companies and professions are recognized, provides students with entry-level information about entering a profession, illustrates practices related to vocational training, and answers career-oriented questions. Most researchers in the fields of learning and cognition have reaffirmed the findings of James Coleman (1976) regarding the power of experiential learning, which emphasizes “how direct experience decisively shapes individual understanding” and learning becomes the outcome of a process “presenting a problem” (Parilla and Hesser 1998, 315–316). From a pedagogical perspective, internships are typically designed in accordance with learning and developmental theories, as well as practical skills required for a specific job. At higher education level, this kind of training is supported as it opens a path in order to transfer knowledge to practice by connecting theories to workplace realities (Neelam et al. 2019, 93). According to Perlin (2013, 452), universities and vocational schools are engaged in the “development, legitimization, and spread of internship programs” as they foster the notion of a kind of “experiential education that extends students’ education beyond the classroom.”



The subject literature typically identifies three forms of internships: traditional, simulated, and so-called e-internships (Bayerlein and Jeske 2018, 30). Traditional internships offer real-world work placements to students in an organization where job-related tasks are performed through face-to-face and on-site interactions with other staff and departmental managers. E-internships are designed to bring interns and organizations together in computer-mediated environments. E-internships have the flexibility and advantage of “connecting locations in different countries and time zones” (Jeske and Axtell 2014). Simulated internships, meanwhile, assign specific roles to interns either individually or within a team to accomplish a pre-designed task in a work program. This kind of training is not necessarily linked to an external host organization, but is typically a part of HEP-based blended/online learning programs (Bayerlein and Jeske 2018, 31). The placements analyzed in our study of internship practices in Turkey are examples of the traditional format, in which students are placed in real-life business settings and seen as temporary members of the workforce.

The internship experience prepares students for business-oriented organizational environments by improving their skills. In her study, Daugherty mentioned (2011, 475) that when asked to list the attributes of good interns, site supervisors, academic supervisors, and interns usually mentioned capacity for independent work, initiative, and strong work ethic. Another study showed that a significant number of universities nowadays do not only offer internships as a part of their curriculum, but also require some types of work experience as a prerequisite for a degree (Demir 2010). In that context, positive student experiences during internships affect the learning outcomes of the process. Listing the factors that determine whether an internship experience was good, Neelam et al. (2019, 93) included “the expectation of gaining practical exposure, good long-term relationships with the host company, guidance from faculty member/guide and internship meeting interns’ curriculum requirements.” Traditional internships are also seen by graduates as a gateway to employment opportunities (Hergert 2009). Despite their potential benefits, internship also raise some important

questions, as “a substantial number of internships today are unpaid or underpaid (nearly half), of substantial duration, and unconnected to clear educational, training or recruiting objectives” (Perlin 2013, 452). The prevalence of unpaid internships in various areas, including government administration, non-profit organizations, law practices, and especially the creative industries, has soared in recent decades (Shade and Jacobson 2015, 188). Similar benefits and drawbacks were identified by studies investigating Turkey’s higher education contexts.

## Research Setting

The aim of this study was to examine internship practices in Turkish higher education through the lens of the study visit concept. Study visits share similar planning and assessment objectives, since they also incorporate aimed learning outcomes, planning, organizational and content-based preparation, and post-processing steps (Kirchschlaeger 2014, 23–26). During the implementation period, observations, meetings with senior staff and one-to-one discussions with teachers may have corresponding interactions in other organizational settings (Cramp 2016). In that sense, this study aims to find the aspects and procedures shared by these two concepts. The study views internship practices from the perspective of interns and trainees engaged in these practices mostly compulsorily as part of their higher education curriculum. While the scope of this inquiry is limited as it excludes secondary school-level practices and supervisor opinions from the qualitative analysis, it offers suggestions and ideas for more detailed analyses of the internship context in Turkey.

Our study is based around the qualitative analysis of selected graduate and post-graduate theses archived in the database of The Council of Higher Education (Yükseköğretim Kurulu, YÖK) in Turkey. Designed to identify intersecting areas, notions, learning objectives, and outcomes of these two educational methods by way of decoding and encoding the outcomes in postgraduate studies carried out in the field, it used qualitative research methodology to

isolate concrete examples and student experiences on the issue. The qualitative analysis was based on document review, a well-known qualitative data research method. As a method, document review includes the analysis of written materials containing information about the research topic. In this study, document review was performed through content analysis of the abstract and conclusion parts of selected theses focusing on the topic of student experiences during internship practices. One of the most prevalent document review techniques in social sciences and the humanities, content analysis was chosen to evaluate the written and visual elements of the texts. To produce a more systematic indexing and automatic encoding of the text-based data in the study, the MAXQDA 2020 computer-aided qualitative data software suite was utilized at the content analysis stage (Yaşar and Avcı 2020).

A database search was performed as the first step in the methodology. Using different combinations of queries, such as study visit, internship, student experience, and higher education, led us to 26 theses submitted in different fields. From these results, we picked those that involved student opinions and reflections on various aspects of internship practices. At the analysis stage, 11 theses were removed from the sampling group for two reasons: 1) insufficient data on internship-organizational visit relations, 2) relevant topic with no student experience at all. As a result, 15 theses from the database were selected for content analysis. The abstract and conclusion sections of each thesis were analyzed qualitatively to obtain meaningful data.

## Findings and Discussion

This study focuses on the content analysis of thirteen MA theses, a PhD dissertation, and a medical specialty dissertation, all of which reflect the students' positive and negative perceptions of the planning, implementation, and outcomes of the internship process.

Excluding the doctoral dissertation and a specialty dissertation in medicine, all remaining thirteen documents were master's

theses, amounting to 86.66% of the sampling. Regardless of the degree, 53.33% of the theses were affiliated with the Institute of Social Sciences ( $n = 8$ ) and 26.66% were affiliated with the Institute of Educational Sciences ( $n = 4$ ). As far as the academic field they represented, tourism management, international trade and logistics with different sub-branches of business administration made up 66.66% of the whole group ( $n = 10$ ). Only two theses reflected the perspectives of interns in health sciences, with a focus on dentistry and medicine. Within the educational sciences group, special education, computer technology education, tourism management education, lifelong learning and adult education all appeared within the sample.

Those 15 theses were examined through the lens of internship experiences in Turkey (Fig. 1), producing two main categories: "Positive Internship Experiences" and "Negative Internship Experiences." The first category, "Positive Internship Experiences as a Study Visit Example," (Fig. 2) was divided into six subcategories: "Qualified and Relevant Unit Heads" (Tab. 1), "Gaining Professional Experience" (Tab. 2), "Contribution to Employment" (Tab. 3), "Fair Treatment" (Tab. 4), "Internship Program with Sufficient Content" (Tab. 5), "Encouraging Regular Work" (Tab. 6). The other primary category, meanwhile, "Negative Internship Experiences as a Study Visit Example" (Fig. 3) was divided into seven subcategories: "School-Workplace Relationship" (Tab. 7), "Cheap Labor Force" (Tab. 8), "Mobbing at the Workplace" (Tab. 9), "Inadequate Training Curriculum" (Tab. 10), "Lack of Guidance" (Tab. 11), "Inadequate Support from the School" (Tab. 12), "Prohibiting the Use of Application Tools" (Tab. 13). All these subcategories were encoded according to the research data obtained from selected theses listed in the Appendix.

### **1. Positive internship experiences as a study visit example**

In Fig. 2, the "Positive Internship Experience as a Study Visit Example" category is broken down into six components. The subcategories about fair treatment from colleagues and job encouragement represent organizational behavior, whereas unit chiefs' high-level knowledge could be considered an indicator for the expected level of

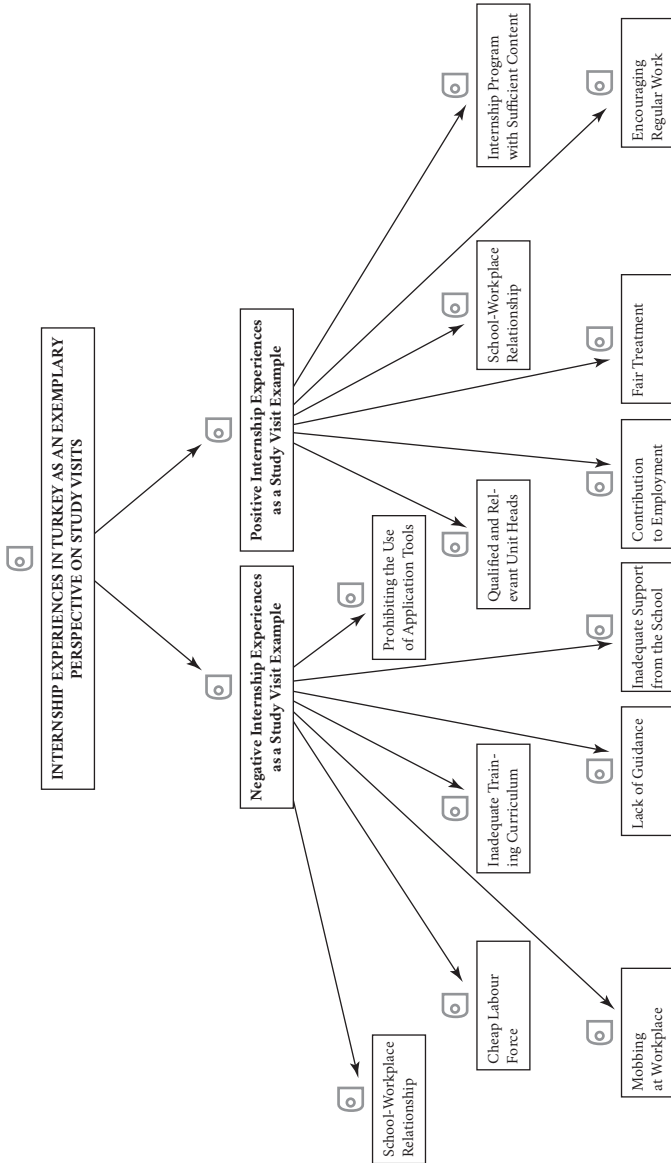


Fig. 1. Hierarchy of themes, categories, and subcategories

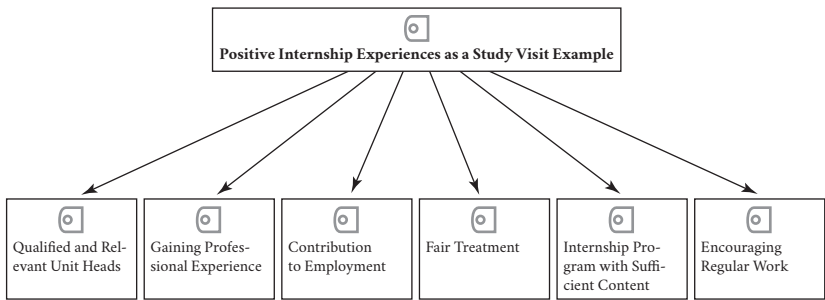


Fig. 2. The positive internship experiences category and its subcategories

technical skills in first-line managers. The program content, practice, and career opportunities speak more to the efficacy of the organizational structure.

Tab. 1. Qualified and relevant unit heads

Thesis number	Subcategory	Code
3	Qualified and relevant unit heads	There are unit supervisors assigned to assist the trainees at their internship units. According to most of the participants, the qualifications of the trainers affect the efficiency of the training.
12		When students receive sufficient information from employees at the companies where they intern, their satisfaction level increases, and they have a more positive view of the industry.
14		According to the findings obtained near the end of the research, it was understood that the overall efficiency of the internship and the experience of the trainers had a significant impact on the prospective intention to continue in the profession.

The primary positive effect identified by the interns mentioned in the theses selected for this project involved the interns' encounters with qualified unit heads who were in close contact with trainees throughout their placement. Those first-line managers also typically guided the interns through the organizational setting. Unit heads,

who became near-role models for the trainees, had a positive influence on the students' professional interest and motivation inspired during the internship. Research findings also show that internship satisfaction increased when students received sufficient information about their job from their department heads or immediate superiors. On-the-job learning in a master-apprentice arrangement proved highly satisfactory to the students and emerged as a significant topic within the examined texts. Department heads and superiors became role models and acted as examples for the trainees to follow throughout their placement in industry or sector-related businesses. In this context, three factors were identified that improved the efficacy of the internship: 1) the interns had to benefit professionally from the managers' presence, 2) the interns had to be treated like adult coworkers, and 3) the interns had to be provided with an opportunity to ask questions easily in an areas of high interest.

Tab. 2. Gaining professional experience

Thesis number	Subcategory	Code
6	Gaining professional experience	When asked about whether the Erasmus Internship Mobility Program met their career expectations, all participants stated that it has. Questioned about the specific expectations the program met, the participants listed the use of different professional techniques, gaining professional experience and developing skills, as well as improving foreign language skills.
15		These results show that the existing base of theoretical knowledge can be expanded when combined with clinical practices acquired during the internship.
10		The study results say that the communication skills of intern dentists have increased as a result of their work placement.

The professional expertise accrued throughout the placement was another key benefit and positive internship experience. The opportunity to put theoretical knowledge into practice is often one of

the main reasons for starting an internship, and has proven a relevant outcome of successfully completed work placements. Many students said that they have obtained professional skills and expertise in job-related subjects during their internships. For instance, in a study conducted with dental intern students (thesis 10), the participants acknowledged gaining experience in patient communication, a key concept in dental practice, as a result of their internships. According to the inquiry outlined in the thesis, the placement fostered professional knowledge and technical core competencies in students, alongside behavioral competencies such as self-confidence, responsibility, risk taking, entrepreneurship and opportunity evaluation, high-level employee-employer relationships, business ethics and professional discipline. Similarly, another study revealed that internships held in all departments related to a given subject have increased the efficiency of the process in a professional manner when compared to work placements being opened in only one department. Students who completed their internships under the Erasmus+ Student Mobility Program held particularly positive views of their professional experience.

Tab. 3. **Contribution to employment**

Thesis number	Subcategory	Code
6	Contribution to employment	A study of the impact of the Erasmus Internship Mobility Program on the employment of participants has shown that it had little to no effect on participants who went on to work in the public sector. For participants who went on to work in the private sector, however, the same program demonstrated a positive effect on their employment
12		According to research results, the satisfaction of interns placed with private institutions was increased, and the students' view of the sector was more positive.

The third subcategory gathers student views of the benefits of internship by way of its contribution toward recruitment opportunities in private sector. The code of “contribution to employment”



here is regarded as the use of the internship in finding a job in the future and being recruited by businesses in related industries. Especially students who did their internships in the tourism industry have noted that their placement would help them find a job after graduation. In contrast, some participants whose placements were with organizations in the public sectors have mentioned that their internships did not contribute to their future recruitment.

Tab. 4. Fair treatment

Thesis number	Subcategory	Code
7	Fair treatment	Evaluation of the “responsibility to act fairly” aspect demonstrated significant difference only for the statement “Managers/employees during the internship training process acted fairly about the equal sharing of the tips left by customers.”
12		According to this result, when businesses offer only food or food and transportation together, student satisfaction with the internship increases and their view of the sector following the internship is more positive.

Another positively perceived impact is fair or equal treatment from other coworkers/employees or department heads in the organization. In thesis 7, for instance, interns directly expressed that their managers acted fairly toward them while sharing customer tips equally among the staff. These examples mention organizational justice in the workplace, with an increasing effect on job satisfaction, even among temporary workers like trainees.

The majority of participants polled in the examined theses expressed positive opinions about the quality of their internship programs and said that the contents of their own programs were sufficient. For example, Erasmus+ students gave positive feedback on the content sufficiency of the Erasmus+ Student Mobility for Traineeships Program.

Like the previous two subcategories, the motivational impact of internships is also directly mentioned in two examined theses. As

Tab. 5. Internship program with sufficient content

Thesis number	Subcategory	Code
4	Internship program with sufficient content	Asked about whether their internship programs were sufficient in terms of content, all participants called their programs "adequate."
6		Regarding the contribution of the Erasmus Internship Mobility Program to professional qualifications, 90% of the participants reported a positive impact, and only one participant reported a negative effect.

Tab. 6. Encouraging regular work

Thesis number	Subcategory	Code
3	Encouraging regular work	Preparing an evaluation report about students encourages them to pay more attention to education.
6		When the findings regarding the recommendations and suggestions of the participants for the potential beneficiaries of the Erasmus Internship Mobility Program were examined, it was concluded that all the participants recommended the program. Their advice for future participants included researching the institution they wanted to intern, arrange the internship early, meticulously following the necessary visa procedures, preparing for the language of the destination country, using the grant carefully, and making good use of their time abroad.

one of the positive results of internships, the students mentioned that working at a place related to their prospective profession before formally beginning their professional career contributed to their performance. By improving their capacity for disciplined work, the internships reinforced the students' positive opinion on working in the same or a similar workplace after graduation. In addition, they said that conducting preliminary research about the organization

and making preparations ahead of the internship helped them grow more competent and take on responsibilities.

## 2. Negative internship experiences as a study visit example

In Fig. 3, the “Negative Internship Experiences as a Study Visit Example” category is broken down into seven subcategories. Three of these subcategories, including mobbing, avoidance of labor rights, and dissatisfaction with the program are directly related to organizational behavior and settings. One subcategory involves issues with limited infrastructure, while the remaining three deal with the negative impact of miscommunication or poor communication in the trainee-school-organization triangle. In this section, the code maps beneath subcategories are interpreted respectively.

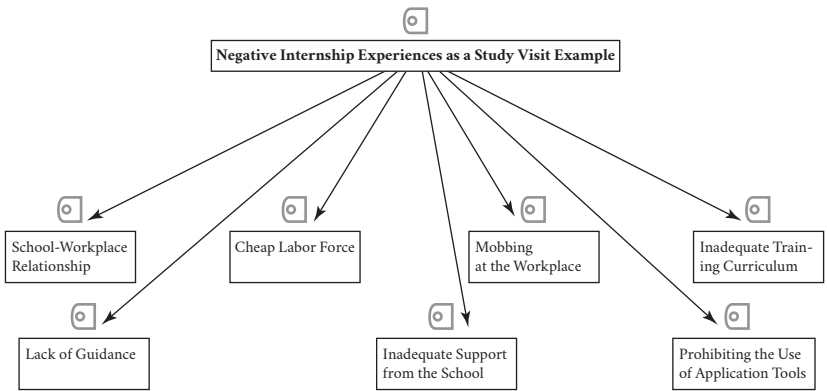


Fig. 3. The negative internship experiences category and its subcategories

Poor communication between the school and the workplace was noted as the primary reason to see the internship as a demotivating environment. In fact, the lack of school-business cooperation lies at the source of many communication-based problems. In order to overcome this communication gap, there should be a platform independent of time and location to bring together different stakeholders, including higher education (faculty, vocational school)

Tab. 7. School-workplace relationship

Thesis number	Subcategory	Code
8	School-workplace relationship	There should be a platform independent of time and location that brings all the stakeholders together. A communication channel should also be established between the stakeholders.
3		Student attendance throughout the internship training is regularly checked. However, according to nearly half of the participants, the training was not sufficiently monitored.
5		Another reported problem revolved around the fact that interning students and workplaces employing interns cannot be audited. Failure to supervise prevents students from seeing whether their internships reach their goals.

and business, as noted by the students. Loss of contact with businesses following the end of the internship was seen as the most universal result of poor communication. The students also noted that the internships failed to achieve their full potential when faculties or vocational schools did not adequately supervise the business or industry partners, and ought to monitor workplaces where students commit to fulfil their obligations. Businesses seem to deal with students only during their internship due to lack of monitoring by faculties. The supervision and monitoring deficiency is caused by several factors, with geography in the lead. Because internships often take place large distances away from the students' alma maters, it becomes difficult for them to supervise the on-site process. For example, a student of the Tourism Department at the Tekirdağ Namik Kemal University interning in Antalya complicates the situation for the school and makes it difficult to supervise the host organization (i.e. the hotel). Another problem noted by the students is the lack of resources at schools and universities preventing them from properly supervising host organizations.

The second negative internship experience involves the organizational negligence of students' social security during the placement period. According to data from theses 5 and 9, insufficient wages,

Tab. 8. Cheap labor force

Thesis number	Subcategory	Code
9	Cheap labor force	<p>Although unpaid volunteering needs high levels of capital to establish this internship identity, the use of white-collar candidates in precarious working conditions often results in unpaid labor. In other words, despite strong cultural, economic, and social support, unpaid voluntary trainees can still be part of the precarization process.</p>
5		<p>The fact that many students are not paid during the internship period reduces their motivation. Also, it's been demonstrated that students who do not get paid work more reluctantly and have a more pessimistic outlook than their paid counterparts.</p> <p>The interns are often seen as cheap labor by businesses, and failing to grant them the social and economic rights provided to other employees is seen as an important problem. In the case described in the thesis, students were not allowed to communicate much with the customer, which precluded them from developing their foreign language skills. In addition, it is understood that master trainers are prevented from giving the necessary information to students due to hard work.</p>
4		<p>Businesses do not consider the instructor responsible for the student during their practical training; they do not see interns as "student," but a cheap employee, who has to report their work in the sector to the school. Furthermore, many believe students ought to be grateful to be employed as interns. Due to insufficient control of the process, there is little pushback against this. While treating interns like employees can bring students some professional benefits, it can also give rise to significantly negative perspectives about the tourism industry.</p>

and the lack of food, transportation, and other benefits during the internship ranks the second most prominent issue among student

interns. In other terms, students implicitly requested to be paid for their labor and efforts during their placement. Many students expressed a drop in motivation in response to being unpaid throughout their internship. Content analysis shows that students who do not receive wages are more reluctant and pessimistic than paid interns. The larger problem is that trainees are not clearly informed about their roles, responsibilities, and social security rights. More than half of the participants in thesis 5 found the social benefits granted to interns against occupational risks as insufficiently defined by legislation. This has been echoed by some participants in theses 4 and 5 as their having the sense of being cheap labor for the host institutions. According to the findings, trainees also said that many feel they should be grateful to even have a placement. This negative result also hews close to the factors outline in Tab. 7, where poor supervision by schools throughout the internship aggravated the feeling of disregard. Consequently, participants have pointed out two effects of the lack of economic benefits and labor rights granted to other employees: 1) Adverse impact on their learning process 2) Reluctance to work in their respective fields, sometimes followed by plans to shift to different industries.

Tab. 9. **Mobbing at the workplace**

<b>Thesis number</b>	<b>Subcategory</b>	<b>Code</b>
2	Mobbing at the workplace	Students interning in the tourist industry have reported different degrees of mobbing behavior. It has been determined that the exposure differs according to gender, age, and education level. It has also been determined that students who study tourism grow reluctant to work in the tourism industry after they graduate.
5		It can be argued that internship periods coincide with summer months, when tourism in Turkey is at its peak. This, in turn, prevents students from working in the departments they want to.

Exposure to mobbing at the workplace is another driver of negative internship experiences. Behaviors that could be classified as

mobbing include not assigning students to the department they requested, discriminating between interns, and considering interns temporary workers and not paying attention to their opinions or suggestions. According to the data obtained, these issues typically prompted students to grow pessimistic about their own profession and future career plans in the industry. As mentioned in thesis 2, mobbing during the internship makes undergraduate students reluctant to work in their own profession after graduation.

Tab. 10. Inadequate training curriculum

Thesis number	Subcategory	Code
10	Inadequate training curriculum	Intern dentists participating in the study found the medical education curriculum lacking at providing them with communication skills.
5		The general consensus is that the theoretical knowledge obtained by students at educational institutions proves insufficient in practice. Educational institutions need to update their curriculum by taking into consideration the specifics of relevant industries, the needs of businesses, and changing technologies. In addition, what students may encounter in the sector should be realistically explained in advance, so that students are not disappointed when they start their internship.
8		Internship activities should be up-to-date and need-oriented.

The lack of an adequate internship curriculum was mentioned as a negative experiences by three theses, as seen in Tab. 10. Where the international training content was seen as a positive factor particularly by Erasmus+ mobility students in theses 4 and 6 (Tab. 5), contrary to this international experience, the data from theses 5, 8, and 10 showed the need for a well-structured internship program offered by faculties or schools. Thesis 5 also mentioned that higher education institutions ought to prepare training curriculums that would take the needs of workplaces where students will intern and

changing technology into consideration. In order to prevent disappointment after starting their internships, students should be told what they might realistically expect in the industry. Other theses showed similar data suggesting that internship programs were often not planned very well, as the majority of student opinions demonstrated the same dissatisfactions. While most participants see internship placements as important for their professional development, the lack of suitable training curriculum leaves few opportunities for them to put the theoretical knowledge obtained at school into real-life practice. According to interns, this problem prevents knowledge development and the accomplishment of predefined internship objectives. Furthermore, when the current structure of the host institution and latest technological developments are not taken into consideration in the curriculum, a disconnect occurs between the workplace and the school. The disconnect, in turn, creates negative connotations about intern students' capabilities, while drawing away the internship from its objectives, and distracting or confusing the students about the notions of theory and practice.

Tab. 11. **Lack of guidance**

Thesis number	Subcategory	Code
8	Lack of guidance	Teacher candidates should be encouraged about health reporting. Inter-stakeholder internship guidance should be provided.
1		During the internship period, within the scope of opportunities, trainees should be offered development pathways in different subjects and submission of development content ought to be required as a key responsibility of the host organization.

The document review suggests that the absence of clear guidance in working environments has a negative effect on trainees. According to student experiences outlined in the examined theses, informing students about official correspondence procedures, clarifications about the internship process and the program content,



delivering training and relevant content on-site, as well as communication and the provision of guidance among stakeholders make up the most crucial aspects of a successful internship period.

Tab. 12. Inadequate support from the school

Thesis number	Subcategory	Code
1	Inadequate support from the school	Students interning in the tourism and hotel industries say that, in general, they see supervisors appointed by their schools as not helpful enough in internship placement and finding appropriate host institutions.
8		Schools should be selected according to their contributions to the internship process.

Intern students see managerial and institutional support as an important part of an efficient training procedure. In other words, lack of support from schools is generally characterized as a negative experience by participants. The content analysis shows that interns typically do not receive adequate support during their placements. Students have noted that they did not receive sufficient feedback from their schools/departments and their successful behaviors usually found little support (or reward). In addition, the interns reported that they were generally not supported enough during the process of finding a business enterprise or organization to intern at, and later, during the early stages of their placement. According to data from thesis 8, schools should be selected on the basis of greater contribution to the internship process.

The final subcategory of the content analysis demonstrates how crucial allowing trainees to use the latest technologies and instruments is for professional development. Students in technical fields were particularly outspoken about the negative experience of not being allowed to use application tools in the workplace. Interns from technical sciences departments mentioned that they were barred by unit heads or other employees from using practice tools including computers and radio telephones during their internships. Measures like these prevent students from learning and adapting to the job.

Tab. 13. Prohibiting the use of application tools

Thesis number	Subcategory	Code
3	Prohibiting the use of application tools	The internships offer few opportunities to use technical equipment, such as computers, radios, team cars, etc.
5		Disallowing the use of tools and equipment in the workplace is another problem. Bans like these often prevent students from fully learning and adapting to the job.

They also fundamentally contradict the logic of internship. If students are placed in a business organization to practice what they have already learned, they will have to use the relevant software and hardware required by certain industrial tasks.

## Conclusion

For this study, data from thirteen master's theses and two doctoral dissertations was pulled to establish a scope of organizational visits from student opinions, based on their internship experiences. The context showcases the benefits and drawbacks of internships, as well as organizational visits at higher education levels. Since all examples are from Turkey, the perceptions highlight country-specific internship situations. The results show that the main benefit of study visits is the opportunity to observe the specific arrangements and workflows at host organizations. While study visits typically focus on structures and workflows within organizations, internships facilitate the transfer of knowledge to professional tasks. Both concepts converge at the point of integrating knowledge into practice. In fact, the emphasis on observing organizational procedures and comparing background information to industry-based tasks is a benefit of both study visits and internships. Analysis of postgraduate research findings demonstrates that not only benefits, but also limitations and obstacles are significant. Participant experiences show that intern-

ships, which last longer than study visits, may have an adverse effect on professional life and business enterprise when trainee expectations are only partially fulfilled. Unfair treatment, poor wages, unpaid work, and impaired supervision of the internship period are some of the reasons behind only partial fulfilment of expectations. Meanwhile, experiences such as being assigned to inappropriate departments and exposure to discrimination by superiors and other employees in organizational environments are regarded as mobbing, which, in turn, creates distrust in employers, reinforces ignorance of social security standards, and significantly reduces student motivation to look for work in their respective fields of study. Furthermore, mishaps or bans on the use of tools, equipment, and machinery throughout the internship often lead students to see the placement as unfulfilling.

On the contrary, positive experiences such as recruitment opportunities after graduation, being treated as a prospective employee, inclusive training content featuring recent industrial technology, and role model behaviors demonstrated by qualified supervisors enhance trainee engagement with respective industries and help them through their career plans. When feeling like regular workers or staff, trainees consider the internship period a method of adapting daily routines to life after graduation. Internships encourage the students to live, study, and work more regularly.

One parameter that could be seen as both a negative and positive experience is the quality and content of the training program. If the content of the program is relevant in terms of integrating theory and practice, the training sessions fulfil the students' primary goals. On the other hand, the inadequacy of training curricula is mostly related to the gap between intern needs and abilities, their knowledge, and the program's distance from the latest technological achievements in the industry. Trainees who feel unprepared for new technologies and industrial needs often see the quality of their training curriculum as negative. Lack of guidance or weak relations between schools and internships also adversely affect the perception of the quality of the internship modules. Some participants spoke of the lack of communication between their schools/departments and the host institutions where they interned. According to two theses,

administrative and institutional support is important for the successful completion of training, whereas inadequate support from departments creates confusion in the students' minds, especially ahead of internship. If the communication gap separates school and industry, students often feel lack of guidance both in working environments and during formal internship procedures. This finding supports the model suggested by Bourland-Davis, Graham, and Fullmer (1997) in which the intern, the site, and academic supervisors are seen as three individual components. If they find a helpful unit manager or supporting co-workers, the interns' self-confidence increases, and the learning process becomes more successful.

As a result, both organizational visits and on-site internship programs can achieve their objectives by avoiding negative perceptions, inadequate planning, and communication gaps between host organizations and educational institutions. Reinforcing positively evaluated topics and revising organizational needs and environments for the benefits of trainees will ensure better implementation of the internship processes. In this context, this study will contribute to reflections on how internship and study visit practices can improve the professional development of university students.

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## Appendix

### Distribution of Theses / Dissertations Across Academic Fields

	Title of Dissertation	University	Institute / Graduate School	Department
	1	2	3	4
1	The Relationship of the Concept of Internship with the Training and Development Function of Human Resources Management and a Research	Marmara University	Institute of Social Sciences	Department of Business Administration Division of Human Resource Management
2	Mobbing (Psychological Intimidation) Which Students Studying Tourism Are Subjected To During The Internship Period, An Application In Ankara Province	Gazi University	Institute of Educational Sciences	Department of Tourism Management Education
3	Police Internship Programs and a Mentorship-Based Model Proposal	Ankara University	Institute of Educational Sciences	Department of Lifelong Learning and Adult Education
4	Internship Problems In Tourism Education: A Study on the Opinions of Undergraduate Students	Sakarya University	Institute of Social Sciences	Department of Tourism Management

	1	2	3	4
5	A Research on Determining the Differences between the Thoughts and Perceptions of Undergraduate and Associate Degree Students Studying Tourism Management, on the Internship Concept	Sakarya University	Institute of Social Sciences	Department of Tourism Management
6	The Impact of Foreign Internship Practices on Careers of University Students: A Study with Dicle University Erasmus Students	Dicle University	Institute of Social Sciences	Department of Business Administration
7	A Research on the Assessment of Ethical Dimension of Executive and Employee Behaviours of Tourism Students during the Internship Process	Gaziantep University	Institute of Social Sciences	Department of Tourism Management
8	Design, development and implementation of teachers' pre-service training management system	Marmara University	Institute of Educational Sciences	Department of Computer and Instructional Technology Education
9	Exclusive Free Labour: Voluntary Unpaid Internships of White Collar Candidates	Boğaziçi University	Institute of Atatürk's Principles and the History of Revolution	
10	Evaluation of Communication Skills of Intern Dentists	Süleyman Demirel University	Institute of Social Sciences	Department of Health Management
11	The Analysis of Teacher and Administrator Views Regarding the Social Abilities in Trainee and Professional Careers of Students of Special Education Courses	Necmettin Erbakan University	Institute of Educational Sciences	Department of Special Education
12	The Analysis of Internship Perceptions of Logistics Students in the Context of Business-Related Factors	Tarsus University	Institute of Graduate Studies	Department of International Trade and Logistics
13	Examination of the Efficiency of Internship Practices and Contribution to Accounting Education of Students at the Department of Accounting and Tax Applications of the Vocational School; example of Uludağ University	Dokuz Eylül University	Institute of Social Sciences	Department of Business Administration Accounting Program
14	The Effect of Internship Efficiency, Experience and System Compliance on Professional Competence in Accounting Profession	Bursa Uludağ University	Institute of Social Sciences	Department of Business Administration
15	Assessment of the Contribution of Emergency Medicine Internship to Intern Doctors in terms of Professional Knowledge and Skills	Gaziantep University	Faculty of Medicine	





# **Study Visits and Community Development**

## **Abstract**

Study visits are an attractive form of mutual learning. They generally foster the exchange of knowledge and experience between members of various organizations: private, public, and non-governmental, which jointly affect local communities. Hence the idea of examining the importance of study visits for community development.

The aim of this essay is to determine the potential impact of mobile education on community development. The basic question relates to study visits, one of the essential tools of education on the move, and their impact on the potential development of local communities.

I propose to look at the importance of study visits in this area from three perspectives: cross-organizational, organizational, and individual. In the cross-organizational perspective, the significance manifests itself through the emergence of inter-organizational links, like collaborative networks, or the reinforcement of already existing weak links. The organizational perspective centers access to new knowledge as a key effect of study visits. Being able to learn about innovations, including social innovations, and transfer them to one's community is vital. Finally, the individual perspective involves the participants of study visits and their resources. Participation in a study visit is part of the non-wage incentives for both public service employees and local community leaders. A study visit, seen as an attractive element of professional or social

activity, may be perceived as a factor motivating public interest and altruistic behavior.

The proposed analyses will be based on a literature review. The chapter will also include theoretical considerations. The considerations contained in the essay will be illustrated with the case study of a study visit, the effects of which allowed for positive change in the local community. Evaluation of the case was based on an in-depth interview with the project leader and content analysis of study visit documents.

### **Key words**

study visits • community development • social networks • innovations • public service motivation

At present, local development is often perceived as a process accompanied by an increase in social cohesion and an uptick in quality of life for various social groups and categories. It is a complex process influenced by numerous factors, both internal and external. Internally, the directions of local development result from the values represented by its main actors and other process participants; they are based on knowledge, and derive from the ability of institutions and organizations to take action and create relationships strengthening this aspect. “The main goal of local development interpreted in this way is to improve quality of life for the local community (...) with a lot of freedom in defining it, but at the same time generate values useful for the community’s environment” (Sztando 2017, 28). Its scope is determined by the needs of the local community, which may, in turn, be driven by the labor market and the economy, as well as safety, health, technical infrastructure, social cohesion, natural environment, spatial order, opportunities for personal and civic development, and other factors.

The ability of study visits to expand the resources of their participants, who are mostly representing local environments, prompts me to associate their meaning with social development. A popular way of collective learning, study visits (also called study tours or policy tourism, Haupt 2020) can be broadly defined as “short visits in which a delegation of people travels to another place to experience something with the potential to improve their organiza-

tions or places of origin” (Montero 2017, 336). Generally speaking, they aim to present unique, distinctive, innovative ways of solving problems in various areas of life, be it economic, social, cultural, or environmental. Below, I suggest looking at those effects of study visits, important to social development, from three perspectives: cross-organizational, organizational, and individual. These effects include creating connections, or networks, between representatives of local institutions and organizations (cross-organizational perspective), expanding the knowledge of their participants and, by extension, of the organizations they represent (organizational perspective), and the manifested community of values that becomes a source of motivation (individual perspective). This interpretation provides the basis for combining local development with social education on the move through study visits.

This essay aims to determine the possible impact of mobile education on local development. The basic question pertains to study visits, one of the essential tools of education on the move, and their impact on the potential development of local communities. The findings in the essay derive from a review of the body of literature on local development, study visits, and their perceived value (creation of social networks, dissemination of knowledge, public service motivation). The considerations contained in the essay will be illustrated with the case study of a particular study visit, the effects of which allowed for positive change in the local community. The visit in question brought participants from the RONDO Christian Foundation for Personal Development from Zielona Góra to the city of Gdańsk, where participants traveled in 2020 to learn about various forms of housing offered by the welfare system to individuals suffering from exclusion or at risk of social marginalization. Three arguments spoke in favor of choosing RONDO. First, RONDO relies on modern methods of supporting people suffering from homelessness (e.g. training flats). Second, the organization deliberately and consistently tries to involve various local organizations (private, public, and non-governmental) in efforts to solve the problem of homelessness in Zielona Góra. Third, the foundation both participates in and hosts study visits. Evaluation of the case was based on an in-depth

interview with the project leader and content analysis of study visit documents.

The empirical findings, especially those pertaining to education, are rounded out by the experiences of the research team, to which the author of this essay belongs, in the organization of study visits as part of the sociology curriculum at the University of Zielona Góra.

The essay consists of four parts. The first covers aspects of social development related to social education on the move. The second outlines possible ways in which study visits may impact local development. The third section presents an example of applying knowledge gained through a study visit for the purpose of making positive changes in the local community. In the fourth one and final part, I attempt to take a critical look at the proposed concept of study visits impacting community development in the light of the experiences of the aforementioned RONDO study visit, to further supplement this essay's theoretical considerations with real-life factors and limitations shaping the relationship in question.

## **What Do Social Education on the Move and Local Development Have in Common?**

Local development can be interpreted in a variety of ways. Different criteria for its description are used by geographers (Bański 2010), economists (Brol 1998), sociologists (Szczepański 2002), and political scientists (Pająk 2007). It has been defined using various theoretical frameworks, including the concepts of social change or diffusion. At its core, it is seen as a long-term, heterogeneous, multi-dimensional, planned, and self-sustaining process of transforming local structures (Sztando 2017). Because of this heterogeneity, which involves interests of stakeholders hailing from a variety of fields and disciplines, local development has been explored rather exhaustively on the one hand, but some discrepancies remain in its interpretation on the other. Reconciling the inconsistencies present in the body of literature on the subject is beyond the scope of this essay. Below, I list and outline the specific points of convergence between

interpretations of community development and social education on the move, with particular emphasis on study visits. For this purpose, I refer here to the concept of mobile education presented by Mariusz Kwiatkowski in this volume, which defines it as (1) a cohesive, (2) independent and active (participation) community, whose (3) flexibility and adaptation to shifting conditions are based on the ability to learn together and reciprocally (in motion) (see: pillars of mobile social education, Kwiatkowski 2023).

### **Toward social cohesion**

One common feature of mobile social education and local development is striving to develop a coherent, integrated community. Mobile social education focuses primarily on exclusion and discrimination, and transforming them into inclusion and empowerment throughout the process. The social change accompanying social development manifests itself on three levels (Kenny 2002, 290). On the structural level, it involves shifting control of resources and power to the social sector. On the ideational level, it entails greater understanding of the value of interdependence and mutuality, reciprocity, and compassion. Finally, on the skills level, it translates to the ability to formulate problems, identify needs, and resolve conflicts, transforming community members into active agents instead of recipients of the institution's influence.

### **Participation — taking matters into your own hands**

Mobile social education and social development both involve active participants engaged in the process. In the former, the passive individual becomes active and collaborative. Social participation is a central attribute in the concept of social development. The process of structural transformation takes place at the local level by way of increasing and reinvigorating the activity of the residents (Psyk-Piotrowska 2011), which is considered an endogenous factor of social development. Both mobile education and community development emphasize and center the subjectivity and agency of community members, while in the case of social development, they also become the object of the process (Sztando 2017, 41).

### **Following change**

Movement in space is the cornerstone of social education on the move. It orients the goals of activities toward real problems, allows the experience of the entire complexity of social life, and serves as a source of inspiration — and consequently triggering criticism and creativity.

In local development, references to space can be found in the broader category of the environment used by the authors of the concept of sustainable development. While local development frameworks often emphasize improving the quality of life for residents and satisfying their needs, sustainable development instead focuses on introducing beneficial changes consistently across all spheres of community life, and avoiding optimization only in some areas at the expense of the degradation of others (i.e. social or ecological) (Walker and Salt 2006).

Importantly, social cohesion and caring for the condition of the environment are seen here as mutually dependent spheres. One of the pillars of this particular interpretation of development is the ability of the local community to learn (Missimer, Robèrt, and Broman 2016). This capacity is a key factor driving the flexibility of local communities in the face of changing conditions and circumstances. It allows the community to adapt and remain competitive as the environment changes.

The learning process, however, is individual. Learning from organizations or local communities as a whole does not come naturally: “To learn as a system we need to learn together” (Missimer, Robèrt, and Broman 2016, 16). Mobile education, especially study visits, enables the implementation of this premise.

## **What Do Study Visits Bring to Local Development?**

Study visits are an important form of mutual learning, and are considered an important instrument in facilitating knowledge movement (McFarlane 2011). The impact of study visits on local devel-

opment may be direct, resulting in attempts to import the observed solutions into one's community. Their effects, however, can also be indirect. Their impact may be delayed, but also distributed, and consequently difficult to unequivocally define and measure (the importance of social bonds is one example).

Study visits are considered a part of social education on the move for three primary reasons. One, they involve the movement of their participants in physical space. Two, they entail the distribution of knowledge, transferred in this case from brokers to organizations, often remote, through their representatives. Three, study visits are typically used to identify modern solutions for the development of local communities, which are presently seen as sustainable and generating social cohesion.

The argument outlined in this essay is premised on the belief that not only are outcomes of study visits different from the effects of conventional knowledge acquisition methods, but that the visits themselves — from the perspective of local development — are much more effective, offering greater chances of implementing the knowledge gained and solutions observed in their course. “Exemplary demonstrations increase the likelihood of diffusion partly by making a costly, worrisome, and complex intervention more understandable through visibility of its processes and observability of its outcomes” (Dearing 2009, 512).

These merits of study visits lend further validation to the framing that views the visits in the context of producing or strengthening intangible resources that benefit local development. These resources come in three distinct flavors: cross-organizational (creating and strengthening social networks), organizational (acquiring new knowledge), and individual (renewed motivation).

### **Social networks — the heart of applying new solutions**

In the cross-organizational perspective, the value of study visits is manifested in their potential for creating social networks. Study visits are an opportunity to meet both local community members and representatives of organizations hailing from broader contexts (regional, national, and international). These contacts are essential in

strengthening existing connections and/or creating new ones. The performance of public services by social networks is seen as one method of the effective implementation of public policies in various spheres (Klijn and Koppenjan 2016; Torfing 2016). It allows the use of local communities' resources and flexible adaptation to shifting conditions.

One example involves social service agencies and the institutions and organizations around them they can cooperate and establish networks with to provide services of the highest quality. Usually, professional similarity and the necessity of cooperation result in the emergence of weaker or stronger relationships between the stakeholders. Providing high-quality social services is based on access to and exchange of information (diagnosis) and knowledge (e.g. about innovations) (Galaskiewicz and Bielefeld 1998). Information is shared in the course of the agency's activities, including throughout the realization of joint ventures. Hence the need to connect representatives of local institutions and organizations, and maintain and strengthen these ties. One way of achieving that involves community participation in joint study visits.

### **Shared learning — gaining and creating knowledge**

In the organizational perspective, access to new knowledge is a key benefit of study visits, with participants typically focused on gaining new, broader perspectives (conceptual learning), as well as experience with specific instruments (technical learning) (Haupt 2020). They seek inspiration and ideas for strategy development and adaptation work, and are interested in learning about stakeholder involvement strategies and receiving a critical review of their work. In this way, study visits contribute to the dissemination of innovation on the one hand, but also become a driver of innovation in the participants on the other. Local development is a complex process, contingent on a variety of conditions specific to individual communities. Therefore, generally speaking, newly discovered approaches in the field of various public policies and ideas are discussed, evaluated, and modified in such a way as to best suit the conditions of the community, generating innovative solutions in the process. Local



development needs to be able to learn about and transfer innovations, including social ones, to individual communities.

### **Toward commitment**

The individual perspective involves the participants of study visits and their resources. The study visit, seen as an attractive element of professional or social activity, may be perceived as motivating public service and altruistic behavior. Marek Szczepański (2002) emphasized the role of human attitudes in enacting change, including expressions of approval, indifference, disapproval, or even resistance in reaction to these changes. How does this unfold? The actions of public servants are driven by a variety of factors, and both external (in the form of punishments and rewards) and internal motivations are important here. The latter often derives from self-identification with a specific set of values. Apart from technical knowledge about the observed solutions, study visit participants learn about the ideas and values that underpin them. To some extent, decisions concerning adapting solutions to individual communities depend on the similarities or compatibility of the stakeholders (Rogers 2003; Singhal et al. 2004). Voluntary participation in study visits ensures that their content is consistent with the beliefs and value systems of their participants and hosts. For this reason, study visits tend to strengthen beliefs in values represented by the event. Identification with values improves activity engagement, as participants tend to feel personally committed (Vandenabeele 2007).

### **Promoting Social Housing Policy. A Case Study**

One example illustrating the proposed relationship between study visits and local development can be found in the activities of the RONDO Christian Foundation for Personal Development. Aside from supporting people suffering from homelessness, the Foundation effectively works to solve social issues, reintegrate marginalized individuals, and improve social cohesion in Zielona Góra, Poland. One of the essential tools used in the pursuit of these objectives is

social housing, inspired by the experiences of another Polish city — Gdańsk. A nationwide leader in implementing social housing policy, the city of Gdańsk develops its guidelines and procedures in cooperation with social economy organizations. Sending a study visit to Gdańsk was of key importance for the development of the RONDO Foundation's social housing agenda.

The visit was held in 2020 under the *Coherent Regional Social Economy Integration* project. Participants also included staffers from the Regional Center for Social Policy (RCSP) and representatives of non-governmental organizations. The event was hosted by non-governmental organizations involved with implementing Gdańsk's social housing program, and delivering social services commissioned by city hall to various categories of marginalized individuals or those at risk of exclusion: persons suffering from homelessness, persons leaving foster care, persons with intellectual disabilities, seniors, and others. The agenda for the visit included on-site meetings with representatives of the organization, along with a presentation and discussion of the applied solutions.

### **Creating and strengthening connections**

The study visit contributed to the creation of new connections for the Foundation and the maintenance and strengthening of existing ones. The new relationships included ties with representatives of host NGOs. Their significance was twofold. On the one hand, during the implementation of its housing solutions in Zielona Góra, the RONDO Foundation could now consult its decisions with the Gdańsk organizations and use their experience in overcoming institutional and organizational barriers. On the other, the Foundation now had the ability to translate new contacts into action to create a forum of non-governmental organizations acting on behalf of people suffering from homelessness. Meeting representatives of other organizations personally enabled cooperation on the development of a nationwide network.

The most important network effect of the visit was the maintenance of relations with the St. Brother Albert Aid Society in Gdańsk. The visit was another manifestation of cooperation between the

Zielona Góra and Gdańsk communities. The study visit to Gdańsk was preceded by meetings and training sessions. It also gave rise to further ideas and plans for activation, integration, and education in the field of social housing.

The study visit was less significant in terms of creating or strengthening ties within the Zielona Góra social policy community. The officials participating in the visit represented a regional organization and were indirectly involved with activities in the field of social housing.

### **Gdańsk lessons**

The RONDO Foundation's resources have been significantly expanded through conceptual and technical learning. The hosts of the study visit were selected in such a way as to enable the presentation of the applied model of social policy toward people suffering from homelessness. This shows that RONDO representatives believe that it is necessary to base their activities on close reliance on and cooperation with local government and non-governmental organizations. Numerous social organizations responsible for various aspects of the problem of marginalization, and specializing in solving the issues of various social categories are involved with the implementation of the social housing program in Gdańsk. Although mostly responsible for the implementation of the tasks entrusted to them, the organizations are also involved in drafting the framework of the program. On the one hand, these organizations are competing in terms of the market. On the other hand, their participation and the participatory nature of the project lend it social and political legitimacy. A key feature of the projects implemented in Gdańsk is the genuine interest of local authorities and their involvement in the implementation of established guidelines for social housing, but also the social sensitivity and engagement of lower-level officials, willing to establish and maintain interinstitutional cooperation.

### **Similarities and motivation for action**

The visit resulted in an uptick in motivation in the RONDO staff, likely driven by two factors. One was similarity of beliefs, while the

second was increased awareness/knowledge of specific organizational deficits, a self-diagnosis, so to speak.

The shared beliefs pertained to the approach to solving social problems through housing, and included the awareness of the costs of inaction and their effect on the persistence or compounding of the problems, the search for durable and effective solutions, the pursuit of cooperation between the non-governmental and public sectors, and a culture of dialogue. Taken together, they have become a source of reassurance for the RONDO staff that the Foundation was moving in the right direction and that its efforts should be continued.

Awareness of the shortfalls of the social policy model implemented in Zielona Góra has also become a source of motivation. According to the head of the Foundation, these include poor housing availability, inadequate social support system, and little to no action toward de-institutionalization. One area that has been found to need urgent intervention is support for young adults leaving foster care. Gaps in social services offered to people on welfare were also observed, including inadequate support in overcoming difficulties and reintegration with the local community. These and other observations brought about the belief that it is necessary to for the Foundation to look for partners capable of dealing with areas requiring intervention or remaining outside RONDO's primary purview (like supporting self-sufficient foster care wards, for example). To quote from an interview with a member of the Foundation:

*This visit certainly gave greater responsibility not only to the area of people who work and operate somewhere within RONDO, but also to these other social groups, because it is still happening. I think it is something of an awareness that even if RONDO does not have to do everything, it may initiate some processes and involve other partners somewhere, having at least this experience and the kind of favor it has in our opinion.*

Between the study visit and the interview conducted for this essay, RONDO met and spoke with city officials, the Social Care Center, and an educational and care facility. My interviewee was convinced that the community is very open to stepping up efforts in this area.

### **A tangle of various solutions**

The experience of the presented study visit resulted in the implementation of modern solutions for counteracting social exclusion in Zielona Góra and the creation a framework for transforming social policy. One direct and visible effect involved the launch of a training flat program for people suffering from homelessness, based on the experience and support of Gdańsk organizations. Conversely, the belief in the need to work closely with city authorities and local institutions prompted RONDO to establish a cooperation network by organizing and participating in educational activities (including study visits). As a result, it is expected that a common vision for the social housing program will be created, alongside an agreement between non-governmental organizations and city authorities that will regulate its implementation.

## **Discussion**

The analysis of the experiences of the RONDO Foundation presented above suggests the existence of links between mobile education and community development. At the same time, it has inspired me to take a critical look at the concept proposed in the essay and supplement it with factors and limitations shaping the impact of study visits on positive change in local communities. These factors and limitations are noticeable across all of the proposed aspects of the impact of study visits on local development: cross-organizational, organizational, and individual.

### **Permanence of connections**

One factor contributing to the formation of social networks during study visits is participant similarity (McPherson, Smith-Lovin, and Cook 2001), conceived as at least the convergence of objectives that justifies participation in this form of collective learning. However, similarity itself is not enough to establish and maintain relationships, which are shaped by a variety factors prior to and after the visit. In the case of RONDO and the St. Brother Albert Aid

Society in Gdańsk, for example, the study visit was an opportunity to implement a joint project with a friendly organization. The joint effort included exchanging knowledge and information, strengthening relationships (including personal ones), and formulating plans for future projects. It was also a factor in consolidating previously existing connections. One example of post-visit persistence can be found in the existence of flows in the initiated network. In the example presented above, it was consulting.

### **Knowledge contexts**

The essence of a study visit lies in the participants gaining new knowledge, both conceptual and technical. Study visits generally provide a rare opportunity to meet with policymakers as well as practitioners. However, it is not always possible to transfer ready-made solutions, proven in one community, to another. The example of Zielona Góra has demonstrated several contexts to which any imported model ought to be adapted, including the specific goals of local community development, social policy models, models of cooperation between local entities (from the public and non-governmental spheres), models of civil dialogue, but also financial opportunities. For this reason, it should rather be argued that study visits affect local development insofar as they are part of a long process not only of learning, but also of producing knowledge (on how to adapt a certain practice to the conditions of a specific local community). Consequently, the implementation of admired and desired solutions can be removed in time, and the relationship between a specific development effect and a study visit can be difficult to notice.

### **Producing common values and definitions**

In the proposed concept, a certain (minimal) community of values is prerequisite for the strengthening of study visit participant motivation to act toward implementing novel solutions. The RONDO example broadens the range of sources of motivation for deepening the knowledge of one's community by comparing it with others. The conclusions of such a diagnosis may differ between participants of the network generated throughout the study visits. The institutional

nature of social policy perceived as ineffective by representatives of non-governmental organizations may be perceived as appropriate by representatives of the public sector, while directing public funds to organizations providing social services may arouse distrust. Therefore, the emergence of motivation to act and cooperate will rather hinge on reaching common values and creating common definition for preexisting conditions. The implementation of this task goes beyond the duration of one study visit. It means the necessity of an already motivated entity to implement new solutions or modify existing ones, maintain the interest of other stakeholders, and provide conditions for the creation of a community of values.

## Conclusions

The article aimed to identify the possible impact of mobile education and one of its tools, the study visit, on community development. One of the pillars of local development is learning how to effectively solve the problems of the local community and meet the needs of its members. The effects of the learning process go far beyond the acquisition of knowledge. In the context of local development, apart from expanding the resources of the organization using new knowledge (organizational aspect), study visits are conducive to creating new connections (interorganizational aspect) and strengthening the motivation to act based on shared values (individual dimension).

The occurrence of the above-mentioned events is contingent on a variety of factors, including time. The formation of permanent connections, the acquisition of comprehensive knowledge, and the creation of a common vision for reality transcend the duration of one study visit. Additionally, the three aspects mentioned above are mutually linked. The functioning of social networks created during study visits requires the presence of an individual motivated to maintain them (blending organizational and individual aspects). During study visits, knowledge flows between actors in more or less permanent networks (organizational and inter-organizational aspects). And during this exchange, a community of values

is created (linking inter-organizational, organizational, and individual aspects).

Community development is a complex process, contingent upon many factors of internal (endogenous) and external (exogenous) origin, related to location in a broader (e.g. regional or national) context. Study visits are one of those factors, but not a pivotal one. Rather, they belong to the broad range of educational instruments available in the extended (endless?) process of social learning of how to develop a local community.

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# **Study Visits. A Good Practice for Inclusive Education**

## **Abstract**

This essay aims to present study visits as a useful form of education in motion. The analysis covers study visits carried out in 2017–2020 as part of the Regional Center for Social Policy efforts in the Lubusz Voivodeship in Poland. Using document analysis and in-depth interviews with staff responsible for study visits at the center, a theoretical framework was developed around three major interpretive perspectives: inclusive education (also referred to as education in motion), the public sphere, and social cohesion. In its broadest sense, inclusive education is a systemic approach to the educational process based around respect for human rights and active involvement in the learning process. While it usually deals with the vulnerable and socially marginalized, it can be extended to include social groups and their leaders, local communities, and representatives of institutions and organizations. As such, it becomes education for social change. One distinctive feature of such education is the intersectoral character of the actors. This study contributes to the discussion on education in motion by focusing on the role of study visits in reducing the impact of social problems. The results revealed a significant positive relationship between the use of study visit tools and the introduction of new, innovative solutions in local communities. Additionally, the results suggest that combining the center's activities for the social inclusion of seniors with study visits for leaders of social

organizations and institutions providing senior care was conducive to creating a green care model in the Lubusz Voivodeship.

**Key words**

inclusive education • study visits • public sphere • social inclusion  
• social cohesion

**Introduction**

The task of local public institutions is to support communities in coping with the complexity of the problems of the contemporary public sphere. Public institutions, acting as social concentration and change leaders, undertake educational activities, enabling the transfer of knowledge and solutions for the social development of regions (Greif 2008; Lawrence and Suddaby 2006; Murray, Caulier-Grice, and Mulgan 2010). The methods used so far to improve the awareness of residents and their leaders of the use of innovative legal, technical, and social solutions have brought little positive effect (European Commission 2012). The most significant barrier to the development of innovation is usually the high cost of research and the reluctance of leaders to take risks related to the implementation of new solutions without testing them (Arrow 1962, Goldberg et al. 2010). The lack of access to practical knowledge about the key features of the necessary solutions (innovative, limiting the social problem, acting for social development) results from the drawbacks of classical education premised on (1) detaching the context from the teaching place, (2) using a specialized language and a lack of reference to practice, and (3) the inability to see and verify the functioning of the promoted solutions in the specific contexts in which they arose. The introduction of study visits into the educational process provided by public institutions changes this state of affairs. Properly planned study visits draw on the principles of inclusive education. One distinctive feature of this framework is the cross-sectoral and sometimes even the international character of the actors (organizers and participants of the visits), and bringing

together representatives of various fields and social categories to cooperate and mutually exchange information (Drozdowski et al. 2010). They will include both vulnerable and socially marginalized people, as well as leaders of local communities, entrepreneurs, social organizations, and, most importantly, representatives of various public institution departments. Their knowledge and preparation enable the introduction of new, innovative solutions in local communities.

The aim of this essay is to present study visits as an important tool in mobile education. In this study, I focused on examining whether the use of mobile methods in the educational activities of a public institution leads to the formation of knowledge transfer, allows the implementation of innovative solutions of a social nature, and improves the fulfilment of the needs of selected social categories or the participants themselves. Below, I also examine the impact of study visits on the processes of social change and the educational benefits they bring. Some theorists have argued that public policymaking can positively contribute to building social cohesion when conducted with the involvement of a cross-sectoral ensemble of actors (Klijn and Koppenjan 2016; Piattoni 2010). Considering the concept of social cohesion, I also examined the impact of introducing social organizations to the mobile educational framework as part of implementing social policy tasks.

The presented analysis is based on data on study visits organized by the Regional Center for Social Policy (RCSP) in Zielona Góra, Poland. In the theoretical part, the essay defines key terms and concepts with respect to the three main perspectives of inclusive education, the public sphere, and social cohesion. Then, the course of the research process and the sources of the collected data are characterized. The analytical part of the essay interrogates the process of organizing visits and their social consequences. Finally, the essay ends with conclusions from the analyses, in which I characterize the factors and barriers to the organization and effectiveness of using study visits in the realm of social policy.

## Theoretical Background

### Inclusive education

In its broadest sense, inclusive education is a systemic approach to the educational process based on respect for human rights and active involvement in the learning process. It usually involves the categories of the vulnerable and the socially excluded. From a conceptual perspective, the definition of inclusion is still under discussion, with interpretations ranging from the physical placement of general education to the transformation of entire educational systems (Kaufmann et al. 2016; Sapon-Shevin 1994). Typically, inclusive education is defined in many professional and popular contexts as simply placing students with special needs in mainstream programs alongside people who are not disabled. However, even when expressed in such a simplified way, evidence shows that the student with a disability is educated and has significant achievements. New trends in inclusive education extend it to vulnerable groups (Tomlinson 2016). UNESCO's approach, meanwhile, focuses on the inclusion of marginalized groups such as religious, racial, ethnic and linguistic minorities, immigrants, girls, the poor, people with disabilities, and many others (UNESCO 2009). In the United States, this broader definition is also known as "culture-sensitive" education (Tomlinson 2016). In this interpretation, education is premised on acquiring new school skills and being different and reacting positively to it. This approach offers insight into everyday problems concerning vulnerable groups (children from poor neighborhoods, migrants, people with disabilities). Expanding education to include representatives of local communities and their leaders, institutions, and organizations turns it into education for social change. Its supporters argue that it benefits all participants because it builds a caring community where everyone's experience and skills are valued (Kaufmann et al. 2016, Blackford 2018).

Inclusive education can also take the form of learning on the move, manifested here as study visits. This approach involves going to another place (usually an institution or organization) to gain

knowledge and experience in developing new ideas, solutions, procedures, or conducting research that cannot be carried out at the home institution. Usually taking anywhere from a day to several months, study visits offer key benefits, such as the ability to network and gain know-how in a leadership environment (Bretag and van der Veen 2017). Their essential feature is the involvement of vulnerable groups, both as participants and hosts. This approach to the learning process illustrates the principles of inclusive education. Moving participants to real places where projects are created increases their awareness of the diversity of needs and possible responses to them, as well as the natural positive effects of these efforts (and their meaning). The basis of this approach is premised on rejecting the perception of individual vulnerability as a barrier. Instead, it is framed as a challenge to be solved by both the participants and the hosts of the visit. In the sphere of social policy, the approach is often used to learn about new solutions or new technical, organizational, and financial responses to a range of issues (Tomlinson 2016).

### **Irresolvable social problems**

Conventional tools of public policy tend to be ineffective in solving contemporary social problems. Rather, they alleviate social crises and entrench problems that are particularly difficult to solve, such as homelessness, poverty, unemployment, disability, and social isolation (Auleytner 2002; Firlit-Fesnak 2018). For this reason, drafting public policies should necessarily include undertaking new social activities aimed at increasing the quality of life. The indicated novelty may result from the introduction of unique solutions and the implementation of ideas already known in new social contexts. One feature of a public sphere open to these efforts is deliberation (Habermas 1991, 86). New paradigms of change in the public sphere tend to flourish where institutions are most receptive to them (Mazur 2017, Rawls 2005). The Public Governance model (Bovaird and Löffler 2005, 3–12), used nowadays in managing the public sphere, emphasizes the central importance of interactions between actors of different statuses in the process of consulting, agreeing, and deciding on common matters. The shape and consequences of these

interactions are not determined by state power, but by its ability to steer network relationships that reflect the dynamics of the interdependence of social actors (Castells 1996). Civil society often lacks the capital, skills and resources to use promising ideas on a larger scale. In combination with the public sector, it is possible to achieve new social goals. Therefore, the ability of the state and its organs to include non-public entities operating in its environment in public efforts and the ability to control socio-economic systems in a network that serves the public interest are of fundamental importance. This area includes educational efforts undertaken by public institutions, for example in knowledge transfer, education for change, and promotion of new solutions. In the Public Governance framework, associated with the public sphere model based on deliberation, the dominant convention of creating social innovation relies on civic participation.

### **Social cohesion and inclusiveness**

Social exclusion has grown into a key social issue. A byproduct of inequality, it entails the marginalization of individuals who deviate in their functioning from commonly accepted norms (Murzyn 2018). Consequently, efforts designed to improve social cohesion, the essence of which lies in reducing differences in quality of life levels in a society and creating an economic environment in which everyone can participate and benefit, become more important (Easterly, Ritzen, and Woolcock 2006). In the European context, as outlined by Regina Berger-Schmitt (2000), the concept of social cohesion is associated with two goals. One involves reducing inequalities and social exclusion, while the other aims to strengthen social ties and interactions (Council of Europe 2010). This, in turn, correlates with the two dimensions identified by Paul Bernard (1999): the sphere of activity (economic, political, socio-cultural) and social cohesion seen as a kind of relationship (formal, material). Coherence is an aspect of the same state as inclusion (Spicker 2014). Societies are cohesive to the extent that there are bonds of solidarity within them; individuals are included when they are part of solidarity social networks. Where there is cohesion, there is solidarity, and where there is solidarity,



there is inclusion (Murzyn 2018). According to the contemporary concept of social policy, social inclusion is the process of reincorporating marginalized individuals into the “stream of life” through full participation in social life. Thus, social inclusion creates opportunities for people at risk of social exclusion to secure opportunities and resources necessary for full participation in economic, social, and cultural life, as well as readjusting to the standard of living within a given society (Szatur-Jaworska 2005, Murzyn 2018).

## **Sourcing Research Materials and Data Analysis**

This essay is based on the results of research conducted in 2021 at the Regional Center for Social Policy in the Lubusz Voivodeship. The study used two methods: content analysis and unstructured interviews. The content for analysis was pulled from documentation of the study visits organized by the RCSP’s Department of Social Economy Coordination, whose mission includes launching educational efforts in support of the Center’s objectives of social inclusion and social economy development. These efforts typically take the form of conferences, fairs, training sessions, workshops, contests, collaborations with schools, or study visits.

The purpose of the content analysis was to identify the core rules of implementing study visits. To that end, I used data from ten visits carried out between 2017 and 2020. The research materials included three types of documents: (1) study visit programs and lists of institutions represented by the participants, (2) surveys filled out by participants to assessing visit programs and appeal, and (3) visit reports. The collected data contained information on the makeup of the partnerships hosting the participants, the key beneficiaries, thematic scope, and objectives of the visits. Respondents in the unstructured interviews included individuals selected by the surveyed organization as having the most knowledge about the course of these projects — namely three employees of the RCSP’s Department of Social Economy Coordination. The timeframe adopted for the study results from the implementation of the project of social economy

coordination by the Department's employees. The collected information concerned the principles of cooperation with visit organizers, participant and task selection, and setting goals for the collaboration, as well as the goals of education and its effects.

Audio recordings of the interviews are stored at the University of Zielona Góra. In this text, interviews that contain premises for drawing conclusions are marked with the letter "I" and a number (e.g., I1).

## **Principles of Organizing Study Visits**

In 2017–2020, the RCSP's Department of Social Economy Coordination organized ten study visits. The three one-day visits and five two-day visits were held domestically, while the two four-day visits were international. All the trips were hosted by both public institutions (city offices, ministries, public administration subordinate to local governments) and social organizations (cooperatives, foundations, and associations, reintegration entities). This core principle of linking sectors also applied to participant selection. A total of one hundred seventy-two people participated in the study visits, representing institutions and organizations operating in the public, private, and social sectors. The participants hailed from local government and public administration, labor market and social integration institutions, social welfare and social institutions, as well as science and business circles. However, organizing the visits, conceived here as executing an RCSP contract, and taking care of the participants, were entrusted to social organizations. In Poland, they are most often interested in securing contracts from public institutions and bidding on their tenders. Detailed data on the discussed projects is presented in Tab. 1 below.

### **Aims of study visits**

The examined documents indicate that the organization of the visits was guided by both general objectives and specific tasks. The broad objectives included efforts related to (1) familiarizing participants

Tab. 1. Study visits organized by the RCSP in 2017–2020

Type of study visit	Region/city	Year	Visited organizations	Number of participants
domestic visits				
one-day study visits	Poznań	2017	Solidarity Economy Center, social cooperatives	20
	Toruń	2018	Toruń City Hall, Social Integration Center, foundations, associations, social cooperatives	20
	Greater Poland Voivodeship	2019	Barka Foundation for Mutual Help, Social Integration Center, Church Employment Company	20
two-day study visits	Byczyna	2017	Social Integration Center, social cooperatives	20
	Warszawa, Łódź	2018	Warsaw City Hall, Brzeziny City Hall, Habitat for Humanity Poland, social cooperatives, social cinema	20
	Kuyavian-Pomeranian Voivodeship	2019	Association of Caring Farms, caring farms, foundations	20
	Gdańsk	2019	social brewery, social cooperatives	20
	Kuyavian-Pomeranian Voivodeship	2020	Agricultural Advisory Center, Social Welfare Center, Occupational Therapy Workshops, caring farms, foundations	
international visits				
four-day study visits	Veneto/Emilia Romagna, Italy	2017	San Pietro Commune Office, Bergamo Social Welfare Center, Regional Federation of Social Cooperatives Legacoop Sociali, social hotel, social cooperatives	17
	Madrid, Spain	2018	Madrid's Social Market Network, Federation of Madrid City Cooperatives, Directorate-General for Social Services and Social Inclusion and the Council of Social Policy and Family of Madrid, Federation of Social Housing Cooperatives, social cooperatives, non-profit companies	15

Source: own study, based on RCSP data.

with the idea and functioning of the social economy sector (goals, tasks, principles, types of organizations involved), (2) improving the participants' knowledge of managing reintegration services, and (3) popularizing and developing care services. The development of care services could also be considered a key objective of many of the visits. Some of the trips touching on that subject included very intense meetings, at which the participants were introduced to good practices for running caring farms and working on a model for introducing similar programs in the Lubusz Voivodeship. A portion of the visits explored socially responsible public contracting. At the workshops held as part of these visits, participants were introduced to the principles of this type of public procurement and received the documents necessary to carry it out. They also had the opportunity to see the effects of implementing socially responsible procurement programs (including the results of efforts undertaken by social organizations and projects financed using the framework).

The analysis has demonstrated that the goals set for this form of education usually changed along with the teams' acquisition of competencies related to their organization. The three primary stages visible here were: (1) initiation and conceptualization of visits, (2) substantial growth and development, and (3) consolidation. The tasks assigned to the visits also changed. Interview participants indicated that in the first stage, the priority was to promote the idea of social economy and teach its core tenets (I1, I2, I3). According to the team, this goal was exhausted after some two years of operation. Then, the objective shifted to building a coalition to use the tools of the social economy and social inclusion in practice. At that time, education for social economy became the priority. In 2018, therefore, it was more important to build social capital for socio-professional reintegration and inclusion than to provide information that such forms of activities exist. This shift was also reflected in the choice of topics for the visits, which moved toward more detailed, specific solutions and their possible application in the Lubusz Voivodeship. It also influenced participant selection. The move also marks the first time representatives of technical staff, such as accountants, lawyers, employees of the department of social funds were chosen as parti-

participants over mayors and heads of local government departments. The change was supposed to improve the effectiveness of education and the use of promoted practices.

The third goal emerged in 2019, in the consolidation period. At the time, a decision was made to use the resources of the staff educated so far and develop their model for the implementation of care services. This solution again influenced the selection of participants in the visits. A list of experts necessary to develop the model was compiled and the selectees were invited to participate in the visits. This would be the team chosen to creating a framework for caring farms — facilities providing care services for seniors or people with disabilities living in their area. The team would first learn about the principles of the farms' operation, and then use its pooled expertise (in fields like agriculture, green care, social entrepreneurship, social inclusion, social care and social services, finance, and law) to draft a framework for establishing care farms in the Lubusz Voivodeship. The model was developed and approved by the voivodeship board and the Department of Employment, Social Affairs and Inclusion of the European Commission. The model is currently being implemented (I1, I2, I3).

### **Rules for recruiting participants**

Participant recruitment took two forms. The first entailed promoting visits among local government employees and social entrepreneurs. Letters with information about the planned visits were sent to all public institutions operating in the field of social policy, and interested parties were enrolled. Early in the effort, finding a sufficient number of people willing to participate in the visits was difficult (I2, I3). With time, most likely as trust in the RCSP grew, the problem grew less severe. The other form was oriented toward a more thoughtful visit, in line with the concept of creating teams and searching for specialists. Information about the visits was dispatched to selected agencies, departments, institutions, and organizations, along with a request to identify staff whose competencies matched the topics covered by the trips. This recruitment was more personal, tailored to specific needs or specific people, which made it easier to

complete. However, it was still challenging to develop appropriate participant lists and research the regional environment of experts well enough to know who to invite (I1, I2).

Interestingly, although the visits were always organized to enable people with disabilities to participate, they rarely responded to invitations. One reason for that may be the low representation of people with disabilities in the workforces of the mentioned institutions, which itself is likely a consequence of low economic activity of people with disabilities in Poland compared to other EU countries.<sup>1</sup> However, the study visits were always attended by representatives of vulnerable groups from host organizations.

### **Educational activities**

The educational techniques used throughout the visits included presentations, conferences, workshops, group work, interviews with representatives of vulnerable categories and practitioners instrumental in implementing good practices, and guided walks. The one core principle of this form of education involved movement of participants from organization to organization. Another important factor was the openness of contact between the participants and the representatives of the host organizations, with the possibility of asking questions, unrestrained contact during breaks, and spending free time together. Movement between organizations or guided walks offered an additional opportunity to check how good practices worked, who created them, and discuss their challenges (I1, I2, I3). This, in turn, allowed the exploration and examination of an organization's environmental, social, legal, and financial determinants, as well as its infrastructure and staffing. The use of inclusive education additionally increased the value of visits. Participants learned more about the challenges and types of demands that given practices entailed. To many participants, meetings with socially marginalized individuals were the first time they encountered a specific social

<sup>1</sup>In Poland, the 2019 employment rate for people with disabilities aged 20–64 was 37.6%. In the EU, it was 48.1%, [https://pie.net.pl/wp-content/uploads/2019/12/Raport\\_PIE-Wyzwania-polityki-publicznej.pdf](https://pie.net.pl/wp-content/uploads/2019/12/Raport_PIE-Wyzwania-polityki-publicznej.pdf) (accessed August 30, 2021).

issue, with immediate follow-up in the form of a ready-made solution provided by the host organization.

Educational efforts undertaken during the visits changed along with the goals. Early in the project, participants were simply transported to selected locations to see presentations from host organizations. Later on (especially in the consolidation stage), the movement was accompanied by creative group work, role switching and role playing. The goal was to develop ideas for implementing the solutions in the Lubusz Voivodeship (I1).

## Effects of Study Visits

Study visits carried out by the RCSP are expected to be a significant factor for social change. Depending on the stage of the project implementation, their goal was to disseminate knowledge of social inclusion and social economy practices, promote the use of their tools, implement social services, and advance the idea of caring farms. These objectives were successful, although the visiting teams hesitated at times in assessing their impact, as the visits were mainly about improving the knowledge and competencies of the participants (I1, I2, I3). These doubts may have been influenced by the specificity of the goals set and the difficulty in verifying the achievements, as they were never appraised at the end of visits. It is also likely that it was not possible at all. However, it cannot be said that the transfer of knowledge was ineffective. The host organizations had a clear impact on improving the awareness of participants and the competencies of the staff at the organizations they represented. The respondents said that it had been possible to build a “friendly environment” around social economy and inclusion, which seeks to understand social problems and begins to undertake joint efforts to alleviate them. Research participants said that nowadays it would be hard to find a representative of a public institution operating in the field of social policy who had not heard of the social economy (I1, I2, I3). They also believed that they could implement projects for socio-occupational reintegration with greater ease, because as

employees of the institutions on which the implementation of these projects depends, they had a better understanding of the complexity of social problems and insight into both traditional and innovative ways of working.

However, the most important effect of the visit was the aforementioned opportunity to learn about new ideas, concepts, and projects, along with making social services in the region more innovative. Providing model solutions during study visits shortens the procedures for creating new projects. The knowledge gained during the visits typically covers practices tested in action. This means that participants also learn what obstacles may occur in the implementation, what can be improved upon, and which parts of the authors of good practices would now do differently. Information like that helps slash testing costs (time, finances, staff) and facilitates projects implementation.

Another significant effect of this form of education is the networking of participants, which allows for further exchange of knowledge and experiences. Among the participants of the visits, teams formed that later undertook new tasks in local communities. The new social ties created during the trips, both within the participant groups and between institutions, have paid off in the development of new collaborative relationships. The respondents have observed the formation of new partnerships among visit participants (I1, I3). The visits also serve to build a coalition for social change.

However, the effects mentioned above can be regarded mainly as a product of soft measures, noticeable but difficult to quantify. The situation is starkly different, however, when it comes to the development of the Lubusz Model of Care Services in rural areas, operating in green care. In this case, participation in the visits resulted in a measurable effect of creating care farms. Currently, the program is entering the testing phase. Rural households were selected to begin providing care services for seniors and other vulnerable cohorts, in collaboration with social welfare centers and outside experts. So far, this has been the most remarkable and unambiguously positive effect of this organized education on the move.



## Conclusions

The goal of this study was to analyze the mechanics behind the implementation of study visits by the RCSP. Using content analysis and unstructured interviews, I examined their goals, organization, methods of education, and the results produced. Based on these materials, qualitative data analysis was performed, during which I answered questions about the impact of study visits on the processes of social change and the educational benefits they bring. The findings revealed that the visiting teams succeeded in achieving their goals, but the results of their work were mostly soft, including raising awareness, building collaborations, networking. Only the last stage of the visits, showing a new approach to their organization (managing participant selection, task implementation, and precise formulation of expectations regarding the results) led to the achievement of an unambiguous, measurable effect — the development of a model of care services for the Lubusz Voivodeship.

The results also demonstrated that the project team cares about connecting sectors in the visits, in terms of both participants and the host organizations. This is an important approach that affects the effectiveness of implemented educational tasks. The knowledge generated by participants is transferred as part of the collaboration and a diverse team allows for the creation of new interpretations of the information obtained (Folke, Berkes, and Colding 2003). This, in turn, led to the further development of the applied methods of operation and an increase in the fitness of the solutions prepared for the voivodeship. Visits also make it possible to establish cross-sectoral cooperation, which makes organizations' operating methods more flexible, enabling them to draw from each other's knowledge and experience (Granados and Knoke 2005).

Finally, the findings demonstrate the effectiveness of study visits as a tool of education in motion. The respondents emphasized the importance of getting to know solutions where they were created and maintaining contact with their respective authors. They also pointed to the ability to conserve resources by accepting

ready-made, proven projects. Although these have been identified as the main factors driving the effectiveness of this form of education, the list can conceivably be expanded to include slashing costs of developing and testing innovations, a better understanding of issues during education in practice, and participant networking. The study did not reveal any significant barriers to the practice. Based on the collected material, threats to its effectiveness may include difficulties with proper participant selection to best fit the visit subject, and the preparation of the visit organizers. It is also essential to obtain the necessary funds for their implementation.

Nevertheless, some limitations of this study should be taken into account. First, the presented results concern the assessment of the effectiveness of study visits from the perspective of project implementers. Future research should instead take the viewpoint of the visiting participants. The second issue is related to the above. The visit organization rules were analyzed from the perspective of the party dispatching the participants, namely the RCSP. To obtain a better picture of the effectiveness of this form of education, further research is needed to measure the achievements and effects of the work performed by the hosting organizations.

Social innovations promoting social cohesion include strategies, concepts, and ideas introduced to extend and strengthen the role of civil society in response to various social needs. The main rule distinguishing this type of innovations is that in their case, social welfare is a goal, not just a consequence (OECD 2020). Study visits are a way of implementing these innovations and drafting good practices for them. As such, they can be considered beneficial forms of education for introducing social change in local communities.

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# **Swarming About Bees: Apiary Visits in Scholar Education**

## **Abstract**

The honeybee and its products have been present in human life from ancient times. This presence has left a strong mark on our culture — manifested in both material and intangible forms. On the other hand, human activity has also affected living conditions of bee colonies worldwide.

The essay frames the apiary as a space bringing together two social realms (as both people and bees are social animals), introducing mutual influences (with humans in the world of bees and vice versa) and analyzing historical processes and turning points of incorporating honeybees into various dimensions of human life.

In the text, the apiary — conceived as an intersection of the human and the apian, of different social worlds, culture, and nature — is presented as a living and fertile space for developing skills, competencies, and attitudes that are needed in scholarly practice. The essay argues that visiting and/or working in an apiary supports processes of learning about the mechanisms of social life, and is a fruitful way of fostering sensitivity and imagination needed in scholarly activity.

## **Key words**

apiary • beekeeping • bees • cultural anthropology • mobile education • nature-culture • scholar education • society • sociology

An apiary is typically perceived as a space for scientists who research the structures and behaviors of the natural world of the honeybee. However, using a broad anthropological lens, we could see an apiary as a human construction, a product of cultural ideas and deliberate human effort that binds the honeybee in a circumstance offering the possibility to control and use it. From this point of view, the apiary — with hives, frames, and other paraphernalia — is an instrument and as such belongs to the non-natural order of culture. Similarly, an apiary is a research space not only for scientists, but also humanities scholars. How can we use this unique domain for twenty-first century scholarly education, to meet the expectations of modern students and go outside the traditional ways of academia, come down from the pulpit, and create alternative paths of education?

This essay frames the apiary — a place where humans and bees meet — as a context/space for developing skills and competencies needed in research practice. What socio-cultural issues can we teach in an apiary? What benefits does scientific education in an apiary offer?

Inspired by the apiary as the *locus* of the “superspecific” meeting of two social organisms (*Homo sapiens* and *Apis mellifera*<sup>1</sup>), I present my reflections borne of meetings with beekeepers from various Central European countries and their work in the apiary, as well as my intellectual journey through modern and historical beekeeping and their key figures. I drew on the results of my field research with apiarists that keep *Apis mellifera* — surveys, deep interviews, and long-term participant observations — that I have been running since 2015 (with outcomes partially published in: Pokrzyńska 2016; 2017; 2018), as well as existing data published in beekeeping manuals and guides (historical and modern). I also used popular culture works (for cultural representations of bees in literature and cinematography). A key data source was found in historical and ethnographical studies devoted to beekeeping and the cultural phe-

<sup>1</sup>However, beekeeping worldwide also involves other species of the *Apis* genus beside *Apis mellifera*.

nomenon of the bee. One crucial factor that affected my view of the educational utility of the apiary was my personal beekeeping and teaching experience, based on both beekeeping heritage and the scientific knowledge on the honeybee.

There is a wide range of possible scenarios for visiting an apiary. Bees are the context for many different issues that can be touched upon. Below, I will present two possible perspectives that we can use, which constitute the context for enriching humanities education: the honeybee as the model of social life and the honeybee and its products in Western culture. While breaking down these two main perspectives (with various possible paths to follow for both) that can be used during study visits in an apiary, I propose some sociological and anthropological issues, concepts, and processes that can be investigated using the context of the honeybee — its biology, cultural meanings — and real-life meetings with bees and beekeepers within the space of the apiary.

## Bees and Apiaries: Research Perspectives

### **Perspective no. 1: the honeybee colony as super-organism and a model of social life**

This path seems to be the most obvious. Honeybees live in a highly organized society, which humans have been observing since ancient times. The *Apis mellifera* is one of the best described of the social insects (Wilson 1971, 1975), and has been explored across philosophy and popular culture as a model of social life. The colony, with its three kinds of bees (workers, drones, and queens), mechanisms of social life, and communication system (Woyke 2008), was an inspiration for reflections on human society (e.g. Maeterlinck 2006). Using the colony as an exemplar social microcosm, we can figuratively explain the more universal mechanisms of social life (like in the laboratory), and explore the similarities and differences between the honeybee colony and human society (including the concept of the social bond, social roles, altruism, communication system, and culture).

The most important characteristics of the honeybee as a social species include:

- community life (bees live in colonies; when separated from their hive, a single individual dies),
- brood care: brood control at every stage of development, from feeding the larvae to rearing temperature,
- feeding the larvae processed food (glandular secretions),
- multiple generations produced annually to work together for the benefit of the family,
- division of tasks within the family (dependent on role and age),
- a well-developed communication system, apart from chemical means, which also includes a waggle dance symbolic to the honeybee,
- colony growth management performed by workers, rather than the queen (who is induced into certain behaviors),
- long-term family lifecycles,
- separateness of individual families (cooperation only within a single colony),
- altruism,
- regurgitation phenomenon, which involves mutual transfer of food between mature individuals, and mutual cleaning (compiled from: Wilson 1971, 1975; Tautz 2008, and own analysis).

The honeybee colony is perceived as a well-integrated, efficient whole, essentially constituting a superorganism. One theory even says that the bee colony is a “single being” comparable to vertebrates: “The worker bees represent the body organs necessary for maintenance and digestion, while the queen and the drones represent the female and male genital organs” (Tautz 2008, 3). According to Jürgen Tautz, “a honeybee colony is equivalent not only to a vertebrate, but in fact to a mammal, because it possesses many of the characteristics of mammals” (Tautz 2008, 3). The author follows up the bold proposal with a list of similarities between mammals and a honeybee colony, and although many of the similarities identified by Tautz are biological in character, they still provoke philosophical, sociological, and anthropological questions. The list includes: low rate of reproduction, feeding offspring with the product of parent glands (milk



in humans, royal jelly in honeybees), providing developing offspring with highly controlled environment, independent of changing external conditions (uterus in mammals, brood comb in honeybees), similar body temperature of mammals and brood combs (36 degrees Celsius for mammals, 35 degrees Celsius for bees). Finally, Tautz draws attention to the uniqueness of the mammalian brain among all vertebrates (the best developed learning and cognitive abilities) and the unique predispositions of the honeybee to acquire new information and its unique cognitive capacity. He concludes that mammals are dominant among vertebrates and honeybees dominant among invertebrates, asserting that “the list of novel and fundamental developments characterizing mammals, ourselves included, is found also for a honeybee colony” (Tautz 2008, 5).

This approach is a good example of the practical face of contemporary post-anthropocentric thinking. However, according to sociobiological findings (Wilson 1975, 547–575), the crucial difference between social animals and humans lies in highly developed actions and cultural meanings, more sophisticated and nuanced — in the case of humans — behaviors related to territorialism, tribalism, aesthetics, and role-playing. Paradoxically, these elements of social life both bring us closer to animals and constitute our human otherness. In animals, the rules of social life are much more contingent on genetic conditions. In human beings, meanwhile, cultural transformations are not determined by genes. Phenomena like ritual and magic are distinctly human endeavors (Wilson 1975, 560). However, due to numerous similarities, the line between human and animal is not something continuous and easy to draw. The nuances become important, and in many cases the differences form a sort of continuum rather than a straight line, offering an opportunity to discuss the distinctiveness of the human being.

Analyzing the social behavior of the honeybee prompts reflections on the nature of interpersonal connection, straddling the intersection of the world of humans and animals — Does it exist? What constitutes it? Is there a division between nature and culture? What is sociology actually about? Searching for answers to these questions (even if some remain unanswered) renders us more sensitive to the

nature of what constitutes the basis of relationships, social ties, and identity.

The social life of bees has been frequently brought up in works belonging to popular culture, including movies (e.g. Roddenberry 1966, Berman 1995, 2001) and literature (e.g. Paull 2015). Their authors drew on the bee colony as a model of an efficiently functioning social organization, often focusing on how such a system subordinates the individual to common goals. Journalistic texts across history have likewise used the bee colony to describe socio-political reality (e.g. Mandeville 1732, Temple 1919).

The analysis of beekeeper accounts suggests that bees, the rhythm of their social life and its rules — reflecting on them and the need to adapt — affect people. As people who function close to bees and often bring up the benefits of beekeeping, apiarists emphasize that it offers them the opportunity to live close to an ideal society. Working with bees, they become the part of this integrated world. For their work to make sense and bring any benefits (whether personal or economic), beekeepers must adapt to the bees, and this adaptation, this entry into the world of the bee, often translates into a sense of greater order, an experience of harmony in one's own life. This sentiment also echoes in works focused on beekeepers. Harmony (manifested in cooperation with the bees and relationships with people) was one of the main themes of the film *Honeyland* (Kotevska and Stefanov 2019).

Working with bees has also a socializing dimension. This can be seen in the families of beekeepers, where young people are traditionally socialized into the cycle of the work in the apiary, and also observed in the adult world, where beekeeping is conceived as a means for individuals looking to find their own place in life or themselves. These themes have been explored across popular culture, including the movie *Leave No Trace* or the books *The Secret Life of Bees* (Kidd 2003), *The Beekeeper's Son* (Irvin 2015), *La custode del miele e delle api* [The Guardian of Honey and Bees] (Caboni 2018). Bees offer the possibility of resolving social problems (relationships between people) and alleviating social inclusion (overcoming marginalization). This particular aspect of apiculture provides an op-

portunity to broaden the range of alternative tools for practitioners of social work.

A visit to an apiary is an anthropological experience of a liminal situation, with the line separating not some pre-conceived us vs. them dichotomy, as much as dividing people and non-humans. This situation creates conditions for self-reflection and identification of certain causes and effects within one's own behavior by way of juxtaposing one's life and the life of one's group with another social world. As we get to know this other reality, the alien domain presents us with the opportunity to develop what scholars have called sociological imagination (Mills 1959). Human social life, along with its fundamental concepts (i.e. the social bonds), loses some of its obviousness. In that context, visiting an apiary resembles a kind of research project during which — according to a principle discovered by anthropologists — by examining others, we learn something new about ourselves (here, bees become a mirror in which we see ourselves). The visits itself and social knowledge of the life of bees converge into insight enabling us to understand the typically human features of collective life.

### **Perspective no. 2: the honeybee and its products in Western culture**

Looking at the honeybee and its products through a cultural lens, two aspects of its function in human life seem most salient: the economic/practical and the semiotic/symbolic. Bees and their products have been known to humans since the dawn of time, as evidenced by the cave paintings discovered in northern Spain, dated between 30,000 and 9,000 BCE. Another picture from the cave in eastern Spain, dated to the 20,000–8,000 BCE period, depicts a human figure collecting honey from bees (Crane 1983, 19–21). Throughout its history, humankind gave bees an economic function.

The practical use of bees is related to such elements of broadly understood material and non-material culture as:

- beekeeping equipment: specialized products (beehives, logs, hives of various types, made of various materials, using different comb arrangements), specific tools for their production, for

colony care and management, for collecting honey and other bee products;

- a specific space more or less organized by a beekeeper for the purpose of keeping bees, incorporated into the local landscape of human settlements or located outside inhabited areas;
- various ideas and practical solutions for working with bees (different ways and practical manners of beekeeping);
- economic exploitation of bee products (honey, wax, pollen, bee beds, royal jelly, venom, hive air) and labor (pollination, training bees to detect chemical traces of explosives and controlled substances at very low concentrations (Smaz 2018));
- a distinctive lifestyle outside the mainstream, with the beekeeper lifestyle adapted to the biological cycle of the bee colony and cycles of nature more than anything else (list compiled from the author's own research).

Beekeeping requires not only appropriate equipment, but relevant skills, knowledge, and experience first and foremost, as they allow us to read signals from the behavior of the bee colony, to diagnose its situation and internal condition. This broad expertise has been developed by generations across history, with each one building upon the heritage of their forerunners. Working with bees sooner or later prompts a reflection on duration and change, as well as on the need to continue or search for new solutions.

Beekeeping is a part of our material culture and the knowledge about the equipment and practices associated with ancient beekeeping (including honey hunting) is part of the vast ethnographic knowledge about human culture. Retracing the history of the development of beekeeping offers us a way of interrogating certain socio-cultural processes. The intensive development of a practical beekeeping economy on a global scale was associated primarily with advances in the theoretical knowledge about the biology of the honeybee. Early fundamental discoveries in this field, dating back to the late sixteenth and early seventeenth centuries, contributed to significant progress made in farming and agriculture methods. The inventions and innovations in the beekeeping economy made in the nineteenth century and opening decades of the twentieth were

a breakthrough (Prabucki 2008, 191–195). Alongside the frame hive, the honey extractor, and the wax foundation, the nineteenth century also brought the discovery of historical changes in apiculture and modern institutions like beekeeping museums. This was also the time when more modern beekeeping methods were introduced into everyday practice. Admittedly, advocates of “progressive” beekeeping had first made their presence known earlier; in Poland, for example, the first beekeeping manual was published in 1614 (Kącki and Ostroróg 1614). Besides new textbooks and guides presenting modern solutions in beekeeping, the nineteenth- and twentieth-century efforts to improve apiculture also included the institutionalization of beekeeping education, with specialist courses and schools first launched in the 1800s. The first school in Europe was founded by Maria Theresa in Vienna in 1768. In 1882, Kazimierz Lewicki founded the Beekeeping Museum in Warsaw, which went on to serve training, education, and economic functions. In 1944, a technical college specializing in beekeeping was established in Pszczela Wola.

The honeybee has been known and used by humankind for centuries but has nevertheless never been domesticated. Unlike livestock, the bee remains largely a free animal. Human efforts to master the honeybee received a boon in the early twentieth century in the form of modern breeding techniques based on artificial insemination. Biological discoveries and advances in the field of breeding aimed at mastering the bee enabled the creation of breeds and lines that displayed the characteristics desired by humans (one breakthrough in this area involved the acquisition of the skill of artificial insemination in the first half of the twentieth century, and its introduction into breeding practice in the second half). This contributed to a major shift in the understanding of the honeybee’s functioning and its importance to nature, the appearance of the apiary (e.g. its spatial arrangement, the type of hives in use), its location (a more gentle bee offers the possibility of situating apiaries in close proximity to humans), behavior in the apiary and actions taken by the beekeeper, as well as harvested bee products (nowadays not only honey and wax are produced on a large scale, but also pollen, propolis, milk, and venom) and the scale and methods of their use.

The honeybee is a part of broader processes of the modernization, Westernization, and globalization of culture. We can trace these processes by analyzing the history of the human use of *Apis mellifera*. It is assumed that bees developed as a species in the temperate and tropical climates of the Old World (Crane 1999, 11) and from there spread to the northern regions of Europe and Asia. Beginning in the seventeenth century, various varieties of honeybees from Europe and the Mediterranean basin, *Apis mellifera* first and foremost, were transported by man to distant territories. Other East Asian bees were also shipped across the world, but on a much smaller scale. In the 400 years since the European honeybee was first transported by British and French colonists from its native continent to the New World, this species has come to inhabit roughly 60% of all of the globe's land mass (Crane 1999, 354).

Looking at the history of the spread of *Apis mellifera*, we can notice some correspondence with the history of Europe, as outlined by Oskar Halecki (2002): *Apis mellifera* accompanies a civilization developing in the Mediterranean and likewise moves to new territories (albeit much earlier). First to New Europe, which is what Halecki calls the "barbaric" northern part of the continent (the Baltic Sea basin), and then to the New World beyond the Great Water (Atlantic Ocean basin) and nearly the entire world inhabited by humankind. The honeybee is permanently inscribed in the history of Europe and the processes of Westernization.

Transporting bees over great distances to the New World required the creation of appropriate conditions for their survival. Beekeepers showed great ingenuity in this area (Crane 1999, 354–356) and although mortality was high, eventually some colonies survived the transoceanic journey and continued their existence in a new location — as did European colonists. The European bees, along with the entire subculture that existed around them, were introduced to the new territories.

Advances in technology have a way of "compressing time and space" in human life (Burszta 1998, 162). The twentieth century was also a time of great acceleration in the field of beekeeping. Newly emerging means of transport, along with growing knowledge about

the biology of the honeybee, contributed to the spread of the species all over the world.

Tracing the evolution of beekeeping as a branch of the human economy (from the honey hunting, through the traditional apiary, up to modern beekeeping farms) offers a perspective from which to examine the issues of modernization, professionalization, and commercialization. At the same time, it is an opportunity for a critical look at the achievements of modernity, including the loss of biodiversity, the disappearance of native bee breeds, the spread of disease and invasive species, and the degradation of the natural environment. Consequently, beekeeping can be used as a lens through which we can interrogate broader problems plaguing contemporary society, and the various forms of social response they may elicit.

Bees and their products are related to human biological needs, especially in light of their involvement in food production by way of pollination. The world's food supply is heavily dependent on the process of pollination. The economic value of bees as pollinators greatly exceeds the revenues from manufactured honey and other bee products. This significance of the honeybee to the food supply is reflected in the oft-repeated popular Internet adage (erroneously attributed to Einstein) that humankind will go extinct just four years after the bees die out, the latest manifestation of traditional beliefs associated with creation myths, and traces of this belief persist among eastern Slavs even today (Movna 2017, 46).

Bees are also used to study the condition of the natural environment. Their very presence in a given space is an important indicator of that condition, as are bee products. Pollen analysis of honey can be used not only for quality control purposes or to determine the botanical origin of honey, but also to demonstrate the botanical diversity of a selected region and illustrate changes to the environment resulting from human activity. These interpretations of the significance of the bees are considered fundamental by many ecological movements, and their members often include the honeybee as an example in efforts aimed at publicizing the negative impact of human activity on the natural environment. Mainstreaming these ideas also helped spawn a number of texts and artworks imbued with

a deep ecological message (e.g. Lunde 2017; Caboni 2018). Visiting an apiary provides a great opportunity to discuss current values and problems experienced by contemporary society (along with relevant local and global contexts).

The practical approach to bees resonates strongly with the cultural characteristics attributed to bees in contemporary apitherapy efforts, which associate bees with fertility and life — one example involves the use of royal jelly as a regenerative treatment and a remedy for autoimmune diseases. Bees are framed here as a source of life, health, and wealth: not only economic but, above all, spiritual, with a universal meaning and applicability. Apitherapy is also an independent area of research, straddling the intersection of medical science and folk beliefs, offering completely new propositions alongside ancient themes in new versions.

The honeybee also has deep symbolic meaning, associated with diligence, orderliness, altruism, wisdom, purity, consistency, obedience, immortality, resurrection, death, punishment, monastic life, prophecy, bureaucracy, flattery, temptation, love, fertility, and biting sweetness. This symbolism corresponds strongly with the most famous product of bee work, namely honey, which is also a timeless symbol present in various cultures (Kopaliński 1990, 226; 340). Throughout the history of the European civilization, the honeybee has been associated with the sacred and highly esteemed values. According to ideas rooted in European cultures, the bee is of divine origin. Unlike animals like the fly, which — according to folk belief — was created by the devil, or the spider — allegedly devoid of altruism and love — the bee was created by God and as such belongs to the useful, beautiful, and clean creatures, its actions driven by divine thought (Olędzki 1964, 202–209; Ransome 1937). The belief in the divine origin of bees is expressed across many legends and folk parables. The honeybee is associated with figures such as Christ or Saint Peter. It was with their body or efforts that the appearance of bees and their attributes transcending the normal abilities of animals were most often associated (Bystroń 1917, 27–28; Sobisiak 1964, 259–262; Ransome 1937, 241–259). The bee and its products also feature in ancient magical culture (Kowalski 2007), which conceived



it as a medium between the present reality and another, eternal world, between the sacred and the profane.

The cultural import of the bee, honey, and wax has also imprinted on the social position of beekeepers and their work. According to traditional cultural patterns, people who work with bees cannot be immoral (as the purity of the honeybee rubs off on them), which is why beekeepers are usually considered honest people (although this position can be associated with an extremely strict old honey hunting law; see: Żukowski 1965, 35–45). The Polish beekeeping community often cites a custom under which judicial courts do not require oaths from beekeepers as honest and morally correct individuals.

This supposed moral rectitude is echoed in folklore texts, where bees point to righteous people. The bee is included in a human social life as both a symbol and active subject, capable of guiding people toward correct life choices. Another example involves the belief that bees do not sting virtuous people, which was likely the basis for the Central European practice of leading a future bride to an apiary to test her morals. In many fairy tales, bees are framed as magical helpers, creatures endowed with supernatural strength, which help solve problems that the human protagonist encounters along the way to another, distant kingdom (Wilczyńska 2013). This particular role can be associated with the importance of bees in the manufacture of candles, which brighten the darkness and help find and light the proper way. A wax candle occupies a particular position in European religious traditions (candles decorate and illuminate the altar, the Christian symbol of life) and funeral rites (candles are placed in the hands of the departed and burned during their final journey). Some cultures also interpret a bee sting as a sign that a soul in Purgatory is asking for prayer and believe the bees to be omens of impending death. Connotations like these are universal across European culture (Ransome 1937), and echo strongly in traditional folklore originating in present-day Ukraine. According to these beliefs, bees are souls that have left their bodies (Movna 2017, 56–66). Even a cursory investigation of Central European folklore reveals numerous references to bees, which are conceived as the first inhabitants of the

earth, creatures of Paradise, living in the trunk of the tree of Paradise, itself the axis of the universe (Movna 2017, 40–43). Some texts even show them as assistants to the Creator of the universe (Cosma 2015, 72–73).

The honeybee also features in national myths and symbols. One example involves the presence of bee motifs in coronation garments, coats of arms of noble houses, and legends about kings. Similar threads can be found, for example, in French and Polish culture (Ransome 1937, 233–235; Kowalski 2016, 179–185).

The analysis of the honeybee's cultural import lays bare its surprising durability and/or universality (demonstrating diversity of character without diversity of meaning). Today, we still recognize bees as having a special status in the animal kingdom, but typically justify their contemporary significance using environmentalist values. Research shows the persistence of the traditional aspects of attitudes toward bees on the one hand, and, on the other, changes in the treatment of these animals. The variety of ways of running an apiary means that study visits may offer a glimpse of both a more or less deliberate commitment to traditional values (manifested in more traditionalist beekeeping methods), and a more modern approach.

According to data sourced from different countries (compiled in documents published by the European Union, the United Nations, and state governments, such as EU Beekeeping Sector n.d.; Rossi 2017; Food and Agriculture Organization of the United Nations 2021; Benecke 2007, 1–2), the vast majority of beekeepers are hobbyists. Beekeeping is rarely the primary source of income. Most beekeepers sell only the surplus of their apiary production, leaving most of the honey for their families, neighbors, and friends. Research among beekeepers shows a continued presence of the more traditional elements in the attitude towards bees. For example, in the Polish language, the verb used to describe the death of a bee was the same one used to describe human death, whereas a different verb would be used for other animals (Bystroń 1917, 30). The custom continues among Polish beekeepers (although the language itself is changing and increasingly more users tend to prefer one

common term for the death of all beings, regardless of whether they're human or animal). Very often beekeepers treat their activities in the apiary as an end in itself and, according to my research, most of them say that they will keep the bees even if it does not bring them any material profit. From this perspective, beekeeping is a lifestyle, a custom, a tradition or a fashion (reinforced by present-day environmentalist ideas), rather than a rational choice with deep practical importance. The traditional attitudes toward honey (which was reserved for ritual contexts, as a sacred food and a preservative) influence contemporary consumer behavior. Research on the consumption of honey in Poland demonstrates that it is still viewed mainly as a medicine, rather than an everyday food (Giemza 2004). The cases outlined above are only examples of using the lens of cultural myths, symbols, and functions to explain, discover, and understand different aspects of socio-cultural changes, as well as the persistence of certain cultural patterns (in material and non-material heritage), and the continuity of history.

The apiary is a natural space for exploring specific sections of Europe's cultural heritage related to bees and their cultural impact. Interpreting heritage, that is untangling the meanings and connections linking its individual threads, is possible only through direct experience, genuine contact with preserved historical items (Tilden 2008). The durability and universality of cultural perceptions related to the honeybee are astonishing. Observing a beekeeper at work may also be an inspiration, encouraging individual creativity within the space of culture.

## Conclusions

The apiary can be a place of meeting, and those meetings can be "superspecific"<sup>2</sup> in character. The two domains an apiary brings

<sup>2</sup>Encountering otherness is crucial for anthropological reflection. When we define ourselves and create our identity, we rely on others and our relationship with them. Usually, when thinking "others," we mean other people. A visit at an apiary gives

together — the human and the apian — are deeply social. This is a key aspect in the historical, long-term processes of human interference in the world of bees (beekeeping and breeding), but also in the incorporation of honeybees into the human realm (with bees in material and non-material culture). By studying how the human and honeybee world overlap and intersect, we can then investigate some scholarly issues. Drawing on these perspectives, I sought to present selected approaches of using the apiary in scholar education. I see plenty of benefits for students in socio-cultural fields from meeting with bees and beekeepers in the space of the apiary. Among the most salient, I would include:

- an unorthodox perspective on changes in society, culture, and historical processes,
- an experience that makes one more sensitive and ready to imagine the crucial elements and mechanisms of social life,
- additional skills and improved self-awareness,
- multi-sensory interactions that strengthen cognitive abilities and fuel the imagination,
- overcoming social boundaries,
- self-development and getting to know good practices,
- developing vivid, broad, holistic perspectives,
- developing interdisciplinary and international approaches,
- introducing scholar education to trendy settings that can attract students.

According to one of the oldest of my beekeeper interviewees, Sylwester Kowalski, who was born in 1929 in Western Poland to a family with multi-generational apiculture traditions, the specific biology of the honeybee suggests that beekeeping ought to be considered from the perspective of long-lasting structures. In his words, which launched my anthropological and sociological reflection on bees and apiculture, the beekeeping subculture changes extremely slowly, and most of its solutions involve simple adaptations to the

us the possibility to discover different “others.” In the case of bees, our anthropological mirror is nonhuman, formed by members of a different, highly socialized species.

natural rhythms and biology of the bee colony. Furthermore, beekeeper efforts are typically influenced by the cultural significance of the honeybee, itself deeply rooted in society. This is why a study visit to an apiary can stimulate the imagination so intensely. Delving into the life of a bee colony and the beekeeper who collaborates with it tends to prompt the reflection that by communing with bees, we experience a social existence beyond time as perceived by humans. It is a truly liminal anthropological situation that throws us to the edge of our known, safe world, and forces us to interact with the unknown, mysterious, and non-human. It is the experience of a world that extends beyond the horizon of our own lifespan. And this is the key benefit of going beyond the walls of academia to visit the apiary.

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**Gaming**



# M-Learning on the Move

## **Abstract**

Online teaching and the use of new technologies have long been a part of the education process. The closure of schools in the wake of the COVID-19 pandemic in 2020 forced educators the world over to switch from traditional teaching to mobile and online solutions at an unprecedented scale. The massive shift also laid bare its attendant problems. The challenges of online learning have proven especially salient in the social sciences, where conducting field research is fundamental to the process. This essay focuses on the possibilities of using new technologies in field and online classes and interrogates the use of new mobile technologies and their contribution to making fieldwork more inclusive for students. The text identifies the advantages and drawbacks of these novel solutions, and considers conditions in which they could be effective. Finally, the chapter also analyzes the technological solutions that allow for the implementation of field and on-line activities, while respecting the basic interaction needs of all the participants involved in the educational process.

## **Key words**

Mobile learning • m-learning • online learning • new technologies

## **Introduction**

Although itself relatively new, the problem of m-learning is part of the broader issue of distance learning that has been around for

several decades (Sumner 2000, Sherry 1995). In m-learning, teaching does not follow the traditional model, where the teacher and the students are present in a given moment inside a classroom or a lecture hall. This traditional form means that it is up to the teacher (and the organization's infrastructure) to choose how to present the material and what tools to use in the process. At the same time, it is burdened with limitations resulting from the need for everyone to be present in the classroom at the same time. This is especially important in situations where students cannot, for whatever reason, take part in a given lesson and lose the opportunity to familiarize themselves with a part of the curriculum (Georgiev, Georgieva, and Smrikarov 2004). Moreover, these more traditional forms of education are no longer attractive to modern youth.

Although distance learning is far from novel, its importance has increased significantly in recent years, first and foremost in the wake of the COVID-19 pandemic and the shift of so many areas of people's everyday lives, including education, to a remote setting. Disciplines such as sociology, which is premised on contact with people and empirical research, have been hit particularly hard. Attempts to implement e-learning in systems that had not made relevant accommodations have laid bare the limitations of the form. This has become especially apparent in the case of field activities. The experience has shown how important direct communication and the possibility of discussion between students and teachers are to the process. At the same time, it has demonstrated that online communication platforms (like Skype, Meet, Microsoft Teams, Facebook Messenger, WhatsApp, etc.) can be effectively used as a method of supporting traditional forms of teaching. However, due to the obvious and emerging limitations of the classic e-learning form, greater attention ought to be paid to the m-learning formula.

Understanding what m-learning is, what its strengths and weaknesses are, and what opportunities it offers, requires situating it in a broader context. First, it is necessary to define concepts such as distance learning, e-learning and digital learning (d-learning). Breaking these terms down will enable a better understanding of the issues of m-learning, while also demonstrating how deeply have these forms

changed to date. These theoretical considerations will make up the first part of the text. The main goal of the essay remains to first and foremost present the advantages and limitations of m-learning as a framework that may prove useful in teaching sociology during field classes. The second part of the presented article is devoted to this problem.

## Distance Learning

Distance learning is not a new phenomenon; this form of teaching and learning has been around since correspondence courses first appeared decades ago (Bozkurt 2019). It is the most basic form of teaching to break the traditional formula of classes in the classroom. The issue of distance learning has been long present and widely discussed across many disciplines, many of which have proposed their own approaches to this subject, consistent with their specific fields (Moore 2013). The term “distance learning” itself is used interchangeably with “distance education.” While the definition of distance learning itself is not readily apparent, additional difficulties in its development stem from the fact that the interpretation of the theoretical concept changes along with the development of technologies that enable and improve the process it underpins (King et al. 2001). Moore’s definition of distance learning, meanwhile, framed it as “all deliberate and planned learning that is directed or facilitated in a structured manner by an instructor separated in space and/or in time from the learners” (Moore 1990, 346).

This interpretation emphasizes two elements — one is the purposeful and planned nature of this mode of learning; in this regard, it is indistinguishable from traditional learning in educational institutions. The other element is the separation of students and teachers in space and/or time. Other definitions have suggested that the effectiveness of distance learning depends on the will of the students, who must, in principle, manage the process themselves (Johanssen 1992), and that the communication between the teacher and the student

in this approach not continuous (Garrison and Shale 1987). Keegan points out

Teaching at a distance is characterized by the separation of teacher and learner and of the learner from the learning group, with the interpersonal face to face communication of conventional education being replaced by an apersonal mode of communication mediated by technology. This form of education is provided today by correspondence schools, open universities and distance or external departments of conventional colleges and universities. (Keegan 1996, 8)

Dating back to the 1980s and early 1990s, these approaches are based on three main features of distance learning:

1. While learning, the teacher and the students are not in the same place, and the activities of the teacher and students may take place at different times.

2. Control over the process depends much more on the attitude of the student and not on the actions of the distant teacher.

3. Communication between teacher and student is not a continuous, real-time dialogue in the form of face-to-face dialogue in the classroom. Here, communication takes place by way of printed materials and technological means.

The first attribute remains unchanged and relevant to this day, but increasingly often distance is understood not explicitly, as separation in space or time, but also as a social factor, related to the status, role or social position of participants. The two remaining points are less obvious now, mostly due to the development of technology that has enabled and reshaped distance learning. On the one hand, these technologies (the Internet, advanced computers and software) offer the teacher greater opportunity to better manage the learning process and progress of the students. On the other, they enable real-time and face-to-face communication between the teacher and the student, making communication during classes continuous and nearly indistinguishable from in-class interaction.

Today, advances in computer technologies and software, along with access to broadband Internet, have made real-time communication, including two-way audio and video, a standard. Applications such as Skype, Meet, Microsoft Teams, Facebook Messenger,

or WhatsApp, have not only enabled two-way interaction between teacher and students, but made it possible to host entire classes, with instant communication between all involved. Increasing attention has also been drawn by the idea that teaching is more than just the transfer of knowledge and materials. Some voices have emphasized that for distance learning to be effective, it is necessary to establish a bond between student and teacher, fostered through regular contact, preferably face-to-face and real-time (Garrison 1999). Without these elements, students may lose motivation and self-discipline, which, in the absence of the teacher's control over the process, may ultimately weaken the effectiveness of this manner of teaching (Markova, Glazkova, and Zaborova 2017).

## What's E-Learning and D-Learning?

The development of the Internet and computer technologies have mostly sidelined forms of distance learning such as correspondence courses or classes broadcast through the TV or the radio (Bozkurt 2019). Concepts such as e-learning, d-learning, or m-learning should be viewed in a technological context, although other factors have also been identified. e-learning is perhaps the most frequently used concept in the context of distance learning and education driven by new technology use.

Although e-learning has found widespread adoption and use in recent years, it still lacks an unambiguous and broadly accepted definition (Al-Fraihat et al. 2020). While some scientifically-inclined interpretations place the emphasis on technology enabling communication and the delivery of learning content, it seems that the mere use (or the possibility of using) technical tools in an education framework is not enough to merit an "e-learning" label (Tavangarian et al. 2004). The approach to classes involving the teacher sending ready-made materials to students for their self-study is not an effective solution and is not conducive to student progress and motivation (Borstorff and Lowe 2007). Currently, and especially in connection with the concept of e-learning 2.0, the emphasis has been

increasingly shifting toward the possibility of establishing interactions and bonds characteristic of traditional classroom activities in distance learning settings. At the same time, it is considered particularly important that the student is not only a passive recipient of certain content, but their co-creator, critic, and conscious consumer (Tirziu and Vrabie 2015, Downes 2005, Tavangarian et al. 2004).

Digital Learning (d-learning), in turn, is a broader concept and somewhat superior to e-learning and m-learning. Increasingly, it has also been replacing the concept of e-learning, as it refers to any situation of using information and communication technologies in the distance learning process. It also encompasses technologies that support teaching, learning, and other science-related activities (Suhonen 2005).

## **Who Can Benefit From M-Learning?**

Communication and interaction are fast becoming key elements in e-learning. In its early days, e-learning was, by nature, static, limited to desktop computers with cable Internet access. The widespread adoption of mobile devices with wireless Internet access, including laptops, tablets, and, most of all, smartphones, has reshaped the perception of e-learning worldwide.

Offering a definition, Kothamasu wrote: “M-learning means learning through the use of mobile devices and is targeted at people who are always on the move. This kind of training can be given through mobile phones, PDA’s and digital audio players and even digital cameras” (Kothamasu 2010, 1) One prerequisite in this area is Internet access and the ability to exchange information, but as Kothamasu (2010) notes, most of these devices not only connect to the Internet, but also have data transfer methods, such as SMS, MMS, e-mail, Bluetooth, etc. Naturally, these mobile technologies were best received by the generation that was most familiar with them, growing up in a world where computers and broadband access were something obvious and natural and used on a daily basis (Keengwe, Schnellert, and Jonas 2014; Thornton and Houser 2004).



In this sense, m-learning could be conceived as a kind of e-learning (Basak, Wotto, and Belang er 2018). Literature refers to successive generations that grew up in increasingly technologically advanced environments using specific names, including “Generation X” (Katz 2017), “digital natives” (Prensky 2007), “millennials and new millennial learners” (Bidin and Ziden 2013), the “Net Generation,” which covers both the millennials and “Generation Y” (Rettie 2002), and “Generation Z” (Seemiller and Grace 2016). The boundaries between each of the cohorts are not rigidly defined and vary between authors. An interesting and somewhat organizing typology has been proposed by Cilliers, suggesting that the period from 1965 to 1979 marked the birth of Generation X, the period between 1980 and 1994 saw the birth of Generation Y (also called “digital natives,” “millennials,” and the “Net Generation”), while those born after 1995 would come to represent “Generation Z” (Cilliers 2017). In the context of mobile technology development, we ought to mention that it is only Generation Z that do not know a world without computers, smartphones, and ubiquitous Internet access. Their communication is largely based on various types of messaging apps and social media (Pedr o 2006). While representatives of previous generations mastered the technology, which they observed in development, and later adopted it and grew accustomed to it, they still use it primarily as a means for achieving and carrying out specific tasks and goals. Members of Generation Z were born surrounded by this technology and it continues to be an indispensable aspect of their everyday life (McCrinkle and Wolfinger 2009). At the same time, they are moving away from static solutions, such as desktop computers. Pilot studies conducted in 2015 on a group of students from the University of Hradec Kr alov e (Klimova and Poullov a 2016) showed that 93% of respondents had mobile devices connected to the Internet. As many as 93% owned a notebook and 73% had a smartphone; almost 90% of them used these devices for learning. Interestingly, when using these devices for learning, websites were the main source of information for 80% of respondents. Research conducted in Japan (Thornton and Houser 2004) nearly a decade earlier showed that 100% of respondents had a mobile phone, and 99% sent an average of 200 emails

a week using these phones. For comparison, only 43% of them used a desktop computer.

It is Generation Z that are now learners and students, and not only classical education in classrooms, based on printed materials, has become something completely unattractive, incomprehensible, and archaic to them. Likewise, they no longer find classic e-learning methods appealing, because they do not want to be mere passive recipients of content that they have to learn, and do so without the expected form of contact with teachers. In a way, m-learning can address these problems and expectations.

Writing about the future of mobile methodologies in education, Ally and Prieto-Blázquez (2014, 145) argued that mobile learning “is not about the technology, it is about the learner. The learner is mobile and is at the centre of the learning, and the technology allows the learner to learn in any context.” This approach creates a space in which both students and teachers can feel comfortable in. On the one hand, it offers the opportunity for participation regardless of location, while on the other providing a platform for interaction, discussion, and contact between the teacher and students, and between the students themselves. It also allows for class materials to be shared in relevant form, be it interactive presentations, film materials, games, etc. (Kukulska-Hulme and Traxler 2007).

## **Features of M-Learning**

Speaking of m-learning, let us briefly break down the strengths and weaknesses of this approach. The former include, first of all, greater information availability, enabled by the use of mobile technologies, bringing it to students whenever and wherever they may need to use it, e.g. during projects or activities that require searching for information. Students can pull them either from websites, databases, or simply the materials sent or indicated by the teacher. In the approach, classwork is also more permanent (unless the student deletes their own work) because the content posted on the web is available to all authorized persons and does not depend

on just one person. Another advantage involves the already mentioned availability of contact between participants. Mobile devices and, more precisely, appropriate applications allow for contact (in various forms, not always audio or video), regardless of time or location. This, in turn, eliminates the barriers resulting from conducting classes at fixed hours and on fixed premises. Furthermore, the flexibility of this approach helps overcome poor student discipline and fatigue, and improves their motivation to learn by using the devices they use on a daily basis. Finally, solutions like these are cheaper than those related to e-learning. The cost of a tablet or smartphone is incomparably lower than the cost of a computer along with all necessary peripherals (Behera 2013; Elias 2011; Chen et al. 2002).

What about the shortcomings of m-learning? Among its biggest disadvantages, available literature lists mainly those related to the limitations of the technology and its users (Criollo-C, Luján-Mora, and Jaramillo-Alcázar 2018). Mobile devices are usually small, so they can be conveniently moved, but the small dimensions of the screens make writing text difficult, even more so when there's video to be watched. Mobile devices equipped with batteries depend on their capacity and resultant running time, while the possibility of communication depends on wireless Internet, the quality and availability of which is not always apparent. We also ought to note that applications intended for mobile devices are not the same as those for computers. Additionally, smartphones tend to be equipped with different mobile operating systems from different vendors, which might mean software compatibility issues. Another issue, although it's growing less salient with each year, is that mobile devices are equipped with less memory and less efficient components than, for example, desktop computers. Technical issues constitute one group of limitations, while the users themselves make up another, as they do not always have the appropriate qualifications and skills to efficiently operate applications and software used during this type of learning (Criollo-C, Luján-Mora, and Jaramillo-Alcázar 2018; Soad, Duarte Filho, and Barbosa, 2016; Huang, Lin, and Cheng 2010).

## Let's Move (on to Field Activities)

Field activities held during sociological studies are often based on a framework in which, after preparing specific materials in the class (under the supervision of the teacher), students go out into the field on their own to carry out research. The next step involves individually collecting and developing research materials and then presenting them in the classroom. While this framework is of course warranted, the following problems ought to be noted:

1. Students who cannot participate (for various reasons) in the stage of working through the theoretical material and preparing research tools in the classroom lose the opportunity to develop key social researcher competences.

2. Students who miss a class cannot make it up, because all the discussion, group work, and task assignment have already taken place among attendees present at a given moment. In such a situation, the absent student may be forced to passively adapt to the decisions made by others and try to work through the lesson content that required group work on their own.

3. The group participating in the class may (potentially) lose valuable insight that may have been provided by the absent student.

4. In traditional classes, students usually rely on printed materials recommended by the teacher, which, on the one hand, makes their task easier, but on the other strongly determines the framework in which they will move and limits the possibility of independent pursuit of answers and information going beyond these materials. These types of materials are rarely attractive for students, and the teacher is limited by the technical capabilities offered by the classroom.

5. During field activities, students (if they act individually) are often left to themselves and their contact with fellow students and the teacher is very limited. It may also matter whether they carry out their assigned activities at the same time.

6. The analysis and presentation of the results, which takes place in the classroom, often comes down to students presenting their

individual part of the assignment (sometimes enriched with, for example, PowerPoint presentations), while other participants are relegated to being passive recipients.

Incorporating e-learning solutions in this framework could help minimize the impact of these issues:

1. Providing materials in electronic form eliminates problems with delivery of physical copies to students. It is still far from standard to have class materials in digital form and distributed through digital channels.

2. Each student has a better opportunity for involvement in designing solutions and discussing their design, even if they cannot physically present in the classroom. This may be particularly important for students with disabilities, for example, who, for various reasons, cannot attend every class (Melhuish 2010; Georgiev, Georgieva, and Smrikarov 2004). Moreover, such discussions will be less limited by the fixed length of the classes and the need to vacate the classroom, and, at the same time, may motivate students to a greater extent toward extending the discussion to after the class.

3. The use of mobile devices and access to network resources give students the opportunity to look for additional sources of knowledge. In turn, the teacher has the opportunity to challenge students by encouraging them to independently seek answers to specific problems and critically analyze the sources and information they use. Aside from the obvious benefit to classwork, students can practice the habit of checking and critically assessing sources in other areas of their lives. The teacher, meanwhile, can draw on the resources provided by the Internet, including footage, audio materials, custom simulation software, statistics software, databases, etc.

4. Students have the opportunity to prepare extensive electronic research tools (e.g. questionnaires or interviews) and use them with a smartphone or tablet. Their traditional paper versions are unattractive, and usually take up a lot of space. For a Web-based survey, meanwhile, filled out on a smartphone, for example, it makes little difference whether there are 10 or 100 of them, or whether they have 10 or 100 questions. These types of devices allow the students to

enrich the collected data, e.g. with photos, footage, audio recordings, using nothing more than just a smartphone (Dyson et al. 2009).

5. Using m-learning, students can stay in constant contact with the teacher and other students. Should a problem arise or be discovered, students can immediately inform the rest of the group and begin working on a common solution (Litchfield et al. 2007). This is especially valuable in the context of the methodological assumptions of the research, as well as maintaining consistency in research implementation. Mobile devices can also be successfully used in the classroom, when all participants can share their results and analyze them individually and in groups, adjusting to individual ideas and perspectives.

## **Conclusion**

Mobile technologies and the use of m-learning can allow students to use natural, familiar tools to acquire knowledge, develop and collaborate on materials and projects, and reach out to the teacher and other students in the way they are used to — on the move, from anywhere, at any given time. They can enable students to become co-creators of what they know and learn, and help those with certain limitations go where they are physically unable to. On the other hand, mobile technologies allow teachers to transfer knowledge and teach in a more attractive, interesting, and engaging way. While a complete transition from traditional learning to m-learning does not seem possible, at least not in the short term, the framework can still be used to support the teaching and learning process. The tools that it provides are perfect for use in field activities. Field classes are one of the most important forms of teaching in disciplines such as sociology, as they enable the practical use of acquired skills of designing and conducting research, as well as analyzing and interpreting their results. The competences shaped during these classes are an important element in overall student development. The introduction of m-learning frameworks may increase the appeal and effectiveness of these classes. At the same time, it can improve stu-

dent involvement and offer them a chance to participate more fully in these activities. Bearing in mind the limitations of m-learning, it ought to be perceived as a method supporting the conduct of classes.

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# Playing with Mobilities and Urban Observations. Mobile Games, Flânerie, and Social Education

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## **Abstract**

Mobile devices and mobile technologies seem to be everywhere around us, an appendage of everyone in our society. Although disparities exist, mobile phone usage, along with mobile game popularity, show a consistent upward trend every year.

As schools and universities are resisting the active use of gamification and game-based learning, games are rarely integrated into the formal education system. In Italy, very few examples have been found of games as tools for exploring urban spaces, acquiring cultural and historical knowledge and experience, and integrating social education.

Drawing on a literature review of gamification in educational and learning contexts, mobile games, flânerie and exploratory walks, as well as its integration into education, devices, spaces, and practices, we addressed three questions: (i) how mobile and outdoor activities can be included in our classroom settings; (ii) how student learning experiences can be improved; and (iii) how to offset the social isolation brought on by the COVID-19 pandemic and the mitigation measures adopted to contain the spread of the virus.

\*This essay is the product of a joint effort and the result of a single, shared process of reflection. Section A, Appendix I, and parts of Sections B, C, D, and E can be attributed to Giulia Conti; parts of Sections B and C to Federico Montanari; parts of Sections C and E to Mauro Salvador; and part of Section D to Nicola Dusi.

In an attempt to partially answer these questions, this essay presents a series of relevant activities carried out in different urban contexts and the findings of the *Urban Flânerie and Game-Driven Exploration in Parma* (Italy) project, held from February to June 2021 and involving students from the local university.

**Key words**

location-based games, mobile games, flânerie, outdoor education, social education.

## A. What We Talk About When Talking About Games in Education?

Play is an essential part of life, and games are indispensable assets in the development of humans and societies. However, play often seems to be something confined to childhood, as it is considered childish and, consequently, unnecessary, trivial, and even inappropriate. Even so, its importance is threefold:

(1) The right to play in the childhood realm. Play is considered fundamental for growing up and learning. Everything important to the physical, emotional, and intellectual growth of children ultimately becomes the subject of play (babies playing with food are one example).

(2) Playfulness in the animal kingdom. Animals engage in play, as the act of play is something shared by all intelligent creatures on Earth.

(3) Play from an ancestral point of view. The *Homo sapiens* have always played. Play is an essential part of every culture and is present in every society in the world.

Consequently, what is widely believed to be non-essential is actually of great consequence to animals (zoologically), children (biologically) and ancestors (anthropologically).

Obviously, these points make up the gist of a very long tradition of game studies. One of the most well-known authors in the field, Gregory Bateson, made further distinctions between *play* and *game* in his seminal essay *A Theory of Play and Fantasy* (1972). According to Bateson, this distinction had to do with one of the main functions

that links language to play: meta-communication and meta-observation. The examples that Bateson developed and drew from other authors working across philosophy, logic, and linguistics (from Whorf to Russell, to Whitehead and Carnap) as well as from psychiatric, pedagogical, and anthropological observations of everyday life, are well known today. When a child says: “...but this is a game!”, they are not only reiterating a context or a situation, but also accomplishing what Bateson considers fundamental for knowledge, learning, and sociality: passing to another level of abstraction and observation, or “meta-observing” an action in which they are involved. And games offer just that — the ability to include one’s own and others’ actions in a larger frame, and to observe and experience them at another level. Even if this type of meta-observation remains implicit, it acts on our pragmatic and cognitive capacity, dilating them. Bateson connects this to the idea that any form of description never corresponds to the object it describes but “jumps up a level,” producing new knowledge (along the lines of the famous “the map is not the territory” relationship developed by Korzybski, 1933). A game produces this leap to understand but also renegotiate or re-invent the rules of a context or situation (in our case, of an urban walk or observation, or a form of urban play). However, this meta-observation may play out not only in space, but also in time, as Bateson believes it can also refer to a “possible future.” It is what happens in social or ritual situations of conflictual interaction, when a participant tries to understand what will happen and what the other will do (connecting what has been said so far also to Goffman’s (1959) findings).

Despite these premises, games and education are often seen as wholly different areas of practice with no common elements, as we already mentioned above. Often considered antithetical, fun and learning seem to belong to different and sometimes even opposite contexts. Although “fun” is the natural, biological response to learning, the general assumption is that education and learning are serious matters with no room for games, especially in adult education (Menon et al. 2021).

Even though gamification, adult play, and game-based learning have been a field of academic interest for at least ten years, producing

effective research and shoring up its popularity and legitimacy with the general public, games in formal education are still often mistrusted, employed intermittently, and underestimated as lacking a solid methodology. The potential of games in education is unlimited and needs to be fully explored. Drawing on a variety of factors, including, availability, pervasiveness, inclusion, affordability, performance, and familiarity, in the first semester of 2021, taking into account the impact the COVID-19 pandemic on the quality of learning and teaching, we explored how educators, teachers, and facilitators could improve the quality of the learning experience, in particular social education, by gamifying students' urban exploration.

## **B. Play in a Converging World**

The ubiquity and cultural, technological, and media convergence (Jenkins 2006) of mobile devices has prompted us to consider cell phones and smartphones an extension of our body — a “technological prosthesis” that enhances and adds value to our experiences far beyond what would be possible without a mobile device. Many studies have shown that mobile technology affects everyday practices through the mediation of urban experiences and social interactions (Castells 1996; Manovich 2001; Artieri 2012; Ash 2015; Rabari and Storper 2015). Moreover, recent statistics of Italian play habits show that 48% of youth prefer mobile games to console and PC games (source: Italian Interactive Digital Entertainment Association). Considering the wide variety of digital games in circulation and motivated by the chance to fully explore and benefit from learning from open spaces and communities, we chose to focus on mobile and location-based games.

## **C. The Playground, the City: the Ever-Evolving Hybrid Space**

Location-based mobile games can turn simple entertainment into a complete social experience, combining the real and the virtual

world. The use of “virtual” and “real” — the latter referring to the world we live in — is losing its dichotomic connotation: the space between material and virtual worlds (de Roo & Yamu, 2017: 11) is likely to be reduced, becoming porous, permeable, indefinable, and, to borrow from danah boyd, ultimately collapse (boyd, 2009). This progressive abandonment of binary logic, and the blurring and breaking of traditional boundaries (Montola, 2005; de Souza e Silva et al. 2021), allowed a more representative and inclusive experience of social participation. As de Souza e Silva suggested (2009; de Souza e Silva and Hjorth, 2009), the expression “hybrid realities” is better suited to the complexity of our times.

Examples of the pervasiveness of the hybrid experience can be found in many aspects of our private and public lives (Artieri, 2012). It is also readily apparent that using mobile technologies can affect urban experiences. Farman writes: “[t]he mobile device is not an interface. Instead, the device serves as a part of the interface that is constituted as the larger set of social relations” (2012, 64). de Souza e Silva and Firth, meanwhile, argue that “mobile technologies can be viewed as interfaces to public spaces, that is systems that enable people to filter, control, and manage their relationships with the spaces and people around them” (2012, 5).

But the novelty in the use of mobile technologies lies in the fact that they not only produce maps, but also accumulate traces, even in games (here meaning *Pokémon GO*, see below). Traces — and here the aesthetic work of artists becomes interesting — are today, as opposed to the traditional maps of the past, part of the production of maps. In new geo-media objects, or locative media, maps also become devices for incorporating and displaying traces left by actions performed in these urban spaces (Colley et al. 2017; Hjorth and Richardson 2017; Montanari 2016): maps become parts of urban narratives and storytelling thanks to traces and tracking.

Spaces, city talks, and stories past and present are all an active part of urban storytelling and the community narrative (Dusi 2016). Similarly, Jenkins conceptualizes a sort of fluid self, constructed through interactions with others and with surrounding discourses (Jenkins 1992, 23). But how could these discourses be brought into classrooms?

Location-based mobile games have the potential to transform ordinary life into playful spaces (de Souza e Silva et al. 2021). They are a valuable tool for exploring surroundings, improving social competences and knowledge, while bonding participants with each other and the local community. In particular, we observed some interesting examples that have caught on in Italy: *Pokémon GO*, *Geocaching*, *Ingress*, as well as other, more specialized and geo-limited games, such as *Critical City Upload*, *La Ricerca della Pagina Perduta* (Milan), *Talking Teens* (Parma), or *PlayTheCityRE* (Reggio Emilia). Games also offer access to many more complex experiences of our society and our urban space.

Before moving on to the *Urban Flânerie and Game-Driven Exploration in Parma* project, we will explore other case histories, from different contexts and with different objectives, to broaden our view on similar experiences.

*Mostascene* is a mobile game prototype developed under the *Urban Histories Reloaded. Creatività videoludica per azioni di cittadinanza* project, held in Padua (Italy) in 2020–2021. The game was prototyped during a five-week-long artist residency and refined during a subsequent one-week-long hackathon. Developed in Unity3D, *Mostascene* takes fifteen minutes to complete. Users play as a photographer visiting the Armistizio-Savonarola neighborhood in Padua for the first time. From a first-person point of view and using simple input gestures, users explore the neighborhood and interact with its residents, getting to know more about the place the game is set in. The goal of the game, and of the overall project, was to use play to trigger in the players some sort of “citizenship reasoning” on potential citizenship actions (see Caselli, Polato, and Salvador 2021). Therefore, *Mostascene* is not a “gamified” ludic environment that aims directly at triggering specific actions in players (i.e. through the PLB model, meaning the use of points, leaderboards, and badges, often presented as an almost indispensable element of successful gamification implementations — see Werbach and Hunter 2012; Koivisto and Hamari 2019), but a narrative game seeking to trigger curiosity, free-form exploration, and, ultimately, “discourse” about citizenship issues. It resembles some form of *flânerie*, or non-teleological wandering, that should eventually elicit a deeper interest and stronger involvement



of citizens in place-making and urban evolution processes regarding the places they actually live in (see Schouten et al. 2017).

The same objective was pursued in another location-based game, *Udine Play Around*, held in Udine (Italy) in early 2021. The game is an exploration (both audio and visual) of another specific city neighborhood, Borgo Stazione. Perceived as problematic, the area was to be reappraised and retold by the game. Using the digital application Echoes, *Udine Play Around* invites its players to explore the neighborhood while geolocated. Upon entering predetermined spots, the app triggers audio excerpts from recorded interviews of with residents and locals that pass through the area daily. Moreover, using the digital application WallaMe, the game also invites players to explore Borgo Stazione to find augmented-reality graffiti painted as a digital layer over real surfaces. Through geolocation, the app lets players explore and find these digital paintings, and encourages them to leave new ones.

Another case study explored the urban observation, walking, and workshop experience we conducted in a post-conflict situation in Prijedor, Bosnia and Herzegovina, in 2015. Involving residents, students from various Balkan countries, and students from the University of Bologna (see Montanari 2016a, in collaboration with research group “CUBE”, Bologna Center for Ethnosemiotics, Unibo), the project revolved around exploration and urban walks, obviously set in an intense post-conflict situation (even though held twenty years after the conflict ended), and focused more on the signs and urban traces of the political and ethnic divisions, as well as the memory of them and the war. The initiative concluded with the drafting of a large map in the form of a game, which was then installed in the city center for public display.

In Prijedor, the observations and walks (and interviews with people) were carried out in groups of 4 or 5 students. Students were asked to explore the surroundings by themselves, and to take notes throughout the experience. Each session (twice per team) took anywhere from 120 to 240 minutes. The explorations were immediately followed by a group sharing session and a debriefing session at the end.

## D. Urban Flânerie and Game-Driven Exploration in Parma

A small group of nineteen master's degree students, enrolled in architecture and urbanism programs, was asked to organize an urban exploration — decide the setting, plan and define learning objectives and expected outcomes, and manage every aspect of the activity. From February to June 2021, the class was divided into two teams. Each team had to organize two excursions, each in a different neighborhood. The selected area sat in the southeast of Parma, a city in northern Italy with approximately 194,000 residents. The selected neighborhoods were the most recent examples of social housing in the city. The activity was the final project of the Sociology of Participation course and the students were asked to put into practice the theoretical concepts they learned about during the semester. Flânerie, exploratory walks, gamification, urban games, and social inclusion were the pillars of the formal online course, based on Ministry of Education guidelines. The original character of the project lay in combining flânerie, exploratory walks, location-based games, and social education.

Students decided to explore the same predetermined area multiple times, comparing and contrasting the use of different approaches and tools. A notebook with some key points was provided (Appendix I). This guide, which was created by the students and largely inspired by Nuvolati (2013, 122–123; 160–162), had a multiple-scope preparatory list to direct the exploration during its execution and document key aspects, feelings, and perceptions. The list included historical, cultural, economic indicators, with attention particular attention given to the surroundings, including sound-, smell-, and ethnoscape, as well as compactness, functionality, imageability, and several others (see attached list in Appendix I).

After the first flânerie excursion, the group was asked to choose a game for their experience. The choice was limited to several internationally famous apps, such as *Geocaching*, *Ingress*, *Pokémon GO*, and *Wizard Unite*, the last three of which were produced by video-



Fig. 1. Students starting the activity



Fig. 2. The static appeal of the location (V.C)

game company Niantic. None of the other location-based games active in the city included the selected area; they all focused on the historical city center and its immediate surroundings. Also, in the belief that the tool affected the practice and the game affected the players' perceptions of place and space (Colley et al. 2017; Humphreys 2017), the final decision was left to the students involved in the activity, because what happens in a mobile game is much more than what you can see in the frame of the screen (Hanke 2021). *Pokémon GO* was ultimately selected by the students for three reasons: 1) the teacher's influence as an active player; 2) three of the nineteen students were already familiar with the app (two had already played it and one was playing at the time of the activity); 3) it is the most popular and well-known game of its type, with an estimated 750,184 concurrent players (in September 2021; source: <https://activeplayer.io/pokemon-go/>).

During the debriefing session, students reported general satisfaction with the activity, a high level of gratitude for being outside

the classroom rather than online, and a shared interest in the methodology. Participants also reported some differences between the two experiences (with and without the game). For instance:

*"The flânerie was silent and emotional. Pokémon was fun but a distraction sometimes."* F.B. (F, 24)

*"If during the flânerie we only had the chance to see some sights by chance, Pokémon makes it easy and immediate."* S.V. (M, 25)

*"Flânerie represented time for myself. [...] Pokémon makes me break the rules. I would share with my friends and classmates what I was doing."* R.D. (F, 24)

*"My feelings were different. [...] Maybe it was the sun, but during the flânerie I felt sad and melancholic, and engaged, curious, and happy during the gameplay."* T.A. (F, 23)

*"The time was the same, but it was running in different ways. During the flânerie it was enough. Playing is never enough."* S.V. (M, 25)

*"I don't find Pokémon Go interesting, it's not even a good game. But I knew this neighborhood very well, because my ex-girlfriend lived here, and I never knew there was a park there. But on the day of the flânerie I discovered a nice spot. Maybe the difference is taking time to explore."* J.J. (M, 26)

*"I loved the flânerie. I have a background in sociology and I already know the methodology, but I have never done it. It was amazing. And I have to be honest, I don't like games, I didn't even want to come for the second part of the activities. I don't even like Pokémon! But it was fun. It took me a while, but..."*

*And the aerial view is really for architects!"* E.V. (F, 23)

And from the students' final reports:

*"This experience allowed me to understand that, during a walk or a site inspection, even small things or feelings can make a difference. They become important in a certain way. I have noticed this difference because, during the first inspection, I have not remotely seen details and feelings like today. Probably due to the rush or the willingness to explore the area. In conclusion, I can say that the experience has been very pleasant and helpful."* L.R. (F, 24)

*"I am in my car, by now. I am looking again at the parking spot and the feeling I have is distress. I have this feeling as a human being, but also as*

*an architect. I can see the potential of this location and how it could be lived in everyday by the residents; and, on the other hand, how much the residents, nowadays, would need to live in a place in contact with nature and technology.” J.J. (M, 26)*

*“During the walk, I ran into a friend of mine, and she decided to join me after I had explained to her the purpose of what I was doing.” R.D. (F, 24)*

*“The light, which was a distinguishing feature in other squares, is losing its power here. In addition, because of the presence of trees, here we can find more people resting on beaches.” R.D. (F, 24)*

*“The urban landscape inside the square, at this time of the year, is extremely static. Some people are sitting in the kiosk, while the rest of the square — where the car parks are — is mostly desolate; a space used just for its primary function, beside the fact that it occupies most of the main square. The people I see in the square are mainly elderly, looking for shelter from the sun, considering the hot day.” T.S. (F, 25)*

*“The quality of life in this area of the city, close to the historical center, I do believe it might be high, characterized by a strong presence of greenery, even though it is private, and by the addition of new architecture, the library. The library is in a slightly rearward position compared to surrounding buildings, all on the edge of the road axis. This aspect, I think, helps create a perceived good level of homogeneity in building typology. It makes this new architecture (the library) not an outstanding element, but a discreet form that reveals its shape just after entering the square.” C.S. (F, 26)*

*“Silent and abandoned, it demonstrates the charm of nature almost unspoiled by the huge number of things and buildings that hang over it.” S.V. (M, 25)*

*“The common denominator here is silence, even if the impression of being in a suburb is stronger: the bustle of the highway is separated from this place only acoustically, but not visually, by the sound barrier and the surrounding nature.” A.B. (M, 25)*

*“There is the feeling of losing perception of space and direction, because there is nothing that can help me, in any possible way, in this place.” A.B. (M, 25)*

*“At this last stop, unlike the previous times, I finally managed to feel and perceive the place where I am: the suburb.” S.V. (M, 25)*

*“This playground has been essentially designed by someone who’s never been at a playground before, useful only enough to meet the urbanist criteria that*

*describe function without caring about quality. The lack of trees suggested to me that the shade and liveability of that place has not been taken into account at all.*" T.A. (F, 23)

As shown by this selection of student comments, there is a clear distinction between the immediate perceptual experience of walking, or *flânerie*, which also involves paying attention to one's own sensations and emotions, and the transformation of these experiences into a meta-observational mode enabled by the playful practice of *Pokémon GO*. We will return to that later in the Conclusions. The experience of walking opens up a narrative structure linked to time dilation and attention paid to the relationship between people (the elderly, for example) and the use of specific spaces, which in turn become discourse agents, capturing the relationship between central and peripheral spaces, the squalor of a car park, the poor functionality of a public park without trees, the importance of light and silence. According to Eugeni (2010), we could say that the experience is produced socio-semiotically in the subjects of the *flânerie* as a network of interpretations between the perceptive level, the narrative level, and the relational level. The experience is complicated and, as we already mentioned, hybridised by the use of the mobile game. The comments highlight the different perception of time: more intimate and defined in the *flânerie*, and more shared and dilated in the game; urban space was also interpreted differently: in the *flânerie*, it was experienced in a more uniform (although critical) manner, while the mobile game experience resemantized it, enabling the discovery of unexpected locations or details.

## E. Conclusion

*Pokémon GO* is one of the most successful mobile games to develop a coherent augmented reality experience around players. But what we really found to be *augmented* was our experience of the real, outside the game. Rather than play the augmented layer, the participants reported to have caught elements otherwise invisible — details of different perspectives.



Fig. 3. Urban and rural faces of the neighborhood (R.D.)

More generally, during our exploration of the physical world, the interaction between virtual and real objectives enabled experiences, knowledge, and even reclamation of the territory and the microhistory of the neighborhoods. In the mixed approach of the *flânerie* exploration, students were allowed to feel how the physical exploration and the tool affected the practice. Based on their own self-evaluation, they felt more engaged, curious, moved, and responsible for their community. In the final debriefing, a significant part of the discussion revolved around topics such as elderly integration in the neighborhood, quality of life for children and teenagers, local economic and environmental issues, safety, and several ideas for improvement. Recharged by the outdoor activity and the willingness to be part of the change, we left the class with a sense of accomplishment and belonging.

To conclude, we will try to address the questions presented at the beginning of this paper. As far as the first one is concerned (how mobile and outdoor activities can be incorporated into our classroom settings), it could be said that the history of *Urban Flânerie and Game-Driven Exploration in Parma* outlined here is *per se* a potential framework for implementing an incisive outdoor activity alongside traditional and more static teaching efforts. The curriculum of the participants (architecture and urbanism students) was obviously a good fit for an activity based on urban exploration, and

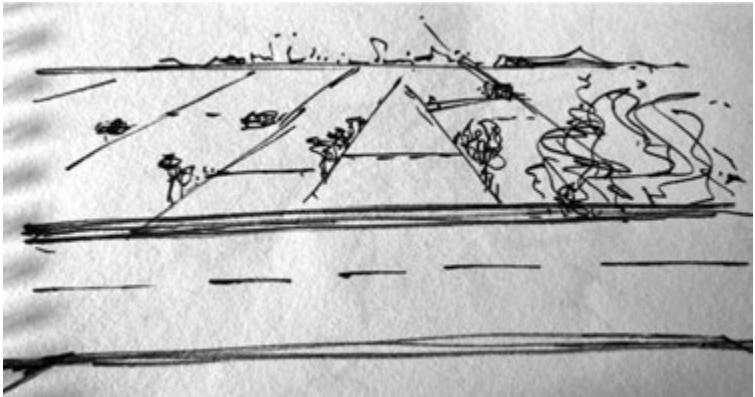


Fig. 4. The countryside beyond the south ring road (S.V.)

was an important part of its success. It is also clear that any teaching activity held outdoors must be different, and tailored to both the specific subject and to age and background of the students. This leads us to the second question (how student learning experiences can be improved). On the one hand, we can consider what emerged from the student reports focused on social education: a better knowledge of a place allows for a better experience of it. This is evident if we consider out-of-town students, but can be also applied to local students, who often have little knowledge of the places they inhabit. On the other, if we consider the aim of a general improvement in teaching by means of outdoor experiences, it is clear that, as we already mentioned, exploration must be tailored to topics and students. Study subjects that allow for moments of debate and discussion, design or other creative activities, benefit from breaks that can be used as means of implementing lateral thought or similar strategies. Still, these activities are already traditionally linked to mobility and the outdoors. Additionally, urban exploration is also an activity compatible with most COVID-19 restrictions, since outdoor activity is nowadays considered to be almost always the safest. Consequently, to answer the third question (how to offset the necessary social isolation brought on by the COVID-19 pandemic and the following mitigation measures adopted to contain the spread of the virus),



although the *Urban Flânerie and Game-Driven Exploration in Parma* project did not include direct contact with residents of the explored areas, these could have easily been carried out in compliance with safety regulations.

In conclusion, these answers are not conclusive and other lines of inquiry are still open. However, this idea of outdoor activities that can be tailored to people and contexts can be considered a starting point for further investigation, especially into possible categories and classifications. These should allow for better analysis of the possible connections between outdoor activities, people, and contexts, eventually enabling the development of frameworks and strategies to design them using common and concrete methods.

## Appendix I

**Urban exploration notebook and guidelines** (Nuvolati 2013, 122–123; 160–162)

Student data:

Name:

Age:

Email:

Name of the exploration:

Date of the experience:

Starting hour:

Duration:

**First stop:** (describe the experience, max 3,000 characters<sup>1</sup>)

Name of the stop:

Geographical location:

Personal reasons for choosing to stop:

Short description of the surroundings (landscape, architectural, cultural, sociological perceptions):

**Second stop:** (describe the experience, max 3,000 characters)

Name of the stop:

<sup>1</sup> 3,000 characters is between 430 and 750 words, with spaces included in the character count.

Geographical location:

Personal reasons for choosing to stop:

Short description of the surroundings (landscape, architectural, cultural, sociological perceptions):

**Third stop:** (describe the experience, max 3,000 characters)

Name of the stop:

Geographical location:

Personal reasons for choosing to stop:

Short description of the surroundings (landscape, architectural, cultural, sociological perceptions):

**Fourth stop:** (describe the experience, max 3,000 characters)

Name of the stop:

Geographical location:

Personal reasons for choosing to stop:

Short description of the surroundings (landscape, architectural, cultural, sociological perceptions):

**Fifth stop:** (describe the experience, max 3,000 characters)

Name of the stop:

Geographical location:

Personal reasons for choosing to stop:

Short description of the surroundings (landscape, architectural, cultural, sociological perceptions):

**a | Attached:** please include photos, pictures, drawings, maps, book quotes, or any other relevant material.

**b | Note:** please feel free to add your opinions, criticisms, doubts, and ideas regarding the experience and the method.

Some suggestions (Montanari 2014; 2016a):

**1. Human-space dialogue:** Do you see any physical examples of human living? What can you see in the “urban skin”?

**2. History signs:** What is the temporal perspective of the surroundings? Do you agree that the periphery lacks a historical presence?

**3. Types of buildings:** Are the buildings residential? industrial? commercial? tourist? Are there facilities for sport and leisure? What is the level of dishomogeneity?

- 4. Signs of power:** Any type of power, from political (police offices, city hall, municipal offices) to economic (banks, insurance companies), and religious power (churches, chapels, sacred symbols), as well as social organizations (NGOs, elderly centers).
- 5. Operational function:** Any relationship between the economy and the landscape? Is the landscape suggesting something regarding the primary use of the neighborhood?
- 6. Infrastructural traces:** For cars, pedestrians, bikers?
- 7. Signs:** What type of visual and verbal messages are around, any advertising billboards or posters?
- 8. Smellscape:** What do you smell?
- 9. Soundscapes** (following the definition proposed by Douglas Porteous, *Landscapes of the Mind. Worlds of Sense and Metaphor*, 1990): What senses are stimulated during the exploration?
- 10. Ethnoscapes** (following the definition proposed by Arjun Appadurai, *Modernity at Large: Cultural Dimensions of Globalization*, 1996). Who lives there? Who crosses those spaces? Who can you see there?
- 11. Compactness** of the landscape
- 12. Mobility** of the landscape elements. How much of the landscape around you is mobile and how much is static?
- 13. Functionality:** Is the landscape “useful”?
- 14. Dynamicity:** How much of the landscape is changing, evolving, or involving?
- 15. Quality of life?** Can you guess the quality of life of the people living there?
- 16. Imageability** (following the definition proposed by Kevin Lynch, *The Image of the City*, 1960) This is the quality of a landscape that enables it to be perceived as coherent and recognizable. Are there any landmarks or key elements that are easily and immediately memorable?
- 17. Warning:** Please, remember that the perception of a landscape depends on weather conditions, time of the year, your mood, etc. What can you say about those elements?
- 18. Extra:** Would you like to add anything else? How do you feel? Are you happy, stressed, tired?

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# **Gamification Potential in Traditional Social Research Methods**

## **Abstract**

This essay aims to indicate specific areas in traditional methods and research techniques used in social sciences, where gamification potential has been identified. Teaching social science methodology is a complex task, which gamification can facilitate. Traditional methods of social research contain implicit elements that can be used to improve the course of educational processes, thanks to a greater emphasis on those elements that already meet the conditions of gamification. With such an approach, we can improve student involvement in the didactic process and motivate students to act, learn, and expand their knowledge, as well as familiarize them with unconventional methods of solving problems. From this perspective, teaching research methods can be successfully used for various purposes — not only to make the education process more attractive, but also to train competences necessary in modern society. On this basis, recommendations are developed for the implementation of gamification solutions in the process of teaching research methods.

## **Key words**

gamification • game-like approach • gameful experience • social science methodology • social research methods

## Relationship Between Education and Gamification

Gamification has drawn the interest of academics and professionals across diverse domains, particularly in marketing and sales (Huotari and Hamari 2012; Conaway and Garay 2014; Hofacker et al. 2016), human–IT interaction (MacKenzie 2012; Tondello 2016), and even health and lifestyle (González et al. 2016; Alahäivälä and Oinas-Kukkonen 2016). Gamification is defined as the use of game elements, that is any feature or mechanic commonly found in games, outside of the game industry (Deterding et al. 2011). The sphere of education has proven to be one of the most open to the influence of gamification (Seaborn and Fels 2015), because academics often test different ideas that could potentially help solve the problem of arousing authentic commitment to learning activities. Accordingly, some interesting concepts have been proposed to effectively modify the level of attention and motivation to learn — with implementing gamification solutions in the education system being one of them (Figueroa-Flores 2016). Gamification has received increased attention over the last decade for its hypothesized benefits on motivation and learning (Su and Cheng 2015; Sailer et al. 2017; Sailer and Homner 2020). Likewise, game-like approaches (Fujimoto, Shigeta, and Fukuyama 2016) have become popular in contexts different than pure entertainment (Baptista and Oliveira 2019).

Gamification has been applied to various educational environments, with management or programming courses being just one example (Khaleel et al. 2015; Dias 2017), but there is a distinct lack of reports on the application of gamification to methodological subjects in the field of social sciences. The canon of methodological knowledge in the field of social sciences includes issues related to the use of traditional research methods, which include quantitative methods (measurement by sample surveys, statistical modelling, social networks, and demography) and qualitative methods (interviews, focus groups, observation, and textual analysis; Alasuutari, Bickman, and Brannen 2008). Students often see these courses as



something that ought to be passed with the lowest possible level of commitment, effort and, above all, in the safest possible manner. Here, safest manner means no pressure to face new problems, new situations, or new people. However, the essence of the research process in social sciences involves constantly challenging oneself, to recognize new situations and solve new problems. We claim that gamification enables the introduction of elements into the educational process that, on the one hand, help maintain this sense of security, but on the other, trigger the necessary engagement and, consequently, lead to significant progress in acquiring new social competences. We can change student attitudes toward social science methodologies by looking at the learning process as a kind of game-like activity. With that approach, we can still ensure a high level of safety, while inspiring the need to participate in the challenging process. As such, gamification approach opens up new opportunities for conducting classes in a participatory manner, with emotional involvement encouraging student activity. The aim of this essay is to contribute to the discussion on teaching social research methods at university levels.

The first part of this paper presents the concept of gamification, noting its attendant controversies and outlining currently used gamification contexts (Faiella and Ricciardi 2015; Skok 2017). The second part explores the benefits and drawbacks (Hung 2017) of using gamification solutions in the field of education, especially at the university level. These threads will be embedded in the discussion of the complex phenomenon of motivation and its strengthening (Lee and Hammer 2011). Drawing on self-determination theory (Deci et al. 1991; Ryan and Deci 2017) and gamified learning theory (Landers 2014; Landers and Landers 2014; Landers, Armstrong, and Collmus 2017), we demonstrate how gamification elements can translate into cognitive, motivational, and behavioral learning outcomes. The third part of the essay moves the discussion of gamification in education to the ground of social sciences, and social research methodologies in particular. We explore the gamification potential hidden in the research process typical for social research, and then propose specific areas that expand the possibilities of applying gamification solutions

in the field. The potential for gamifying social research methods and techniques is demonstrated by referring to the conceptual work of Bedwell et al. (2012) To the best of our knowledge, no study has yet compared the gamification potentials of various elements of the traditional social research process.

## **Gamification: From Gameful Design to Gameful Experiences**

At the core of gamification is what scholars have come to call gameful design. Deterding et al. (2011) have proposed a definition, which lists five basic assumptions that identify gamification as a specific process that cannot be further reduced down to other similar phenomena:

*Gamification refers to the use (rather than the extension) of design (rather than game-based technology or other game related practices) elements (rather than full-fledged games) characteristic for games (rather than play or playfulness) in non-game contexts (regardless of specific usage intentions, contexts, or media of implementation) (Deterding et al. 2011, 13).*

By broadening this definition to include any interactive activity that its participants are experiencing as gameful (Lucero et al. 2014), we open up space for a gamification approach to the educational process.

While it could be argued the effect that we are expecting — mastery in the use of various social research methods — is an overambitious goal, we can still promote its pursuit by introducing elements enabling us to design a more enjoyable process. The approach may sound too abstract if we treat gamification as a kind of *pointsification*, which happens when we focus on awards, point systems, badges, levels, and rankings (Kifetew et al. 2017; Skok 2017). Rather, gamification ought to be viewed as the process of creating opportunities for gameful interactions and experiences, which have the potential to motivate and engage users in non-entertainment purposes (Dichev et al. 2015). Scholars have already identified the elements that make the actual gaming process enjoyable, and the

list includes: goals, challenges and quests, freedom of choice, freedom to fail, storytelling, roleplaying, competition and cooperation, customization, progress, feedback, visible status, unlocking content, and others (Deterding et al. 2011). However, no consensus has been reached as to which of these attributes would unequivocally define an activity as a game in itself. Malone proposed including challenge, curiosity, control, and fantasy as essential game elements (Malone 1981; Malone and Lepper 1987). Gredler (1996) and Leemkuil, de Jong, and Ootes (2000), meanwhile, drew attention to issues related to the level of control, and the conflict and competition component. They also centered additional game features and mechanics, such as: the nature of the task, the roles of the player and their level of perceived control, and the methods of achieving goals, especially as they related to expected levels of ingenuity in specific game contexts. Other scholars considered challenge and risk to be essential game attributes, as they can be associated with player attachment to the game outcome (Baranauskas, Neto, and Borges 2000; Juul 2003).

## **Motivational Power of Game-Like Experiences**

All games have motivational power, expressed in engagement solely for the joy of playing and often without any prospect of winning or receiving an award. This potential of games can be applied to non-game educational contexts by means of using game design elements (Deterding et al. 2011). Positive impacts of gamification on learning enjoyment have been reported across multiple studies (Sailer and Homner 2020). Naturally, fun and pleasure are only aspects of the overall educational context. These feelings are crucial, but serve a very specific purpose, as without them it is difficult to inspire intense and lasting involvement in educational tasks. The students of today are brought up in contexts dominated by elements of gamification and their education must take this into account, adjusting the proposed content to their needs while maintaining high methodological standards. Mechanics typical for games have provided inspiration and practical tips here, especially for those who want

to better tailor curricula and forms of education to the dynamically changing needs of their recipients (Chapman and Rich 2018). It seems that introducing gamification elements to the educational process should automatically solve a number of problems indicated by experts, academics, and students alike (Llorens-Largo et al. 2016), including examples like using outdated teaching methodologies, outdated content, and the disappointing mismatch between the curriculum and the changing realities of the labor market. Undoubtedly, gamification may be the answer to some of these problems.

While games designed for educational purposes have already been accepted as a proper form of knowledge transfer and skills training, gamification is still treated as a relatively novel concept that requires better operationalization and proof of the effectiveness of its applications in the field of education (De-Marcos, Garcia-Lopez, and Garcia-Cabot 2016). The incorporation of gamification into the educational process should, however, start with an analysis of the factors supporting such a move, but also those that question such a strategy in general or draw attention to the ambiguous results of research in this area (Deterding et al. 2011). Theoretical models clearly suggest that some gamification elements have a significant potential for improving involvement in the didactic process, while others, especially those used independently from the relevant gamification context, may lead to unintended, negative consequences. Some gamification elements also produce different effects in different contexts, which obviously reduces the possibility of formulating generalizations from the results of gamification research. Difficulties in assessing the short-term and long-term effects of such impacts are another manifestation of this problem.

Gamification may generate changes in three areas: 1) motivation, 2) its complex psychological effects, and 3) consequences in terms of future behaviors and their persistence (Hamari, Koivisto, and Sarsa 2014). It should be emphasized that meta-analyses of the results produced by gamification studies have indicated significant, positive effects on cognitive, motivational, and behavioral learning outcomes, corresponding with the assumptions of the gamified learning theory (Landers 2014) and self-determination theory (Deci

and Ryan 2017). The theory of self-determination (SDT) is an interesting proposal for the explanation and interpretation of factors that strengthen or weaken internal motivation and modify the range of responses to external motivation, producing consequences within other mental functions.

*To be motivated means to be moved to do something. A person who feels no impetus or inspiration to act is thus characterized as unmotivated, whereas someone who is energized or activated toward an end is considered motivated. Most everyone who works or plays with others is, accordingly, concerned with motivation, facing the question of how much motivation those others, or oneself, has for a task, and practitioners of all types face the perennial task of fostering more versus less motivation in those around them (Ryan and Deci 2000, 54).*

Research using the self-determination theory lens suggests that both internal motivation and internalized forms of external motivation generate positive outcomes in the educational process. This is because they operate at the level of the basic psychological needs of autonomy, competence, and belonging. However, we must remember that introducing gamification elements that would respond to these basic psychological needs must be done with great care, because the self-determination theory and game-like approach show that unreflective external pressures (e.g. rewards) might lead to a decrease in motivation.

The meta-analysis results corroborate a number of assumptions regarding the effectiveness of the impact of gamification elements and provide practical implications. The most convincing results shows that: (1) When perceived as informational, gamification elements, such as points, levels, and leaderboards, may afford feelings of competence and hence enhance intrinsic motivation and promote performance gains; (2) Student competences may be fostered by introducing elements of a fictional game world and enabling character (represented by an avatar) development in such a context may improve behavioral learning outcomes; (3) Implementing a transparent badge system that allows peers to challenge themselves, as well as awarding badges for helping and collaborating with others,

can foster motivation. In this way, it is possible to significantly influence motivational learning outcomes, as badges can be awarded for various activities, including cooperation and assistance; (4) Further, creating a gamification environment that allows learners to engage in both competitive and collaborative interaction can be beneficial. Letting learners work together in teams, while competing with other teams, can help improve learner performance and skills; (5) Interestingly, competition augmented with collaboration can be effective both in the behavioral and motivational components of the educational process (Sailer and Homner 2020; Huang et al. 2020; Kim and Castelli 2021).

Many studies conducted in education/learning contexts found the learning outcomes of gamification to be mostly positive, for example, in terms of increased motivation and engagement in and enjoyment of assigned learning tasks. However, at the same time, the studies pointed to negative outcomes which require further attention, including the effects of increased competition, task evaluation difficulties, and design features. According to Sailer and Homner (2020), the positive effect of gamification on cognitive learning outcomes can be interpreted as stable, while the influence on motivational and behavioral learning outcomes depends on the manipulation of gamification elements, leading to less stable results. Thus, to assess the potential impact of gamification elements, we must take into account the role of the context being gamified, and the characteristics of the users. This confirms the hypothesis that gamification is not effective in and of itself. We can foster human motivation for a given activity by implementing game design elements in non-gaming contexts, but specific game design elements have varied psychological effects across all learning activities.

## **Examples of Gamification in Traditional Social Science Learning**

Following the discussion presented so far, we will identify gamification contexts that already exist in the social sciences research process

(according to all types of standardized and non-standardized interviews, observations, elements of case studies, projective research, experimental research, etc.).

We will begin with a few assumptions: (1) Most students have had experiences with various forms of “gaming” and gamified forms of communication and interactions, which is why using this framework seems understandable and attractive to them. The low appeal of social studies may result from the belief that the education process in the field is entirely traditional, and lacks novel, diverse, and interesting solutions such as gamification, as well as avoids modern technologies and new media. (2) The vast majority of traditional methods and techniques in social research (mainly reactive research) can be fully or partially adapted to an educational process employing gamification elements. (3) The breadth of research methods and techniques that students of social sciences are introduced to is often limited due to difficulties in their practical implementation, most often logistical or financial in nature. The use of simulation and gamification solutions will broaden the pool of social research methods included in the education process. (4) The production of gamified materials, scenarios, models, etc. can take place using existing materials generated during the implementation of social research, significantly reducing the cost of the task.

Examples of specific gamification approaches could be implemented in social science methodologies classes. We will demonstrate that by using attribute categories of gamification identified empirically by Bedwell et al. (2012). Let’s start with action language which means the specific, game-like type of communication (Owen 2004). Today, this type of communication is most often mediated by information technology. According to the research process, we can use electronic tools at every stage of a research project, not only when conducting surveys.

There is also an interesting gamification solution known as assessment, which measures player achievement within a game and their progress toward achieving game goals (Owen 2004). In many types of social research, we are able to record, monitor, evaluate, and modify our research strategies on an ongoing basis, taking into

account the extent to which the objectives of the study have been achieved. Such a perspective may constitute motivation to undertake effort and risk, because it does not exclude the possibility of making a kind of “restart” in a situation where the research strategy turns out to be misguided. In research practice, measurement solutions are also used to compare achievements in terms of the effectiveness of research tasks. Taken together, these solutions make up a complex systems of fieldwork control.

Conflict/challenge is another gamification mechanic. Here we have the problems faced by players, including both the nature and difficulty of those problems. In the case of social research, the researcher confronts the respondents by entering into relationships that may be conceived as conflict — on the level of beliefs, knowledge, emotions; even if the relationship is not oppositional, it is still a kind of a challenge. Each research situation can, therefore, be an opportunity to play a game with a more or less conflicting partner. Establishing this contact is a challenge for us, during which we can modify various elements of the research situation.

Another gamification element is control, conceived as the amount of active control over content or gameplay and the player’s capacity for power or influence over elements of the game (Garris, Ahlers, and Driskell 2002). An important element of the research process is the conscious management of its course, which results from the scenario designed by the researcher. Therefore, the entire research process, as much as possible, is carried out in accordance with the assumptions made by the researcher. If it is necessary to modify its course, the researcher still has the opportunity to adjust individual elements of the process to the expected results.

Interaction (equipment) is the extent to which the game and physical surroundings change in response to player’s actions (Prensky 2001). In the case of training in conducting social research, we are able to reconstruct most situations that happen in research practice, offering students the impression of participating in a kind of simulation. This applies to both the physical environment and the role of people who may find themselves in the environment that the researcher has to deal with. It is also a unique opportunity to



consider, construct, and test conditions that are optimal from the researcher's point of view.

We cannot omit one of the key and, at the same time, one of the most attractive gamification mechanics, namely game fiction. Fantasy refers to elements that are disparate from the real world, while mystery is the gap between known and unknown information (Garris, Ahlers, and Driskell 2002; Owen 2004). In this case, we can focus on constructing fictitious identities related to the necessity of acting as if being "undercover." Training in the ability to create the world of the "game" and in-game identity can be an interesting alternative for individuals who feel safe behind the identity created for the purposes of the research.

One of the more obvious gamification components is human interaction. There are two kinds of interaction here — interpersonal, which describes the relationships between players in real space and time (e.g., face-to-face interaction; Crawford 1984), and social, which means interpersonal activity mediated by technology (Prentsky 2001). The assumption is that in the course of the research, we enter into certain roles, play out scenes, construct stories, and create worlds we then invite research participants into. Consequently, we are interacting with someone who is also playing a certain role.

Rules/goals are an intuitive gamification mechanic, defining the degree to which the game has clear rules, goals, and information on how to progress toward objectives (Owen 2004). One of the basic prerequisites of methodologically sound research is to follow the procedures for specific research methods and techniques. There are standard paths that should be chosen when using specific research strategies. Such a perspective may be optimal for people who feel safe being able to carry out their task according to clearly defined rules, divided into stages, which also makes it possible to return to stages that produce unsatisfactory results, repeating their course or modifying selected elements.

It also seems interesting that immersion is one gamification mechanic that we may incorporate into the educational process. Crawford (1984) defines immersion as the player's perception of their self within the game's reality. The crucial thing here is the

freedom to act without fearing real-world repercussions. The possibility of designing and implementing a project or conducting a simulation in safe conditions may be motivating for students. The sense of security (here conceived as the absence of possible consequences of failure) and the possibility of seeing oneself as a character in a given scenario, may foster activity, creativity, and motivation for looking for interesting and unconventional solutions.

The gamification elements described above, when implemented (discovered) in social studies education, could improve the level of student involvement and student satisfaction with its course, as well as open out the possibility of co-creating development paths thanks to the flexible formula of such a process, offering direction, and controlling the progress, from the perspectives of both the teacher and student, even the whole group. In addition, these mechanics enable the introduction of achievement measurement elements, or the use of a reward system that could stimulate task achievement with a certain degree of persistence.

## **Conclusions**

The gamification approach has the potential to improve motivation and quality of learning skills, which are essential for social sciences students, by engaging them with interesting gamified learning activities. Our proposal comes down to the implementation of gamification approach in social science methodology classes held in the field. We argue that the theory of gamified learning and the self-determination theory offer us suitable frameworks and justify, to a sufficient degree, the use of such solutions (Landers 2014; Landers, Armstrong, and Collmus 2017). These educational and psychological theories open a field for input of effective gamification strategies, especially focusing on specific game design elements affecting selected psychological needs (Ryan and Deci 2000). Drawing on these positions, the introduction of gamification elements stands as one way of creating high-quality learning activities. Although it might seem that the introduction of gamification solutions should result

in a noticeable uptick in factors responsible for the effectiveness of the educational process, the matter seems more complex. It would be an extremely tempting perspective in which gamification solutions are automatically implemented and satisfactory progress in learning is promptly observed. The question remains, however, whether gamification gives overall good results.

Our goal was to identify such areas in training competences necessary to conduct social research, which could be implemented using the gamification approach. This type of approach is an attempt to overcome the deadlock caused by: (1) student aversion for learning and practicing traditional methods of social research, (2) difficulties described by teachers who would like to make the teaching process more attractive by meeting the needs of students, (3) difficulties in implementing traditional social research, which translates into problems with involving students in the course of academic research and thus acquiring research experience.

In summary, from the perspective of students, focusing on incorporating gamification elements in designing social research and in specific research methods and techniques may increase their motivation and engagement. This should also encourage the effort related to training the skills necessary for conducting such research. In addition to making the course of such education more appealing, gamification mechanics enable tracking the progress of learning, receiving regular feedback, and managing the development of own competencies in this area. Gamification may also enable observing progress among other group members, as well as participation in the process by means of commenting on an ongoing basis and reacting to the way other members of the group perform tasks. The key point, however, is that the gamification approach provides tools to motivate students to undertake educational activities.

From the perspective of academics, this may be a significant change in the approach to teaching methodology of social research, which will focus on simulating its course and involving students in the process of designing development paths in this field. This means that they will no longer focus on purely abstract theory about the expected course of such research. Moving from methodology theory to

practical classes on social research, while maintaining the comfort of training on simulators or playing games, seems to be a solution perfectly suited to two needs. First, it provides students with the level of safety and security they expect when learning topics that involve confronting many unknown factors at once. Second, it allows academics to hold practical classes in a way that guarantees the personal safety of students, which seems to be a very important problem. The introduction of simulation and gamification elements into the research process will prevent situations in which training of individual skills in the field of specific research methods is no longer possible due to the unavailability of respondents or their reluctance to participate in research at a specific time, determined by the educational cycle. The implementation of social research is also a complex, time-consuming and cost-intensive process, and difficult in terms of logistics. The incorporation of gamification mechanics into field tasks while conducting social research will eliminate many costs for teachers and students, ensure greater safety in the educational process, and make its course independent from unfavorable external factors.

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# Using Fuzzy Cognitive Maps as a Tool in Researching the Quality of Perception of Urban Spaces

## **Abstract**

This essay aims to present a specific method that uses a qualitative approach to investigate the perception of urban environments by their users. For this purpose, a tool was used to objectify instantaneous and subjective assessments, often inconsistent with one another. The tool in question, called the Fuzzy Cognitive Map or FCM, will be used here to assess the interpretation of urban spaces by their users

Qualitative assessment of urban space using FCM-based modeling is a technique for imaging human interaction with the environment in socio-environmental systems. At the same time, FCM models can be simulation models because they can determine how the model would change for a given scenario by performing quantitative what-if analysis.

FCMs are useful in studying the interactions between the concepts involved in systems under investigation. They serve as the basis for the initial steps of integrated assessments, particularly in the case of complex environmental problems. FCM have also proven helpful in the identification and quantification of factors affecting nuisance, such as visual nuisance for example.

## **Key words**

FCM (Fuzzy Cognitive Map) • perception of city space • qualitative research

## Introduction

FCM (fuzzy cognitive maps) are maps capable of demonstrating the relationships between elements (concepts, events, or project resources, for example) of the “mental landscape” can be presented. The maps can also be used to calculate the “impact strength” of these elements. Fuzzy cognitive maps (that is, based on fuzzy logic) were introduced by Bart Kosko as a formal way of representing social scientific knowledge and modelling decisions in social and political systems (Kosko 1986).

Özesmi and Özesmi (2004) argued that modeling ecological or environmental problems can be a challenge when people are involved. Fuzzy cognitive maps have a variety of applications, especially in assessing risk in complex and dynamic systems (Jamshidi et al. 2016), image analysis (Skiba 2018), and decision-making support (Skiba et al. 2018). Listing the key advantages of cognitive maps, Özesmi and Özesmi included:

- the ability to allow feedback processes,
- the ability to deal with many variables that may not be well-defined,
- the ability to model relationships between variables that are not certain but can be described in grades such as little or a lot,
- the ability to model systems where scientific information is limited but expert and/or local knowledge is available,
- ease and speed with which cognitive maps can be obtained and similar results achieved with lower sample sizes compared to other techniques,
- ease and speed with which many different sources of knowledge can be combined, including expert and local knowledge,
- ease and speed of modeling the system and the effect of different policy options (Özesmi and Özesmi 2004).

Among the disadvantages of cognitive maps, the scholars listed:

- the knowledge, ignorance, misunderstandings, and prejudices of the interviewees are encoded on the maps, unless

alleged ignorance and misunderstandings are the subject of research,

- although what-if statements can be modeled in FCMs, whys cannot be determined,
- FCMs do not provide estimates of real-value parameters or inferential statistical tests,
- lack of the concept of time, meaning that transient behavior cannot be modeled,
- FCMs cannot tackle the coexistence of multiple causes such as expressed by the operator “and,”
- “if, then” statements cannot be coded (Özesmi and Özesmi 2004).

The first drawback can be partially overcome by bringing multiple cognitive maps together. By combining maps of multiple experts or informed local residents, the accuracy of our map can be improved. The strong law of large numbers ensures that knowledge estimation improves with the number of experts, if experts are viewed as independent (unique) random sources of knowledge with finite variance (limited uncertainty) and identical distribution (same problem-domain area) (Gray et al. 2015). The latter can be partially overcome by examining cognitive interpretation patterns that make it easier to trace causal relationships from variable to variable (Gray et al. 2012). This allows us to see which causality relationships are most important and how those variables affect other variables.

## Methodology

The research method utilized the freely available Mental Modeler program, developed by Steven Gray (<https://www.mentalmodeler.com/scenario/#>). The qualitative approach to investigating the perceptions of space by its users presented in the work enables:

- assessment of compositional, subjective, and ethical impressions,
- drawing on the dynamic method’s aspects of evaluation and comparison,

- the opportunity to have valuable knowledge in the decision-making process, e.g. on spatial development, investment processes, and processes requiring public consent and understanding,
- the use of surveys from research conducted among space users,
- the use of surveys conducted with decisionmakers and politicians,
- the use of surveys conducted with experts in the field of management and spatial development.

What counts in the construction of cognitive maps:

- number of vertices,
- number of arcs, edges, and loops,
- line density,
- average value of connections.

Human visual responses in an urban environment can be translated into projections, which Zube broadly classified as:

- cognitive (related to knowledge and understanding),
- emotional (related to feelings, attitudes, and emotions),
- behavioral (related to changes in the behavior of the viewer),
- and physiological (biological or physical) effects on the observer's body (Zube, Sell, and Taylor 1982).

FCMs are built to reflect the strength of causal links. Consequently, uncertain causal knowledge is stored in a fuzzy cognitive map where the nodes represent variable phenomena. The FCM node transforms the weighted and summed input data into numerical data, similar to an artificial neuron. Unlike expert systems, which are most often classification trees, FCMs are non-linear dynamical systems (<https://www.mentalmodeler.com/scenario/#>).

Each observer uses different aesthetic preferences, particular only to themselves. Establishing common criteria and the reproducibility of research seems difficult in this case, but ultimately possible. The attempts to assess subjective impressions presented in literature, often displayed in the form of fuzzy cognitive maps (FCM), combine causal events, values, goals, and trends in a dynamic feedback system, which is important for applied methods of mathematical evaluation of research results.

Grouping subjective variables into larger categories based on common characteristics is a process called “qualitative aggregation.” When two variables represented opposite sides of the same concept, the polarization of inverted interactions was consistent with accepted practices (Kim et al. 2016). Strong relationships between the variables were assumed to amount to 0.75, medium 0.5, and low 0.25 (Harary and Gupta 1997). Centrality, defined as a measure of linking categories with other categories on the map, as well as the overall strength of these links, was calculated as the sum of the absolute values in the column of the matrix of connections entering and leaving a given category (the sum of the absolute values in a row in the matrix), as presented by Özesmi and Özesmi (2004).

## Mobile Social Education as an Innovative Approach

This essay presents an example of building a fuzzy cognitive map, enabling the qualitative assessment of events affecting perception changes in the city, from which it is possible to build scenarios that strengthen or weaken various factors shaping spatial planning and development policy (decision-making support).

This essay presents research on the construction of FCM cognitive maps to be used in support of a specific stage of the decision-making process, which involves the participation of the local community. The mental map reflects the interactions — the qualitative relationships between three groups of effects: physical urban elements, human behavioral traits, and symbolic elements. The cognitive map was made from aggregated cognitive diagrams configured by an expert group of employees of the University of Zielona Góra (ten people from the Faculty of Civil Engineering, Architecture and Environmental Engineering: architects, planners, and surveyors). Mental Modeler is a fuzzy cognitive map building application that was used as a tool for:

- 1) invoking the mental model of the expert’s system,
- 2) using this model to test the outcomes of different scenarios.

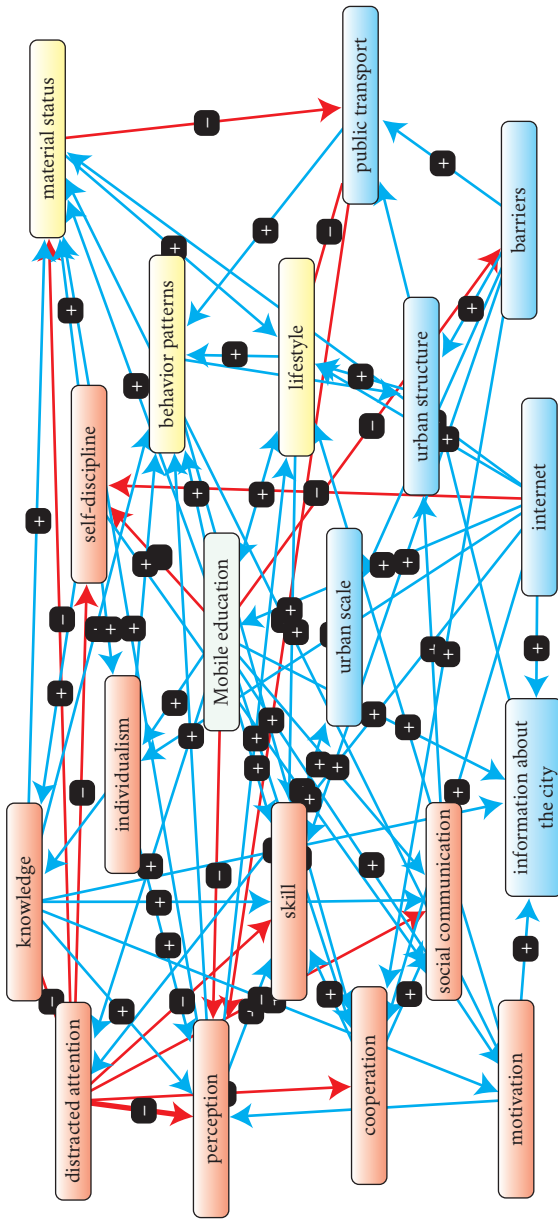


Fig. 1. Diagram of an aggregated cognitive map presenting the model of potential mobile education in the city. Created with Mental Modeler (<https://www.mentalmodeler.com/scenario/#>)

The model has been aggregated into 3 system components:

- 1) physical items: urban structure, urban scale, barriers, public transport, information about the city, the Internet,
  - 2) behavioral traits: individualism, knowledge, perception, skill, cooperation, social communication, motivation, self-discipline, distracted attention,
  - 3) symbolic elements: material status, behavior patterns, life-style,
- all of which interact with each other at the level of strength determined in the expert group.

The scenario presented below sets the direction and level of changes for one component of the model determining mobile social education in the city — the Internet (Fig. 3).

By increasing the availability of the Internet, we change the strength of connections in the presented model:

- 1) the role of mobile education and distracted attention is increasing, as is the individualism of social behavior,
- 2) at the same time self-discipline and perception of the environment are reduced.

	Mobile education	urban structure	individualism	knowledge	perception	skill	cooperation	social communication	motivation	self-discipline	distracted attention	material status	lifestyle	behavior patterns	urban scale
Mobile education		*	0.37 *	0.83 *	-0.4 *	0.17 *	0.24 *	0.33 *	0.43 *	-0.66 *	0.71 *	0.19 *	0.38 *	0.37 *	*
urban structure	*		*	*	*	*	*	*	*	*	*	*	0.4 *	*	*
individualism	*	*			0.31 *	*	*	*	*	*	*	*	*	0.53 *	*
knowledge	*	*	*		0.79 *	0.72 *	*	0.22 *	-0.74 *	*	*	0.53 *	*	0.31 *	*
perception	*	*	*	*		0.38 *	*	*	*	*	*	0.25 *	0.29 *	0.31 *	*
skill	*	*	*	*	*		*	*	*	*	*	*	*	*	0.19 *
cooperation	*	*	*	*	*	0.26 *		0.25 *	*	*	*	*	*	*	*
social communication	*	0.36 *	*	*	*	*	*		*	*	*	*	*	*	*
motivation	*	*	*	*	0.27 *	*	*	*		0.75 *	*	0.33 *	0.31 *	*	*
self-discipline	*	*	0.2 *	0.65 *	*	*	*	*	*		*	0.64 *	*	*	*
distracted attention	*	*	*	-0.67 *	-0.67 *	-0.22 *	-0.32 *	-0.66 *	0 *	-0.43 *		-0.74 *	*	0.34 *	*
material status	*	*	*	*	*	*	*	*	*	*	*		0.66 *	*	*

Fig. 2. The presented model of potential mobile education in the city is expressed in the matrix (only a fragment of which is pictured). Created with Mental Modeler (<https://www.mentalmodeler.com/scenario/#>)

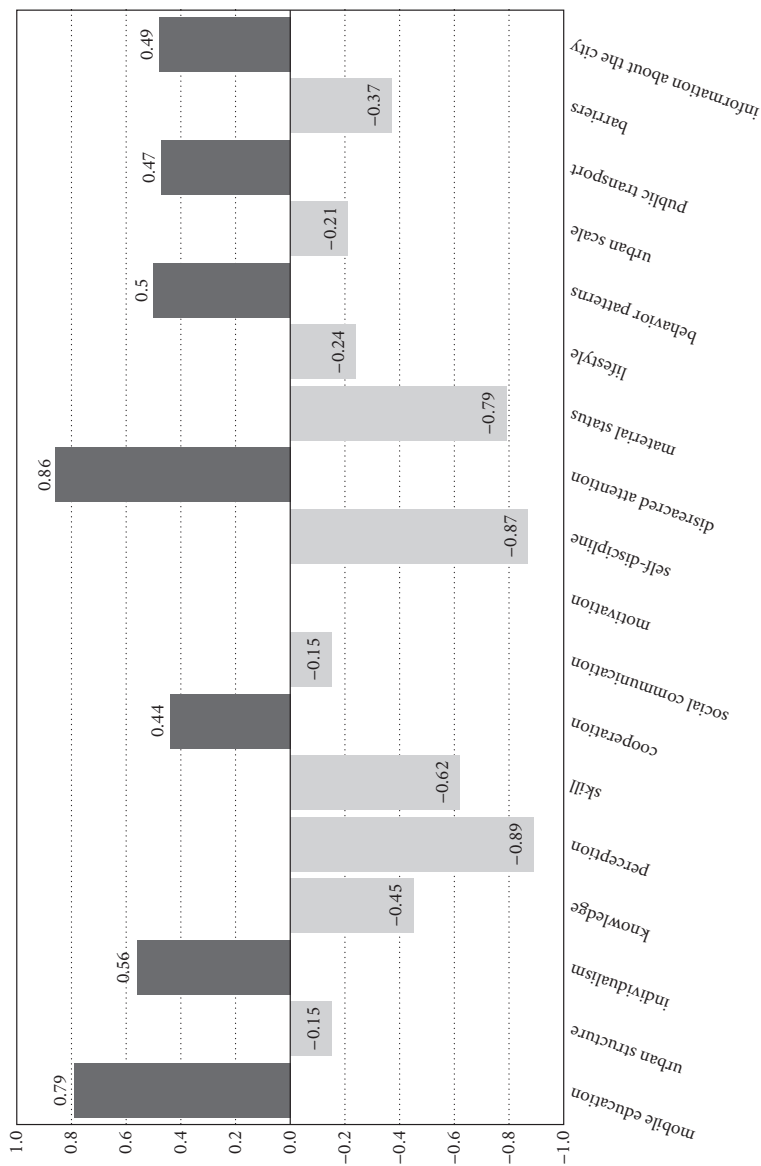


Fig. 3. The scenario of changes brought on by increasing access to and use of the Internet. Created with Mental Modeler (<https://www.mentalmodeler.com/scenario/#>)



In the scenario presented below, the direction and level of changes were established, reducing the share of mobile social education in the life of the urban community (Fig. 4).

By reducing mobile education and the influence of the Internet's role in perceiving the world, we are changing the strength of connections in the presented model:

- 1) the role of perception and self-discipline are growing, as is the role of barriers in the environment and in social communication,
- 2) at the same time, self-discipline and perception of the environment are increased.

## Discussion

With cognitive mapping, you can modify complex and abstract variables that are not easily measurable but are important to decision-making. This approach is especially suitable when dealing with poor data. The opinions of many different experts and local knowledge can be reconciled. The effects of different policy options can be quickly and easily simulated in a multi-step modeling approach. Özesmi and Özesmi (2004), modeled ecological or environmental problems describing the advantages of cognitive maps:

- the ability to allow feedback processes (Agudelo-Vera 2011),
- the ability to deal with many variables that may not be well-defined (Daniel and Meitner 2001),
- the ability to model relationships between variables that are not certain but can be described in degrees such as little or a lot (Skiba et al. 2018),
- the ability to model systems where scientific information is limited but expert and/or local knowledge is available (Daniel and Meitner 2001),
- ease and the speed with which cognitive maps can be obtained and similar results achieved with lower sample sizes compared to other techniques (Fross 2015),

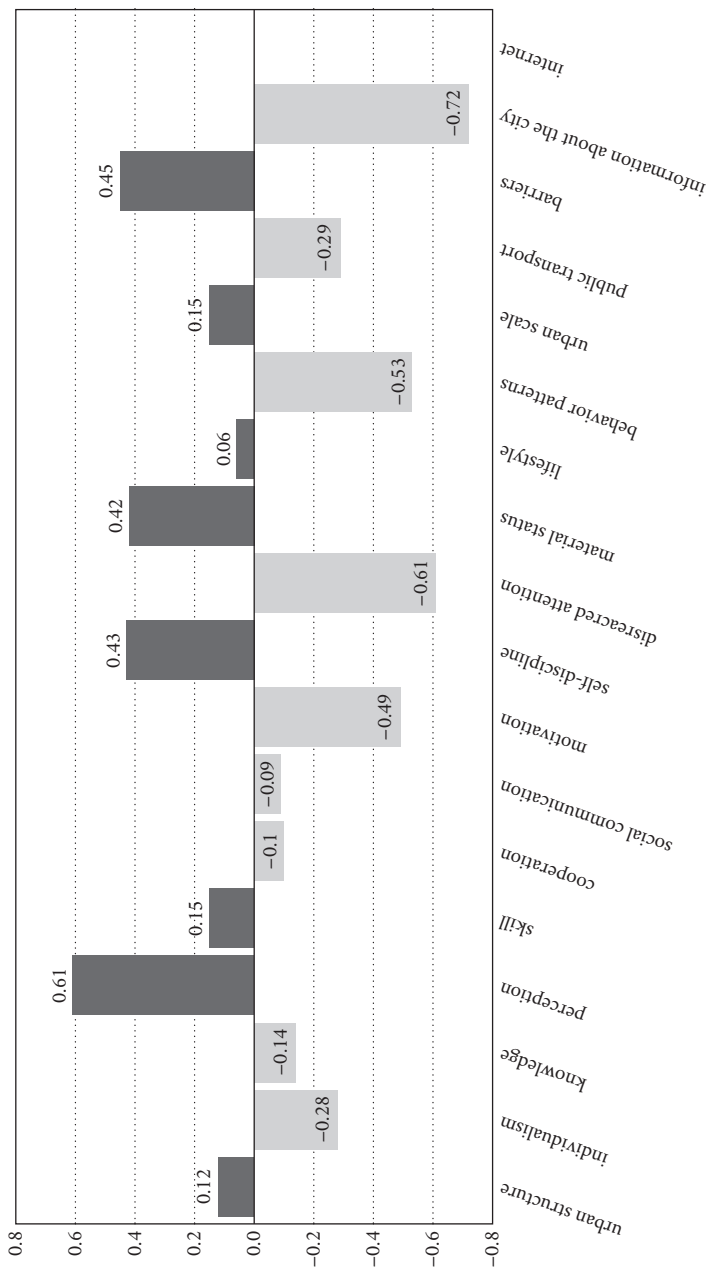


Fig. 4. The scenario of changes brought on by reducing the role of mobile social education for the city. Created with Mental Modeler (<https://www.mentalmodeler.com/scenario/#>)

- ease and speed with which many different sources of knowledge can be combined, including expert and local knowledge (Greinert and Mrówczyńska 2017),
- ease and the speed of system modeling and the effect of different policy options (Gray et al. 2012).

Back in 1982, Zube created and described a landscape perception assessment model (Zube, Sell, and Taylor 1982), derived from a landscape qualitative assessment framework expressed by a model that explicitly represents heterogeneous decision-making processes (based on beliefs and experiences), capable of predicting the socio-environmental consequences of aggregate individual behavior (Skiba 2018). The factors were divided into three classes: landscape, people, and the interaction outcome determining the impact and variability of connections between the basic components (Kim et al. 2016).

## Conclusions

The possibility of using fuzzy cognitive maps (FCM) as a tool supporting making spatial decisions regarding the impact of mobile education on such components of the model as public transport, city scale, urban structure, information about the city was proposed and tested.

FCM enables the presentation of:

- vision — in some cases, it may be more useful to develop visions for the future that reflect the goals of stakeholders, communities, and organizations. In such cases, scenarios can be developed based on information from stakeholders;
- optimization — planners may wish to explore scenarios that best meet the objectives within a specific constraint, such as spatial barriers or budget. In such cases, the scenarios are optimized city structure plans designed to meet specific goals;
- possible futures, exploring how events can unfold — these exploratory scenarios examine possible, but unexpected, futures. They investigate how factors beyond our direct influence can change the future.

A qualitative plot usually includes context, driving forces, critical interventions, cause-effect relationships, and predicted outcomes. Relevant information can be gathered from literature, planning and policy documents, experts, and stakeholders.

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# Teaching





## **The Beatnik at the University in Search of a Metaphor for a Teacher**

Metaphors and images have played an important role in identifying the underlying concepts of learning and teaching across numerous attempts to introduce changes to classroom practices. Metaphors structure and assign meaning to the concept of education and have a significant impact on knowledge management and discourse within the university.

The discussion of the concepts dealing with the definition of the university teacher as a scientist, businessperson, researcher, or philosopher, may help us gain insight into possible source domains for the images and create a “wish list,” if we desire the genuine experience of teaching and learning to occur with a reasonable amount of risk.

The invitation to contribute to creating an intellectual framework for a mobile social education model — whose principal attribute is the activity of participants in the educational process outside the university walls, on the move, using participatory and inclusive methods, with the active inclusion of external stakeholders — entails a higher degree of risk. Hence the metaphor of the university tutor as beatnik, which in itself is not an attempt to either theorize the practice of a mobile model or to capture the idea, but to play with it.

The beatnik at the university:

- entertains ideas rather than formulates them,

- acts out of curiosity but not disillusionment,
- shows more interest in “how” than “why,”
- walks.

Is there a space for the beatnik at a university looking for a paradigm shift, that is a change in core concepts and practices aiming to meet the demand for high-quality and meaningful education?

**1. curriculum:** *n.* the systematic provision of unwanted answers to unasked questions. (K. Popper) (Burgess 2002)

The author, journalist, and scholar Tyrrell Burgess was a radically innovative thinker and educational practitioner. Writing in *The Guardian*, John Pratt and Tony Travers (2009) mentioned that Burgess designed and instituted a course called Independent Study with a strong belief that education should focus on “the individual and that students would create study programs designed to solve a particular intellectual problem, with the institution providing the resources to support it.”

Burgess also published a satirical dictionary of key words in education. “As the example of Dr. Johnson shows, one cannot attempt a lexicon unless one reads and listens a lot. The unmatched models for one such as this are, of course, Ambrose Bierce’s *The Devil’s Dictionary* and Gustave Flaubert’s *Dictionary of Received Ideas*. My view of education has benefited from reading, over many years, the work of Karl Popper” (Burgess 2002).

The word “curriculum” is used in a variety of ways by different people. In an effort to suggest a relatively narrow and simple definition, Robin Barrow and Ronald Woods write that “the main reason for resisting the temptation to define curriculum very broadly so as to cover, for instance, all the experiences that a child encounters at school, as some wish to do, is that it is useful in itself to have a number of relatively narrow or specific concepts to work with in a field or subject that one is trying to understand” (1988, 44).

How we conceptualize the term curriculum is important, because it directly affects the way we talk about our approach, methods, and techniques. As Lorraine Stefani notes,

The attention given to curriculum design and development, the planning of learning experiences and assessment of student learning all have a significant impact on students' approaches to learning. This is not surprising given that academics' conceptions of "the curriculum" range from a focus on content or subject matter through to more sophisticated interpretations which encompass learning, teaching and assessment processes. When we interpret "the curriculum" in a manner that includes the processes by which we facilitate student learning, not only are we taking a more scholarly approach to planning teaching and learning; we are also making more explicit to ourselves and to our students our respective roles and responsibilities in the teaching and learning contract (2009, 40)

The issue of what is more important, the steps along which the learners move toward learning something, or the facts and content, has been discussed by Michael Barber and described as one of the three *culs-de-sac* in the education debate, which ultimately lead to "a great deal of confusion about what schools are for" (1997, 164). He claims that the question of product or process is a blind alley issue.

The debate, which ran through the 1970s and 1980s, dealt with the idea of professional autonomy and control over what was taught, and, as Barber claims,

What is taught in schools not only helps to define the country's culture and democracy; it is also a critical element in building its future. Why should teachers alone decide matters which are clearly relevant to every citizen? In any case, many other democratic countries — France, Germany, and numerous states in the USA for example — have never had the slightest concern about prescribing what is taught. In their view, teachers' professionalism lies chiefly in ensuring that young people learn what is in the curriculum, not shaping the curriculum itself (1997, 165).

Curriculum areas are often described as made up of development, design, implementation, and evaluation. These various branches, in the case of the university, pulled under the umbrella of planning teaching and learning, make a fundamental aspect of the role of academic staff. As Lorraine Stefani observes, these responsibilities "are not carried out in a vacuum, but rather in accordance with the nature of the institution" (2009, 41).

The mission and vision of the university, along with its aspirations, ethos, and values all influence the curriculum. In addition to their mission statement, universities also formulate graduate profiles with institutional objectives and graduate attributes. The learning outcome approach is relatively new, and along the tasks of considering and planning the general aims, learning outcomes, assessment, content, and sequence of topics, learning design, resources, formative, and summative evaluation, it is a huge responsibility for the faculties, schools, departments, and the curriculum experts within the university. The question which emerges seems to be whether this is a role for an identifiable middleman with a unique role to fulfil or the individual academic teacher. Barrow and Woods see more drawbacks than benefits in leaving “curriculum planning, design, and change” to a group of specialists, rather than insisting that the curriculum remain in the hands of teachers, provided they come to grips with the theoretical understanding of their enterprise.

**2. teacher:** *n.* (i) one whose occupation is teaching but whose hopes are for learning; (ii) one who can give to students a sense of confidence, the blessing of criticism, and the keys to knowledge and capability: some teachers despair, believing that they cannot organize families or society and cannot compete with the mass media, but nothing can beat a competent teacher when serious learning is required (Burgess 2002).

**philosophy:** *n.* grand Greek word for thinking, often preceded by an adjective showing what is being thought about: thus, political philosophy is thinking about politics, educational philosophy is thinking about education, moral philosophy is thinking about morals, and philosophy unqualified is thinking about what nobody else is thinking about (Burgess 2002).

Invited by the Aristotelian Society of Marquette University to deliver a lecture in honor of St. Thomas Aquinas in 1947, Professor Étienne Gilson began his keynote on the history of philosophy and philosophical education saying:

The very name of philosophy means love of wisdom. To philosophize, then, is to pursue wisdom through a consistent effort of reflexion, which itself entails definite ethical requirements; for indeed no man can, at one and at the same time, both philosophize and indulge in such ways of life as are incompatible with philosophical thinking. Yet even supposing that these moral conditions are satisfied, the fact remains that, by its very nature, a philosopher's life is a constant effort to acquire wisdom (1948, 5)

In the current climate of evolutionary paradigm shift in tertiary education, brought about by major political, economic, and social changes resulting in universal access to higher education and the emergence of more effective forms of teaching and learning (Blesinger, Shai, and Enakshi at al. 2017), many university teachers are requested to write down their philosophy of teaching. Teachers need to be philosophical to do the best job of educating (Simpson and Jackson 1984) and the move from teacher to teacher-as-philosopher is warranted. The book discusses the teacher as analytic philosopher, interested in the clarification of conceptual questions and the development of a comprehensive theory of education; the teacher as normative philosopher, dealing with the reasons underpinning choices; the teacher as synoptic philosopher, with a well-considered systematic philosophy, engaging in synthesis, integration, deduction, construction, interpretation, and speculation; and the teacher as lifelong philosopher, using philosophic skills in the classroom and becoming philosophic about life.

Lynda Stone assumes that all who consider teaching thoughtfully know that it is both practical and theoretical, with much of its theorizing being directly practical and thus "personal": "One way to consider teacher theorizing is in terms of meaning. Teachers construct specific meanings about teaching when, for instance, they describe their roles through metaphors." (1992, 19)

**3. metaphor:** *n.* an implied simile, where one term of a comparison is substituted for the other; metaphors may be live, dead or mixed, live ones recalling the imagery of their origin and dead ones not: in educational speeches and policy making metaphores are an infallible

sign of vacuity and confusion, as in targets, key stages, benchmarks, beacons and the like (Burgess 2002)

Lakoff and Johnson (2003) argue that metaphor is pervasive in everyday life, not just in language, but in thought and action.

The concepts that govern our thoughts are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people. Our conceptual system thus plays a central role in defining our everyday realities. If we are right in suggesting that our conceptual system is largely metaphorical, then the way we think, what we experience, and what we do every day is very much a matter of metaphor. (2003, 3)

In the essay on teaching excellence, Bowman (1997) writes that many educational metaphors exist that describe the processes of teaching and learning. The metaphors with which we are most comfortable as teachers clearly communicate our philosophy of teaching and learning, revealing how we see ourselves in relation to students and what it means to teach.

Botha (2009, 431) writes: "Perhaps the simplest one (definition of metaphor) with respect to education defines metaphor as seeing, describing or interpreting some unfamiliar educational phenomenon, event or action in terms of a familiar thing, event or action (e.g. teachers are guides, learning is an uphill battle).

Sheffler (1979, 128–130) says that metaphors are "inventions of thought to explore a certain kind of possibilities in a heuristic way."

Discussing the role of metaphors as world views in education at a tertiary level, Botha specifies (2009, 433) a provisional list of roles played by the metaphor, including being constitutive to educational policies and the teaching process, functioning as a tool for discovery and approaches to teaching, determining and qualifying the teaching actions of the teacher and the way the learner or learning process is seen, characterizing the content of the subject matter, functioning as tools for communication and mediating the understanding of the nature of the school as educational institution.

Metaphor allows us to make sense of reality and determines how we interpret experience, which was why I used the task of developing a metaphor as a way to reflect on the experience of the university of freshman students taking part in a study skills course after ten weeks spent on campus. The whole idea of the task was to synthesize a new academic experience for the students, by means of a creative juxtaposition of the source and target domains. One metaphor that found broad resonance was that of the university being a pressure cooker.

The pressure cooker was invented to reduce cooking time in 1679 by French physicist Denis Papin as an airtight vessel using steam pressure to raise the boiling point of the water. It was also known as the steam digester and bone softening engine). The idea was further developed with a variety of names, including *olla express* (express cooking pot) and ICMIC cooker (a syllabic abbreviation formed from the last syllables of the words “hygienic” and “economic”). This device designed in Calcutta used steam to cook all the ingredients for a complete meal of rice and curry and was portable, allowing for the preparation of food on the road. The contemporary pressure cooker I have in my kitchen is no longer just a fast cooker: called Fast Slow Pro, it has several settings: pressure cook, slow cook, reduce, sear, sauté, and steam. The device also enables the user to select their own cooking times, temperatures, and pressure. One appliance I do not have in my kitchen is the Thermomix, a multipurpose device fitted with a heating element, a blender, a scale, and an Internet connection. It can steam, emulsify, blend, heat, mix, mill, knead, chop, weigh, grind, and stir almost simultaneously. The Internet connection gives a “guided cooking” capability, which serves cooking instruction on a touch screen. Despite its many functions, it still can’t replace the cornerstone of every kitchen, which is the oven, as it does not bake.

Teachers that blog often claim that cooking is the best metaphor for understanding what happens in the classroom. The clou seems to be the recipe. Smith (2015) says: “There are recipes. Again, some are better than others. And while you might experiment, you tend to stick with what you know works most of the time. If you are

confident, it pays to stick to the recipe. Why change something you know works well? Also, changing the recipe is risky.” Manzo (2014) paints the following picture: “Teaching is bringing something more out of the individual. For me, teaching is more than just simply laying out the content to the students. Teaching is like cooking and when I teach, I feel as if I am the chef. The most difficult part about teaching is the repetitiveness for the students. But teaching is only repetitive if the teacher remains fruitless and unadventurous. Really, teaching is just like preparing a dish. You have to balance the ingredients with technique.

The ingredients and technique refer here to curriculum and pedagogy, respectively, as in the image of ordinary classroom practice as a school lunch first suggested by Erickson and Shultz, who drew the metaphor of mind-food pulled from the freezer by the teacher to be thawed in the microwave and served to students. The two scholars wrote: “(...) the metaphor of lunch, prepackaged and upon occasion force fed, appears to characterize all too well the ways in which contemporary educators conduct instruction as a means of getting the curriculum into students” (1992, 467).

Pedagogy conceived as having a recipe, Wright claims, is a technical rather than a professional process, and “if we are to help novice teachers understand what pedagogy is and how it can be understood, there must be a starting point for pedagogical knowledge to shape both the understanding and design of appropriate curriculum learning” (2014, 134). She goes on to argue that “food preparation processes and learning how to competently cook are analogous to understanding how pedagogy — also about process, design and making knowledge knowable — facilitates learning about specific curriculum knowledge. (...) In essence, viewing pedagogy through the lens of food and recipes can help make some abstractions of pedagogy more concrete and make some principles of pedagogy more accessible to novice teachers as they learn to design learning” (2014, 134).

*Encyclopedia Britannica* defines metaphor as “a figure of speech that implies comparison between two unlike entities, as distinguished from simile, an explicit comparison signalled by the words



*like* or *as*. The distinction is not simple. A metaphor makes a qualitative leap from a reasonable, perhaps prosaic, comparison to an identification or fusion of two objects, the intention being to create one new entity that takes advantage of the characteristics of both. Many critics regard the making of metaphors as a system of thought antedating or bypassing logic.”

Conceptual metaphors rely on two domains: the source domain from which we draw metaphorical expressions (the university is a *pressure cooker*) and the target domain that we try to understand (the *university* is a pressure cooker).

The process of reasoning or conceptualization is closely related to the schemas and thus metaphors are a matter of thought and not only of language.

The simplified heuristic in the above-mentioned cooking metaphors could be conceptually mapped in the following way:

Kitchen = = classroom  
 Chef = = teacher  
 Food = = creativity  
 Cooking = = experience  
 Recipe = = curriculum

**4. classroom:** *n.* bleak chamber in which some thirty people sooner or later accept that one of them is in charge (Burgess 2002)

In *Reframing Space for Learning*, Tim Bilham and his collaborators (2019) describe and analyze innovative ways of using space and place for learning with a variety of metaphors across contributions from 40 experienced university teachers: beyond the walls, without walls, crossing the bridge, movable feast, borderland spaces, spaces of workplace, learning landscape, global classroom, and outside the box.

The issue of reframing the space of learning is closely tied to the experiences of students being critical to their learning: “We follow students into many different places, into work, into cafes, libraries and museums, into the laboratory, into ‘bandit country’ on the borders and into cultures unfamiliar to them” (Bilham 2019a, 23).

The places where learning takes place after leaving the classroom can be divided into formal and informal, structured and unstructured, social and personal.

The book proposes an ecology of space and place for learning, using attributes such as unusual, environmental, virtual, community, campus, workplaces, urban, artistic, aesthetic, conversational, dialogic, cognitive, transitional, and belonging.

This does not mean that the classroom “lecture and seminar model has become a system in which effective learning cannot take place. Years of creative work by thousands of academics across the sector on their own teaching has made such a position a caricature: use of group work, subtle methods of increasing student participation and the introduction of new technologies have all contributed to enhancing student learning. The fact remains, however, that the format can be one-dimensional, lacks versatility and can be profoundly stale and dull experience for modern students” (Monk et al. 2011, 121).

The push to reshape the student experience seems to be reason why Finland is undergoing a strong phase of school redesign “where traditional walled-in classrooms and rows of desks are replaced for more flexible, multipurpose, informal and transformative open plan designs” (Niemi 2021, 283).

Open space or hybrid-classrooms require teachers to rethink and redesign their practices. The freedom of open space leads to the need to redefine the roles of teachers facing new pedagogical spaces, which contrast personalization and democratization with control and rigidity, freedom with routine.

Dealing with myths about teaching and learning, Allison Zmuda (2010) talks about the students’ feeling of disconnection from their schoolwork, the changing demands affecting the way students are expected to think, work, and interact with others, overscheduling in school and outside of school adversely impacting deep learning with never-ending lists of assignments. As Zmuda claims in her quest to “break free,” we must rethink “every aspect of the ‘game of school’ because the game of life has changed” (Zmuda 2010, 32).

Her conceptual framework is based on moving from what learning has become to what learning can become — the transition from

joyless, rigid, relentless, extrinsically motivated, covering content, and oriented toward test preparation to joyful, engaged, creative, intrinsically motivated, focused on real-world, meaningful, authentic applications.

One prerequisite for the change or indispensable transition is assuming a definite perspective on immediate curricular participation and student experience. Erickson and Shultz claim that

We do not see student interest and their known and unknown fears. We do so to see the mutual influence of students and teachers or to see what the student or teacher thinks or cares about during the course of that mutual influence. If the student is visible at all in a research study he is usually viewed from the perspective of adult educators' interests and ways of seeing, that is, as failing, succeeding, motivated, mastering, unmotivated, responding, or having a misconception. Rarely is the perspective of the student herself explored (1992, 467).

**5. fun:** *n.* one of the few things worth being serious about (Burgess 2002)

The Beats were a group of writers centered in San Francisco and New York in the late 1950s. They shared a hostility toward middle-class values, commercialism, and conformity. Allen Ginsberg and Jack Kerouac were the most prominent spokesmen for the group. Ginsberg's *Howl* became the most representative poetic expression of the Beat movement and Jack Kerouac's *On the Road* established him as a novelist of the Beats. The Beatniks held readings of their works, sometimes to the accompaniment of progressive jazz, in Beat strongholds such as the Coexistence Bagel Shop and Lawrence Ferlinghetti's City Lights bookstore in San Francisco.

Is there a space for the beatnik at a university looking for a paradigm shift, that is a change in core concepts and practices aiming to meet the demand for high-quality and meaningful education?

The teacher as beatnik requires the reverse mapping of the metaphor, as such a translation might be more effective as an attempt to answer the above question.

1. social and literary movement

- ⇐ social research, academic writing, narrative nonfiction writing, storytelling
- 2. bohemian artist communities
  - ⇐ learning organization, informal group, university culture, spontaneity, interactions, group dynamics
- 3. “beat” (originally meaning “weary,” a “beatific” spirituality)
  - ⇐ aesthetic value, symbolism, cultural norms, creativity, idiolect
- 4. alienation from conventional, or “square,” society
  - ⇐ critical approach, non-conformism, progressiveness
- 5. “hip” vocabulary borrowed from jazz musicians
  - ⇐ expressiveness, creativity, communicative competence, communication
- 6. personal release
  - ⇐ dissemination, learning community, individuality, diary
- 7. illumination, the disciplines of Zen Buddhism
  - ⇐ reflection, critical thinking skills, thought provoking, mindfulness
- 8. the joylessness and purposelessness of modern society sufficient justification for both withdrawal and protest
  - ⇐ social participation
- 9. transforming poetry into an expression of genuine lived experience
  - ⇐ literature, authenticity
- 10. readings at the Coexistence Bagel Shop and Lawrence Ferlinghetti’s City Lights bookstore in San Francisco
  - ⇐ open access library resources, reading, audience, book club, seminar
- 11. often chaotic verse, intended to liberate poetry from academic preciosity
  - ⇐ messy research, value, invisible curriculum
- 12. the social and political relevance of the movement
  - ⇐ current, relevant, insight
- 13. free, unstructured composition, in which the writer put down his thoughts and feelings without plan or revision to convey the immediacy of experience.

- ⇐ experiential learning, Dewey, Kolb
- 14. experiments with form and its social engagement
  - ⇐ intuitive learning, discovery
- 15. paved the way for broader acceptance of other unorthodox and previously ignored writers
  - ⇐ cross-disciplinarity, synthesis, mobility, discovery, risk-taking, value, student contributions to the dialogue

**6. question:** *n.* (i) Interrogative remark to elicit information: when permitted to students, it may assist learning.

(ii) interrogative remark or other instruction used by teachers and examiners to see how far students remember what they have been told: of little assistance to the learning of either teachers or students (Burgess 2002)

Arguing for “Relearning the Art of Asking Questions” in the *Harvard Business Review*, Tom Pohlman and Neethi Mary Thomas wrote (2015) there are four types of questions used by decision- and policy-makers:

- clarifying questions, which help us better understand what has been said,
- adjoining questions, used to explore related aspects of the problem being discussed,
- funneling questions, used for deeper dives into problems under discussion,
- elevating questions, raising broader issues and highlighting the bigger picture.

The authors go on to claim: “Because expectations for decision-making have gone from ‘get it done soon’ to ‘get it done now’ to ‘it should have been done yesterday,’ we tend to jump to conclusions instead of asking more questions. And the unfortunate side effect of not asking enough questions is poor decision-making. That’s why it’s imperative that we slow down and take the time to ask more — and better — questions. At best, we’ll arrive at better conclusions. At worst, we’ll avoid a lot of rework later on.”

Let the following funneling and elevating questions replace the conclusions in our search for a metaphor for a university teacher on the move.

Is learning spatial and social at the same time?

Would hitting the road be an authentic academic experience?

Does a university on the move assume a homecoming?

Are we supposed to bring narratives in from our journeys?

Are the narratives to be non-fiction?

Are stories epistemic?

Is writing preparation for insights?

Is creativity an anything-goes term?

Are we writers because we are readers?

Can creative writing be creative and analytical?

Are the hypotheses and theories generated by students on the road less correct than those of scientists chained to desks?

Are they naïve?

Does literature in social studies obstruct the “facts” of writing?

What works in the space between curriculum, the road, and the teacher?

Is the teacher an artist prepared to accept the notes from the students who carry around notebooks with personal scribbles and bullets rather than the final product?

Is the teacher prepared to write “the novel” in a collaborative effort with the students submitting their Post-its and postcards on the class pinboard?

Could it be a curriculum experience?

Can the teacher be a beatnik?

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# Bodies and Their Movements in the Classroom: Decisive Dimensions in the Development of an Inclusive Professional Teaching Style

## **Abstract**

The place of the body and its mobility in the pedagogical relationship lies at the heart of building an inclusive professional style of teachers. Bodies move in the classroom; teachers place themselves or move according to their intentions or without conscious aim. Often constrained, the student's body participates in interactions in spaces that adults regulate or define without knowing it.

This essay presents the preliminary results of two ongoing surveys conducted in France in primary and secondary schools. We observed class sessions and interviewed teachers about their conceptions of positioning and movement to regulate the classroom climate and the place of the students' bodily needs and non-verbal language.

This first phase of research shows that teachers are aware of the importance of the body and its specific effect on interactions in pedagogical contexts. However, when student bodies do not abide by the expectations of a fixed school form, it's perceived as an obstacle to learning rather than a lever in the service of a more inclusive education and more openness to diversity.

## **Key words**

inclusive education • teaching • body • movement • inclusive professional style

The aim of this essay is to show that the place and movement of students' and teachers' bodies in the school space is a key factor in the development of inclusive educational climates. The body's function in the education or training relationship takes on a particular resonance in 2021. From kindergarten to university, social distancing, distance-learning, or telecommuting have been implemented to allow continued education and training — or at least the preservation of an educational relationship — despite the pandemic.

Health, economic, environmental, societal, and educational perspectives offer their own questions and sometimes divergent answers on this subject. Analyzing movement and corporeality in educational relationships also entails questioning the impact of the school form on interpersonal relationships between students and teachers.

Since 2005 in France, schools must be inclusive: they must welcome all students as close as possible to their home, and as much as possible in ordinary classes. These principles, reinforced by requirements passed in 2015 legislation, led to a change in the educational paradigm (Tremblay 2017), placing the heterogeneity of student groups at the center of the school system. This change requires significant adjustments in practices: their mission now is to make learning situations accessible in a common system, enabling equitable progress (Toullec-Théry and Moreau 2020). The commitment to an inclusive educational process is a real challenge for an education system built over centuries around an educational relationship based on discipline, both physical and cognitive, and teacher dominance. It is necessary to move away from pedagogical frameworks centering the authority of the master, the subordination to a temporality specific to the class (Perrenoud 2017) and bodily discipline (Foucault 1975), toward practices based on student activity and creativity, and openness to their needs for movement.

Our approach aims to assist the understanding of teaching activities that can be applied in an inclusive context. We seek to build a theoretical foundation along with practical knowledge hewing as closely as possible to the complexity of educational situations.

Can the teacher's physical body contribute to the regulation of the school climate and render it more favorable to learning and

student performance? Likewise, could greater teacher attention to the bodily needs of students and their non-verbal cues help make education more inclusive and welcoming? Should structural changes in the school form be considered to enable the paradigm of inclusion?

Teaching practices have, in fact, mainly been built around a school form defined as follows: “I reserve the term for forms characterized by the silence of the student, rote learning, subordination through coercion, and acculturation to impersonal rules” (Vincent 2008, 60). The professional culture of teachers leads them to usually agree with the institutional discourse on the symbolic positions of students and teachers (Raveaud 2002). Consequently, only those attitudes that conform to the behavioral code expected at school will be welcomed by the teaching staff (Perrenoud 2017). In other words, if students are unable to demonstrate these behaviors at school, teachers may interpret that as lack of willpower, lack of autonomy, or even disruptive intent, all because they do not abide by professorial expectations (Faure and Garcia 2003). Correspondingly, the professional bearing and bodily attitudes are also codified and abide by the requirements of the school form (Vincent 2008), from which a certain type of pedagogical interaction can arise (Bucheton 2009). Breaking the habits imposed by the classical school form requires the adoption of another paradigm — the inclusive paradigm.

The professional bearing of teachers and their attention to the somatic dimension of the educational relationship are central to creating the conditions for quality inclusive education: is the new inclusive school ready to take on these changes? This is question that the two surveys outlined in this essay sought to interrogate. Both relate more specifically to separate aspects of the bodily realm: one explores teacher actions, while the other focuses on the teachers’ view of the somatic domain of the students. We will first lay out the theoretical framework underpinning the two surveys presented in the second step. Finally, we will conclude with a presentation of the obtained results and a discussion: despite the central place of the body in the classroom (conceived as an inclusive space), are teachers inclined to take it into considerations as a key but unpredictable pedagogical factor?

## Movement in the School: Professional Actions of the Teacher and Body of the Student

Educational science research has focused on teacher movement since Dorothy Grant Hennings' early Anglo-Saxon studies in the 1970s (Tellier 2014). The work of Edmée Runtz-Christian (2000) builds a parallel between the profession of actor and that of teacher: the body becomes on the pedagogical scene the medium of knowledge within institutional and ethical frameworks.

In the study of teaching bodies, non-verbal gestures encompass "the general and often indirect participation of the body in communication and coverbal gestures," which are gestures related to speech that the teacher must master. (Tellier 2014, 105).

Professional gestures entail a repertoire of action schemes (Jorro and Dangouloff 2018) and a variety of adjustments for each of the teacher's gestures according to the context. They enable the regulation of the general cognitive and relational climate in the classroom for the purpose of establishing and maintaining dialogical conditions favorable to learning (Bucheton and Soulé 2020). These professional gestures are largely linguistic, but they also include a wide range of non-verbal cues. In this study, we are interested in the specific positions and movements of the teacher in the class.

If the school's institutional habitus demands the teacher place themselves in a frontal way and as close as possible to their audience, a variety of adaptations of this rule can be observed. The positioning of the teacher in the classroom is often influenced, particularly in scientific disciplines, by the presence of the blackboard, holding notes, calculations, summaries, and phrases to remember: "the proximity of the place, of the trace, questions and induces the spatial organisation" (Duvillard 2014, 278). On the other hand, for Moulin, "the proximity of the teacher always entails for the student a strong emotional charge" (2004, 146). It is easy to imagine that the opposite may also be true and that physical distance between people in the classroom also affects its climate. Several parameters are ought to be considered in the observation of teacher movements, including the step, its tempo

and tone, the path from one point to another, its links to different objects or obstacles, and the motion of the body from right to left. Each of these parameters offers precise indications on the quality of communication and climate within the classroom, associated with the micro-gestures (Duvillard 2016) of speech and gaze: they show how the teacher adapts their speech to address his audience and regulate interactions with or between (the bodies of) students in a learning situation.

The current school form is partly inherited from a long history of childhood education and teaching concepts. In the Middle Ages, pedagogical methods based on coercion and submission of students were underpinned by the notion of original sin and the need to correct evil inclinations related to children's bodies. The learning process was perceived as the uptake of knowledge from ancient times, and bodily passivity was sought. Students' bodies had to be docile enough to lend themselves to modeling. For example, in a 1986 survey investigating the place of student bodies across 117 nursery and elementary classes, Diane Saint Jacques concluded that the body is an operating body, a tool body, a pedagogical body, used to go through the standardized channels of school learning.

If it is possible at school for students, bodily movement must be accepted by the school institution through established channels. So, what is the risk of leaving students free to move? The body and its movements engage much more than the didactic and instrumental dimension: it emanates the subjective position of students and teachers elsewhere. This subjective dimension contains its share of opacity and unpredictability that shakes the educational institution in its programmatic dimension.

Historically, in French schooling, the body had to be silent, immobile, and ignored as much as possible. Its manifestations were seen as an obstacle to learning. Therefore, the movement of students seems to have been perceived and analysed by teachers in terms of whether it fit with the school institution. Paradoxically, this has led to education creating "learning environments contrary to the elementary rules of fruitful intellectual functioning" (Perrenoud 2017, 17).

Uploaded to a French academic website, a recent file intended for support staff working with disabled students offers a definition of

“difficult behavior,” framing it as “unwanted manifestation in a given context and disturbing.” Later on, the document lists examples of difficult behavioral manifestations, including “agitation, impulsivity, inappropriate movements, difficulties in obeying and respecting established rules, insubordination [...]”<sup>1</sup>

When the student leaves the body posture prescribed by the institution, it raises the question of norms of behavior and the legitimacy of their place in school (inclusive education). The child with its subjective and impulsive dimension appears.

We are talking here about everything dealing with any strangeness (the sometimes surprising body movements of pupils with mental disorders, attention disorders, or other disabilities), that does not fit into the symbolic framework describing the place of the body in school (sit still and move your body according to the teacher’s instructions), and is incompatible with the image of the body and the bodily manifestations envisaged by the teacher in the school context (due to the specific educational needs of the student for example). Consequently, the movement of the student in the class raises many other questions than that of simple pedagogical feasibility.

The two surveys presented below aim to interrogate practices observed in class beyond the simple pedagogical dimension. They focus on identifying teacher discourses, representations of the students’ and teachers’ bodily dimensions, and the spatial form of mobility in the school and classroom.

## Two Surveys: Methodological Aspects

The first observation, organized as part of an ongoing research project (Poymiro and Vannereau 2021), was held in French secondary schools. The study involved teachers in different disciplines from three secondary schools, not unlike any of the thousands of similar

<sup>1</sup>“Les difficultés de comportement dans la classe et à l’école, quelques tentatives de réponses,” *ASH*, <https://docplayer.fr/141591868-Les-difficultes-de-comportement-dans-la-classe-et-a-l-ecole-quelques-tentatives-de-reponses.html>.

institutions across France, in the countryside, small towns, and large urban centers. These schools usually have anywhere between 300 and 600 students, hailing from a variety of socio-economic backgrounds. Some of these schools have students with considerable social and emotional difficulties. The work of trainee (beginner) and tenured (experienced) teachers was observed in grades from sixth to third. Class sizes were between 22 and 30 students, and the subjects included modern literature, art, English, physical education, life sciences, mathematics, history/geography, and music.

We were interested in teacher discourse about their real work and not their prescribed work: “by seeking to understand how the teacher does their job through the detail of their gestures and how the situation is co-constructed with the students, we reveal the invisible elements of the action for the professional and analyze the work in a more granular manner” (Jorro and Dangouloff 2018, 3). We filmed work sessions in classrooms or wherever they were held (stadiums and gymnasiums). These videos subsequently gave rise to self-confrontation, analytical interviews (Theureau 2010). While the sessions were under observation, the teachers were invited to comment freely on theirs and the students’ actions. They were focusing more specifically on the class climate, the conditions favourable to learning, and the development of either.

The second survey focused on the conditions for implementing the inclusive process in primary schools in France, welcoming students aged 6 to 11. The research followed an ethnographic approach involving participant observation. The study covered a school with 10 classes, located in the metropolitan area of a large French city.

A research method established at least since the Chicago School, participant observation is based on four major criteria: prolonged presence of the researcher on the site studied or within the determined group, adopting a functional role recognized as useful or justified by the environment studied, real and not formal immersion (banal or routine situations are experienced in the same way as they are by actors in the field), collecting information rather than seeking simple familiarity with the field (Peneff 1992). This complete immersion of the researcher in the given area of investigation

raises certain questions. Indeed, the researcher's place leads them to produce effects in the observed discourse, rendering them as the revealer of representations (Favret-Saada 1977). The field survey collected several types of data, using different means (questionnaires, interviews, and observations) and from several different sources, in pursuit of making the established analyses as objective as possible (Augé 2015). Alongside the participant observation, data collection was also pursued through mediations aimed at making the obtained results objective and cross-referencing them with data collected during the participant observation. Several collection methods were applied, including:

1. use of an observation grid, which allowed the spatial organization of the class, the placement of student desks, the teacher, and the movements authorized in class by the teacher, as well as their movements, remarks about the students' bodily attitudes, their dress recommendations, etc. to all be taken into consideration (Bucheton and Soulé 2009),
2. interviews with teachers, in which the themes of inclusive education and somatic dimensions were explicitly addressed,
3. focus groups,
4. field notebooks, with weekly syntheses of the collected data.

## **Results:**

### **Greater Awareness of the Inclusive Scope of the Postures and Gestures of the Teachers?**

In each of the self-confrontation interviews we conducted, questions of the classroom's spatial arrangement and the teacher's movement were addressed. An initial observation is necessary here: the body as an effective and symbolic instrument of interactions is spontaneously brought up by teachers when they analyze their professional activity. Questions of student movements are often associated with it.

The spatial arrangement of the classroom is frequently mentioned. Especially when it represents an obstacle in the management of the class. Sylvie said she is constrained by the health protocols put



in place due to COVID: “[...] normally, I have students approach and write on the board, so I am constrained: there is a physical constraint in this room, and it’s not good for the classroom climate.” Carole also expressed her frustration with not being able to move freely in the classroom and the school: “And, precisely, I think it’s also linked [...] to this class layout that doesn’t suit me at all, which leaves me not circulating, not moving enough; I would like to go to the far end, but I don’t.”

When we leave the classroom, for physical education classes, for example, the body is no longer constrained by walls and behind desks. Teachers must invent a space to communicate that is not limited in advance. Consequently, Bruno uses the proxemic as a tool of regulation: “The ritual is special because it is a question of gathering as close as possible to me, as it is an extremely dynamic class, enthusiastic, which tends to go a little in all directions.” Victor also takes advantage of the absence of constraints related to class furniture: “At that time, I try to have the students be close to me, grouped together to be able to hear me, and I think that the closer they are, the more I can have their attention.” In both cases, teachers can reduce the space between the bodies to engage the class better or increase control. Bruno goes further in the control of these distances by choosing to address sixth-grade students kneeling to erase the height difference: “All the time I am squatting, sitting, and the students who arrive get into the habit of gathering as close as possible to us, squatting, or sitting so that we are all at the same height. The idea is that I am not facing them, asking, or waiting for silence.” Bruno held regular gatherings of the class group (five in ninety minutes) during the session we filmed, as a ritual. He wishes to create, by modifying the size ratios of the students and by exaggerating the proximity between the students, and between him and the students, optimal conditions for dialogue and listening. He justifies this process by referring to characteristics of the class group: “enthusiastic,” “dynamic,” “going in all directions.” We see here that he is aware of how this influences the class climate.

Frédéric, a music education teacher, does not have a table either. He seeks solutions for establishing a conducive, dialogue-based

atmosphere; he placed the chairs in the shape of a double “u,” like a choir, and explained that the students “are no longer simply a class group facing the teacher, but comrades facing other comrades, it is they who actually do the course. The goal is for them to actively participate in the course and to have some form of exchange.” The approach offers students the possibility of verbal and non-verbal dialogue.

Already the first interviews show that the distinction between position and movement in learning spaces is important for the teachers. Some of their coursing is indeed explained as serving a role important to themselves, regardless of their geographical motive. Pierre Noël explains the dual purpose of his movement: “I try to circulate a lot to show that I am there and to see where they are.” On the one hand, he expresses his search for feedback regarding the students’ activity. On the other, he seeks to manifest his presence and, as he explains later in the interview, assert his authority by means of his physical presence.

The teachers who participated in the interviews distinguish between positions and movements addressing the group as a whole and others, which specifically target one student or a small group of students. It’s not possible to consider a student independently of the group he’s involved in, “this student, who could be ‘taken’ outside the group, does not exist” (Lerbet-Séréni 1997, 99). However, the teachers clearly express the purpose of their approach as searching for a two-way relationship. The teaching staff is at the center of a “permanent tension which means that we address ourselves mostly to all and that we must be heard by each one in our own right” (Lerbet-Séréni 1997, 99). The body is observed both within the group and the dual dimension.

The meaning of the positions and movements of teachers is relative to the intention it manifests: placement at the entrance of the classroom can manifest a posture of control by the teacher who wishes, for example, for the students to throw away chewing gum and remove headgear, while for other teachers this positioning could signal a posture of letting go or making themselves available to students at the beginning of the class (Bucheton, Alexandre, and Jurado

2014). A detailed analysis would certainly make it possible to observe how verbal and non-verbal interactions allow or preclude students from distinguishing the two postures. In the various interviews, we noted that movements that seem identical to an outside observer can have opposing aims: posture of control, individual or collective support, looking for feedback, for example.

Regulations can be proactive and retroactive in expressing different ramifications, upstream or downstream of the pedagogical situation (Allal and Lopez 2007). The question of the ramifications of the positions and movements of teachers resurfaces here. Some can be preventive, as for Michèle, who explains: "I began with this side because Tom over there, who I was talking about earlier, quickly tends to lose interest, so I show him that it's necessary to get started." Here, we observe a type of movement that anticipates a potential difficulty. The urgency of a situation can also dictate movements: Manon, for example, said she moved toward a small group of students, because she wanted their attention when correcting an exercise she considered decisive for the rest of the learning process.

Although frequently raised, the issue of student movements does not seem to be part of a conscious approach among the teachers who participated in this survey. On the contrary, it's the class plan that fixes each of the students in place that seems to prevail. Pierre Noël typically offers a chance to students who wish to deviate from the spatial arrangement of the class, but they "regain their place at the first break." So their movement at the time is also constrained. In another example, Sylvie explained that a class plan built by the class with the headteacher had the implicit function of protecting other students from two disruptive classmates by isolating them. We see here that the constrained positioning of students is considered as a way for the teacher to limit interference with their plan.

What about the inclusive process of welcoming all students, avoiding all forms of discrimination and exclusion? The survey results show that all teachers feel they have or have had a student in their classroom that required an inclusive approach. The profile of this student is quite broad: 20% of teachers think that they are a disabled student, 20% that they have a diagnosis of a dys- disorder (such

as dyslexia, dyspraxia, or dyscalculia), 16% that they suffer from social problems, 12% that they are behind on their learning, 12% that they are a disruptive student, and 8% that they work slowly.

On their ability to implement an inclusive approach, 80% of teachers reported their approaches have led to successful inclusion, while the rest believe they have failed. It should be noted that the word “inclusion” is never used spontaneously by teachers: they are more likely to use the expression “students with academic difficulties.”

During a focus group where the question was “What does inclusive education mean to you, and how do you plan to implement it?” the inclusive process was defined to involve: the development of a sense of belonging, greater accessibility of learning, the need to change education community’s views of students with special educational needs. As for whether inclusion is real and how to measure its success, the teachers propose implementing monitoring mechanisms, such as individual contracts and holding a teachers’ council dedicated to inclusion.

Despite intentions of inclusivity, body movements are still perceived as barriers to learning, as one teacher may say about a 7-year-old student who, in his view, moves too much: “His body distracts him and prevents him from getting to work.” A form of motor repression is sometimes asked of students, going along with emotional repression, aimed at muting individuality: “We don’t go to school to find friends, play around, or have discussions, we go there to learn,” said one teacher to a 5-year-old fidgeting on the bench and talking to the student next to him.

Spontaneous motor behaviors of students incorporating school materials are difficult to accept by teachers, as they feel it eludes their control: “You do not play with your gum, but you can play with your anti-stress ball,” said a teacher to an 8-year-old student. If the need to move is part of a medical discourse or a specific medical diagnosis exists (in this example, a diagnosis of high intellectual potential), then the movement will be tolerated, but only using equipment with a technical or even medical role (anti-stress ball, unstable cushion, etc.).

## Discussion: Decisive Findings for Building an Inclusive Professional Style?

Teacher discourse on their practices in our survey shows how their movements can be decisive when discussing their perceptions of the classroom climate. As part of an inclusive approach, we must ask the question differently: how can their movement contribute to an approach based on adapting to the needs of each student? Although the question was not raised in these terms during the interviews, several elements making up a potential answer can easily be found in the analysis.

First, we can consider that the posture of the teacher generally corresponds to a single specific aim. In this case, all movement that aims to provide individualized support in individual or group activity can be included in this adaptation process. In the context of a more demanding activity, such as reading text, Michèle has shown that moving toward a poorer performing student can allow her to reengage them again. Similarly, movement seeking a dual relationship can be included in this adaptation process, whether the subject of the discussion is learning or behavior regulation.

Then, we can consider that the teacher's posture could have several concurrent aims: that it could at the same time work toward the representation of knowledge, the construction of a climate conducive to learning, and the adaptation to the specific needs of each student. In this case, the teacher's circulation in the classroom can be both a tool for controlling student attention or helping a student overcome a specific difficulty, but at the same time can enable the teacher to collect information about the students' actual activity.

We have not yet met many teachers who would explicitly formulate the multiplicity of objectives behind their positioning and their movements. This, however, does not mean that this potential complexity of professional gestures is unfounded. The theoretical model of teaching action and its adjustments (Bucheton, Alexandre, and Jurado 2014) clearly shows the complexity of professional gestures that undoubtedly apply to positioning and movement

micro-gestures (Duvillard 2016). However, this observation ultimately raises the question of the teachers' awareness of the scope of postures and gestures they mobilize, particularly regarding their corporeity and that of the students, who are subjects still very little addressed in initial and continuing training.

## Conclusions

The two ongoing investigations that this essay has presented focus on the place of bodies and their movements in pedagogical relationships, conceiving corporeity and consideration as tools indispensable to an inclusive approach. Welcoming all students as close as possible to their homes also means welcoming their bodies. For the teacher, it also means using their body in the service of considering the needs of each student.

The first survey clearly shows that the teachers are aware of the role that their bodies can play, within a constrained environment, in the service of the inclusive regulation of the classroom climate. The body is positioned and moved to address messages to the group or a group member, and to transmit information and representations. The body communicates and the body interacts. If the posture of control is often evoked to explain these teacher movements, the search for information on the activity and steps of individualization of the interaction are very present.

However, the second survey shows that much of the foundation still needs to be built both in terms of movement and inclusiveness, even if the great interest of professionals in inclusive education is indisputable. Any implementations through which this inclusive education approach could be fielded are still quite obscure. Teachers do not seem to consider the consideration of body and movement as central success factors of a quality inclusive education. On the contrary, teachers put forward a reference attitude among students that should be used in the classroom. Teachers make regular remarks to remind people that the body must remain still, so as not to interfere with learning. Remarks to students about the body are intended to

limit spontaneous movement, but teachers can tolerate movement if it is recommended by medical discourse.

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# **A Spatially Unfixed Discipline with a Spatially Fixed Teaching: Time to Walk International Relations Out of the Classroom**

## **Abstract**

This study aims to reflect critically upon the apparent incongruence between the discipline of International Relations (IR) and its teaching, as the former is supposed to be totally unfixed in spatial terms, at least with respect to its subject matter, whereas the latter seems to have been captive in classrooms to a large extent. Although the IR discipline could still be considered in development, with post-positivist currents having brought forth such notions as self-reflexivity, it has yet to posit that “self” as the very person with a mobility as an active learner. The debate over self-reflexivity has revolved rather around the dichotomy between scientific objectivity and relativity within these post-positivist currents in the field of IR, leaving aside any enquiries into mobility as a possible novel form of learning. Thus, both the discipline itself and the current state of its teaching have remained rather in an unexpectedly odd position, especially in the face of the still-accumulating literature on “walking research” as a new interdisciplinary trend and despite the highly interdisciplinary and “international” nature of the discipline of IR. Accordingly, this study also aims to address the very need to develop a novel, mobile teaching model in IR education. In this vein, it also opens a discussion on the possible merits of walking, especially in capital cities, as an effective way of teaching and learning with respect to subjects such as as political history and international politics.

**Key words**

International Relations • Teaching IR • Self-Reflexivity • Walking

**Introduction**

The question of how to teach International Relations (IR)<sup>1</sup> has been largely neglected throughout much of the field's existence. A handful of studies discussed the topic only in terms of content in the 1960s and the 1970s, and genuine interest, including inquiries into teaching methods, appeared only in the late 1990s. Even then, the methods proposed largely fell within the confines of the classroom. As a result, there was limited but growing interest in teaching IR in that period. Collected volumes of subject literature began appearing in the 2000s, and the 2010s saw several innovative suggestions emerge, including teaching through cases or non-case materials ranging from articles to movies and video clips, but even these suggestions were yet to integrate any form of mobility other than internship, studying abroad or community-integrated learning. This limbo is surprising, given the continuous development of "walking research" as a new interdisciplinary trend and the very interdisciplinary and "international" nature of the discipline of IR.

This essay's primary objective is to critically raise the problem of the incongruity between the apparently vast subject matter of IR conceived in spatial terms and the discipline's rather strange state of spatial confinement to the classroom in terms of its teaching. This paper is chiefly theoretical as it mainly deals with the disregard within IR theory for the way IR has been taught up until now across much of the world, as well as of the lack of more diverse forms of mobility in IR teaching. The essay also aims to elaborate upon the practical domain of IR teaching by addressing the very need to develop a novel, mobile teaching model for IR education. Therefore, it also aims to discuss the possible merits of walking — in the form of trips and tours, either real or virtual — as an effective way of

<sup>1</sup>The term will be capitalized when it refers to the discipline.

teaching and learning. As such, it looks to propose alternative avenues of teaching and learning, such as capital city tours, designed to visit monuments, museums, and institutions with historical and diplomatic significance with respect to some IR subjects, including political history and international politics. Alternative teaching methods like these could also help the discipline reestablish a link between its purely theoretical considerations and the actual course of international relations. More contemporary problems brought on by the COVID-19 pandemic have also forced new ways of thinking and novel methods of teaching, although it still remains debatable whether these have any potential at all in terms of genuinely bringing teaching practice closer to the “reality” on the ground with respect to not only international relations, but any discipline or subject to be taught.<sup>2</sup>

The paper lays out its case in three parts. The first introduces the discipline of IR and its “self-reflexivity,” as well as its spatially unfixed character. The second part tackles past inquiries into IR teaching, and discusses the main points made in the body of literature on that subjects. The third and final part puts forward a proposal to walk IR outside of the classroom and benefit from tours and trips. The paper’s findings and proposals are summarized in the conclusion.

## A Discipline without Boundaries

Although international politics had long been a key area of interest for many historians, international lawyers, and political philosophers, the first IR departments at universities were founded only after the First World War, as a result of “the larger public reaction to the horrors of the ‘Great War’” and the attendant intellectual interest in the “puzzle of how and why the war began” (Burchill and Linklater 2005, 6). Consequently, IR came into its own as a discipline only in the twentieth century, unlike other social science disciplines such as history, economics, and sociology. Its own theoretical

<sup>2</sup>I would like to thank Alastair Roy for bringing up this last point.

underpinnings were advanced through a series of so-called “great debates,” between constructed binary positions that produced and reproduced dichotomies. There is no consensus on their exact number (Kurki and Wight 2010, 16), but four of these debates are believed to have shaped the discipline to a significant extent (Wæver 2008). The first confronted realist and idealist schools of IR and their differing interpretations of international politics, while the next emerged out of a discussion over the supposed possibility of introducing a scientific methodology into IR studies, as opposed to a conventional approach that rested upon mere history (Roach 2008, xviii). The third debate, between later IR paradigms such as structuralism and pluralism, as well as realism in the 1980s, brought forward epistemological challenges to positivist methodologies. And hence, by the mid-1990s a fourth debate came about with “competing claims to knowledge” in the face of an “increasing fragmentation of modern society” (Roach 2008, xviii; xx–xxi). As a result of these vivid theoretical advances, the discipline of IR ended up with constantly extending boundaries, if any, along with a multitude of epistemological positions that made it possible to interrogate the very “situated” nature of knowledge (Rupert 2003, 186; Rupert 2005, 490) with an awareness that “[a]ll theories are located in space, time, culture, and history” (Smith 2010, 9) and that “[t]heory is always *for* someone and *for* some purpose” (Cox 1981, 128; emphases in the original), despite the narrow understanding of international relations that had initially been put forward by early systematic treatments of international politics, exemplified *par excellence* by the title of Hans Morgenthau’s infamous book — *Politics Among Nations* (1948). This theoretical openness and capacity to critically reflect upon itself around metatheoretical questions made the discipline adopt a sweeping definition of “the international” by the new millennium, which conceived it as the “dimension of social reality which arises specifically from the coexistence within it of more than one society” (Rosenberg 2006, 308). Yet it took much longer for the discipline to generate equivalent self-reflexivity in terms of its teaching. The confinement of IR teaching to the classroom has surprisingly long stood in stark incongruity to the unfixed spatiality of the discipline’s

subject matter. This contrast has begun to be problematized only recently.

## Growing Interest in IR Teaching

The 1960s and the 1970s saw preliminary inquiries into IR teaching made alongside early, albeit very zealous, efforts to develop *The Theory of International Politics* (Waltz 1979). However, these initial inquiries were unsurprisingly far from problematizing the teaching space or the immobility in IR teaching in general, since the “mobilities turn,” now mostly referred to as the “new mobilities paradigm” in sociology and the broader social sciences (Faist 2013; Sheller 2014; Sheller 2017), would emerge only around the millennium, pioneered by the influential sociologist John Urry (2000a; 2000b; 2007). Rather, these early efforts discussed the subjects and issues taught in IR and the way IR had been studied in the United States (Fox and Fox 1961; Becker 1972). Similar inquiries have been resurfacing since then from time to time (e.g., Kacowicz 1993). Possible contributions of historical novels or other books about history have also been emphasized in the 1990s (Lang, Jr. and Lang, 1998). The late 1990s saw “[d]ebates about the best means of instruction in international studies” that took place “in a variety of interesting forums, including Internet discussion groups devoted to teaching, panels and special conferences supported by the International Studies Association, and specialized journals of higher education” (Lantis, Kuzma, Boehrer 2000a, 1–2). By the 2000s, however, it was recognized that “[a]ctive learning and interactive teaching methods are receiving greater attention from faculty” (Lantis, Kuzma, Boehrer 2000a, 1), and a voluminous edited collection of writings on such methods in IR teaching would be published in 2000 (Lantis, Kuzma, Boehrer 2000b), with the editors asserting that “[t]he innovative processes” described in that book were “related to the ongoing transformation in the content and goals of global education in the late twentieth century” (Lantis, Kuzma, and Boehrer 2000a, 2). Moreover, the editors also argued that “teacher-scholars agree that the complex

realities of contemporary global politics transcend many of the constructs useful for understanding the Cold War era" (Lantis, Kuzma, and Boehrer 2000a, 2). One of the "three active learning methods" the volume called for was the "case method" (Lantis, Kuzma, and Boehrer 2000a, 5), based on utilizing historically significant cases of diplomatic history and international politics in teaching IR. "Like formal cases, non-case materials," the book argued, could also be "used to achieve educational objectives by drawing students into political stories and engaging them through focused lines of questioning, role-playing simulations, group exercises, and debates" (Lantis, Kuzma, and Boehrer 2000a, 7). These non-case cases "include everything from newspaper and magazine articles to book chapters, films, and video clips" (Cusimano 2000, 78). The proponents of active learning and non-case cases were yet to point explicitly to any form of mobile teaching methods, but they nonetheless raised questions about how teaching should happen, and how activities such as role-playing simulations could clear a path for integrating mobility into IR teaching. Another method of active learning outlined in the book involved international studies simulations and games (Lantis, Kuzma, and Boehrer 2000a, 8–11). Finally, the third method was based on benefiting from technology by "using e-mail, advanced computer software, multimedia, and the Internet" in teaching IR (Lantis, Kuzma, and Boehrer 2000a, 11). In her effort to bridge the previous active learning methods with new technologies, Lynn Kuzma (2000), brought forward a course design for an advanced class on international organizations that includes interactive exercises on the Web and videoconference role-playing simulations of the United Nations Security Council. In addition to that edited volume, another study also argued in favor of "experiential learning" which aimed at "decentering the classroom" — taking the focus off the instructor and creating a more collaboration-oriented learning environment by fostering more opportunities for active student involvement (Shinko 2006). Some authors also discussed possible ways of overcoming the problems brought up by classroom activities such as screening movies — foremost among them being the production of a passive audience — including the shift toward simulations

(Sunderland et al. 2009). These are all noteworthy, innovative ways of thinking about IR teaching.

Also during that period, a new pedagogical model called “the learning paradigm” argued that the students’ active participation as learners proved far more efficient than instructional teaching based on rote memorization (Barr and Tagg 1995). Robert Barr and John Tagg (1995, 13) argue that the previous model, which they called the “Instruction Paradigm,” mistook “a means for an end” as it saw instructional teaching as an end in itself, in the sense that it defined colleges as institutions that provided instruction instead of “producing learning.” As paradigms set boundaries by laying down the “rules of the game,” the instruction paradigm claimed to have “determined the boundaries of what colleges can do” by limiting the overall teaching activity to “lecturing,” whereas the new learning model chose “student learning and success” as its boundary by positing “lecturing” as “one of many possible methods” (Barr and Tagg 1995, 14–15). Thus, the authors use the concept of “learning environments” instead of classrooms, and argue in favor of “[w]hatever learning experience works” (Barr and Tagg 1995, 16). In a sense, the new learning paradigm was opening the path for a way outside the classroom, and hinted at potentially pro-mobile methods. Technological advances such as the steady worldwide adoption of the Internet also made scholars “rethink *approaches* to teaching [IR],” while far-reaching international political transformations, such as the end of the Cold War, forced them to make “major changes in course *content*” (Holsti 2000, 257; emphases in the original). All this clearly demonstrates a growing but limited interest in IR teaching still viewed through methods that remained largely bound the classroom until the 2010s, and chiefly interested in, to put it figuratively, bringing the world into the classroom. The subsequent but highly limited push to take IR teaching out into the wider world would not come until the mid-2010s.

Simon Lightfoot and Cathy Gormley-Heenan (2012, 2) described the prolonged weak interest in IR teaching in the early 2010s as follows: “Every conceivable subset of the genres are [*sic*] covered and yet there are hardly any books that focus on teaching

and learning within the discipline.” The same authors emphasize the “oddity” of this situation “not least because teaching politics and IR offers challenges that many other disciplines do not face,” and list three most pressing issues: first, the “subject matter” of both IR and politics “changes more rapidly than many other subjects”; second, “staff are expected to teach these [changing] topics as they happen”; and finally, “the discipline must also contend with the realities of political activism (among staff and students) and reflect on how do/should we teach those subjects to which we are ideologically opposed?” (Lightfoot and Gormley-Heenan 2012, 2) That being the case, “the predominant learning experience for most Politics students in most cases remains the lecture and the seminar” (Craig 2012, 32). Adopting Johnson’s (1989) suggestion to reconstruct the subject matter of politics in general by making a distinction between its two forms — that is “Pure Politics” and “Applied Politics” — John Craig argues that “lectures and seminars will by their nature be better suited to teaching some aspects of the discipline than others” (Craig 2012, 32). As drawn mostly from history and philosophy, “Pure Politics” tends to be better suited to traditional teaching, whereas “Applied Politics” works better with novel teaching methods as “a vocational route for those intending to pursue careers in public administration” (Craig 2012, 30). Craig also notes that a “significant amount of work has been undertaken in recent years to develop teaching methods that are suited to Applied Politics,” including “placements and internships which allow students to engage in experiential learning through direct engagement in political or governmental activities” (2012, 32). “[D]espite such initiatives,” the author continues, there still “remain too few opportunities for students to engage in such learning opportunities on most Politics courses” (2012, 33). Challenges like these are undoubtedly unique to neither Political Science nor IR, and are shared by other social sciences (Gibbs 2010). Some studies also emphasise the role of prioritizing research and publishing as the primary goals of scholars as a result of the pressure put on them by peer competition and incentives in the form of loans, grants and funds, altogether culminating in the relative negligence of



teaching (Lightfoot 2012; Roulston 2012; Middleton 2012; Wyman et al. 2012).

One of the first suggestions that sought to go beyond the classroom through non-traditional role-playing simulations such as online games came from Dave Bridge and Simon Radford (2014). To that aim, the authors “introduce the use of the online version of the boardgame *Diplomacy* to showcase the strengths and limitations of the dominant theories of international relations: constructivism, liberalism, and realism” (Bridge and Radford 2014, 424). Compared to the boardgame version, the online game brought a number of additional benefits. Along with the sheer joy the game provides, online *Diplomacy* offered way more options than the board version and made it easier to handle student gambits. It also saved more time for classwork since the game was played by students outside of the classroom, and it was easier to assess student participation, as it was possible to track it online from the game interface (Bridge and Radford 2014, 435).

Nevertheless, the situation still did not undergo a significant change even by the mid-2010s. A 2015 handbook on teaching and learning in the Political Science and IR fields makes the case well: “Today’s instructors unquestionably leave graduate school knowing a great deal about *what* they will be expected to teach, but, without taking education courses of their own volition, do they know *how* to teach it?” (Ishiyama et al. 2015, xxii, emphases in the original) This handbook also gives internships, studying abroad and community-integrated learning as good examples of student-focused education. It goes on to argue that “[w]hen students ‘learn by doing’ inside or outside the classroom, their motivation and preparation, which are crucial for learning to take place, are likely to improve markedly” (Ishiyama et al. 2015, xxv). Two years after that handbook was published, a novel, innovative suggestion came from Christopher Pallas and Charity Butcher (2017). The two authors argued that it would be highly beneficial to draw an analogy between dating as a form of relationship and international politics in order to better internalize IR theories. Following Bridge and Radford’s utilization of the online version of the boardgame

*Diplomacy* mentioned above, some other authors also suggested the use of “mini-games” in teaching Political Science methodology (Asal et al. 2018). One interesting article argued in favor of benefiting from dance as it was “an integral part of human sociation” and “through dancing people collectively give meaning to their life-worlds and contribute to their identity-formation” (Rösch 2018, 68).

Adding to this already growing interest came the COVID-19 pandemic, which drastically changed everyday life across much of the world, not least in the field of education, forcing IR experts to, wittingly or otherwise, draw their attention toward alternative teaching methods — chief among them being online education brought on by mandatory social distancing guidelines. Goldgeier and Mezzera (2020) compared the impact of the pandemic to the end of the Cold War, in the sense that it brought about significant shifts and disruptions in both the content of the field and the approaches to teaching it. The authors stressed that “[t]he choices schools make in their curriculum, communication, costs, career services, and community-building” would make students “glad they pursued graduate education in this field — even during a pandemic.” In a similar vein, the editors of a recently published collected volume of writings on teaching IR also argue that “effective teaching in IR in the twenty-first century must go well beyond the focus of what was taught to prior generations of undergraduate and graduate students” given the “profound changes and challenges” (Scott et al. 2021, 3). As a result, IR teaching was finally and ever more decisively going outside of the classroom. However, despite the shift, it remained oddly disinterested in the still-accumulating body of literature on what’s come to be known as “walking studies” (Ingold and Vergunst 2008; Cresswell and Merriman 2011; Cresswell 2012; Jung 2014). Nor did the field attempt to actually walk out of the classroom, but rather sought only to recast its decades-old, traditional teaching method based on lectures and seminars into one built around online lectures and seminars. Accordingly, it is now apt to make a case against this predominant tendency.

## The Case for Walking in IR Teaching

Apart from the developing field of “walking studies,” the case for active engagement in learning in general, sometimes referred to as the “experiential learning” paradigm, has long been made, and efforts towards cooperative learning date back to before the 1930s (Bennion 2015, 352). The work of American philosopher, psychologist, and educational reformer John Dewey (1859–1952) is crucial in this regard, since his arguments are still considered relevant for contemporary pedagogical concerns. Dewey argued that “there is an intimate and necessary relation between the processes of actual experience and education” (Dewey 1938/1997, 20). This implied that experience fostered learning. He also rejects the passive role of students, arguing that “learning does not take place by absorbing information but, rather, when the learner transforms this information into new forms, images and symbols that fit with their own development and interests” (Bennion 2015, 353). Treading ground reminiscent of the above-mentioned concept of “situated knowledge,” Dewey also emphasized the individualized nature of learning, since each individual had diverse backgrounds through which they distilled what they learned (Bennion 2015, 354). Finally, he also warned that not all experiences are equally educative, meaning that “in order for education to be progressive, there must be a solid philosophy that privileges experiences that are ‘fruitful and creative’ and that enhance subsequent learning experiences” (Bennion 2015, 354).

Keeping these remarks in mind, this essay argues for walking outside of the classroom, either in person or online. For subjects such as diplomatic history or foreign policy, a tour, whether real or virtual, especially through capital cities with monuments, museums, and government institutions, could provide for fruitful interactions between learners and the learned material that could foster the educative process. A trip to the museum to see panoramas of the Turkish Independence War (1919–1922), for example, would give the learners better grasp of the realities of that period, while a trip to, say, the archives of the Ministry of Foreign Affairs would help

them understand the process of signing a treaty with another state. For technical or economic reasons, it might not be possible to every class of a given subject in that manner, but taking trips once a month or so ought to be feasible. Drawing on the example of the University of South California, centers for active or experiential learning should be founded; the necessary expertise for technical details of such trips and tours might be provided by these centers in order to better design these activities in a way that would best serve particular educative goals. Each activity must also be available in different forms, tailored to learners with specific needs. Videos with subtitles, closed captions, or audio descriptions are all necessary for these trips and tours.

This method, of course, is not without its drawbacks. Actually, the problems associated with screening movies in class are likely to also appear in online courses. Students can easily turn into passive receptors or tune out completely during such activities. Hence, the suggestion to make movies active for students (Sunderland et al. 2009) could also work for online learning environments. Recommendations for these problems can be divided into three parts, to be used before, during, or after class. Readings and lectures covering the topic of the tour or trip can be immensely beneficial for students (Sunderland et al. 2009, 545). Likewise, the teacher must intervene at critical junctures and moments of the activity, to help students in noticing particular turning points or milestones and reflecting upon them (Sunderland et al. 2009, 545). These interventions, along with points or comments made during such pauses, can be enlightening for students in grasping the issue at hand. Finally, a follow-up discussion, an in-class or take-home essay, or follow-up lessons can all be helpful in processing the knowledge expected to be learned through these trips or tours. These outings can also be improvised creatively for other subjects within IR by determining relevant places for each area of study. Since, following Dewey, experiences inform individual learning differently, there will emerge a great multitude and variety of narratives out of the same experience, providing a rich vein to be tapped in further discussion of the topic in question. Moreover, such experiences would also breathe new life and sub-

stance into the decades-long metatheoretical debates within the field of IR over individual situatedness, intersubjectivity, and limits to objective knowledge.

## Conclusion

Despite the highly advanced and well-established character of theoretical interventions on the part of critical theories in much of the ongoing debates within the field of IR, the way IR has hitherto been taught is surprisingly fixed in spatial terms, and mostly bound to the classroom. As a result, any form of intervention challenging this spatial fixedness would have enormous effects over not only the way IR is taught, but also the way IR has understood its very self as a discipline. Any such discussion, let alone the creation of a novel teaching method, would also have a great impact upon the debates over “self-reflexivity” within IR. Critical IR theories have mostly focused on such binary themes as universalism vs. particularity, objectivity vs. subjectivity, materialism vs. idealism, and modernity vs. postmodernity, and sought to overcome these dualities by means of post-positivist theoretical inquiries. Such endeavours have so far ranged from prioritizing political economy to normative analyses and attempts at “deconstructing” mainstream conceptualizations of IR. However, at the end of the day, none of them problematized the very way all these debates and interventions took place and how they all have been taught and learned. Insofar as this is the case, any discussion over possible alternative IR teaching methods would be of great value.

That said, this paper demonstrates that IR scholarship has been rather negligent in exploring IR teaching, despite the recent up-tick in studies covering that area, especially from the 2010s onward. Although some original suggestions have been made, drawing on innovative methods ranging from integrating dance to screening films and even drawing parallels between dating and international politics, these proposals remained confined to the classroom. This seems particularly strange considering the spatially unfixed nature of the

IR field in terms of its subject matter, and its awareness of and reflection upon its own metatheoretical features. Hence, this paper suggests the incorporation of trips and tours, whether real or virtual, into the IR curriculum, in a way that would be beneficial for teaching subjects like diplomatic history, foreign policy, and international politics. These activities must be available in different forms, tailored to fit the needs of individual students. Aside from the issue of potentially prohibitive costs of repeated outings, another problem of these approaches is that they may render learners into a passive audience or have them tune out completely. However, these issues can be overcome by reducing the frequency of these outings, and making critical interventions before, during, and after them to reinforce the connection between learners and the topic that these activities are covering.

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# Media Literacy Through Task-Based Language Learning/Teaching Using Transcripts

## Abstract

Although 21st century skills are widespread on paper, it is relatively rare to come across innovative ideas to realize the related aspirations, which would be the key to mobilizing societies to change for the better. In order to achieve this kind of mobilization, this essay suggests the use of transcripts to facilitate the understanding of the insightful — in terms of media literacy — awareness-raising audio-visual media content, which would otherwise be difficult to notice and convert into intake and uptake due to high speech rate and demanding vocabulary load, especially in online processing. For this purpose, the learning/teaching of English as a *lingua franca* and media literacy are integrated into a task-based approach, involving the construction of tasks supported with these transcripts.

Hoping to demonstrate that it is realistic to expect possible implementations of this idea, this paper attempts to present a convincing argument, supported with relevant literature, on the practical and theoretical aspects of presenting a representative demonstration of media literacy transcript content accessed through Google search queries. With a practical methodology, the study aims to introduce a representative sample of transcripts that would suit the intent behind the idea and list the transcript links.

Considering the kind of mobilization mentioned above, this study has been designed to include implications for citizenship education. This study is limited to designing the idea and supporting

it with a convincing argument, backed by a rich body of subject literature. The idea proves to have theoretical depth by means of its interpretations of the cognitive and interactive theories behind the task-based approach. Subsequent studies can be augmented with field notes, observations, and questionnaires. Hopefully, this study encourages inspiring stories of implementing the idea outlined in this paper by in-service teachers.

**Key words**

Media literacy • digital competence • audio-visual transcription • language learning • linguistic production • citizenship education

## Introduction

Like many areas of life, education has seen revolutionary transformation in recent years. Present-day society has been deeply shaped by globalization, technological progress, and accelerated knowledge accumulation (Van de Oudeweetering and Voogt 2018, 116). With the transition to a post-industrial society (Bell 1973; Touraine 1971), information has become vital. The twenty-first century, meanwhile, has become the age of digital competences. Ilomäki et al. (2016, 656) argue that the term “digital” has mostly replaced previously used terms like “information and communication technology” (ICT) or “information technology.”

These developments brought along new forms of literacy as well. The very concept of literacy has taken on a more comprehensive structure by incorporating different skills and learning styles beyond its traditional components. Consequently, literacy is no longer purely a matter of language. Even in 1996, Cazden et al., working under the collective *nom de plume* “The New London Group” (1996), coined the concept of “multiliteracies” to describe a contemporary view of literacy that reflected multiple communication forms and technologies, and a context of cultural and linguistic diversity within a globalized environment. The authors argue that the multiplicity of communication channels and increasing cultural and linguistic diversity in the world today call for a much broader

view of literacy than traditional language-based approaches offer (New London Group 1996, 60). The terms “multiliteracies,” “21st century literacies,” and/or “new literacies” all signify similar perspectives in social, cultural, and pedagogical contexts. According to Coiro et al. (2008), terms such as “21st century literacies,” “internet literacies,” “digital literacies,” “new media literacies,” “multiliteracies,” “information literacy,” “ICT literacies,” “computer literacy,” and so forth all fall under the “new literacies” umbrella.

Danesi (2009, 176) emphasizes that literacy as a concept comprises two dimensions: 1) the ability to read and write in a specific language proficiently, and 2) any ability to decipher texts produced in the acquired language. That notion of “deciphering” today links cognitive processes to new types of literacy, especially media literacy. Media literacy is associated with many concepts in terms of literacy, and the situation tends to breed confusion in both terminology and discussions. Bawden (2001, 219) points out that information literacy, computer literacy, library literacy, media literacy, network/internet literacy, and digital literacy are used concerning each other. According to Horton (2008, 3), the “family of 21st century ‘survival literacies’ includes six categories: (1) the basic or core functional literacy fluencies (competencies) of reading, writing, oracy and numeracy; (2) computer literacy; (3) media literacy; (4) distance education and e-learning; (5) cultural literacy; and (6) information literacy. The boundaries between the various members of this family overlap, but they should be seen as a closely-knit family.”

Twenty-first century literacies have placed the media at the center of learning practices by prioritizing mobilization as well. Consequently, media literacy, which includes the concept of mobile learning, on the one hand emphasizes the use of media for learning, while on the other conceiving it as constituting a dimension of citizenship education in a broader perspective. As media literacy is critical to mobilizing social change, this study proposes using online Google search queries to identify media broadcast transcripts featuring the kind of content that could foster desired awareness-raising media literacy (and other literacies, as indispensable parts of the process). The findings of the study are presented as the search

results of sample queries offered. The study also calls attention to the yet untapped potential of media broadcast transcripts for mobilizing society toward desired social changes. Access to audio content transcripts is important in that the listening input is a demanding challenge for so many learners of English, whose *lingua franca* status makes the integration of language skills and media literacy skills all the more important and necessary. Also, the process naturally includes technology and information literacies, as well as emphasizing critical, resourceful, and creative thinking.

## **Integrating 21st Century Skills and Language Learning**

With a dual focus on connecting 21st century skills and language learning, the American Council on the Teaching of Foreign Languages (ACTFL 2011) published a roadmap for L2 teaching that incorporated the development of 21st century skills. In the United States, developments in global economy, national security, and demographics highlighted the lack of capability for learning languages other than English and understanding the cultures of their speakers, which is stressed as a must for America's leadership. In response, hundreds of American teachers of world languages came together to collaborate on making their core academic subject an integral part of the 21st century skills map, which illustrates the intersection between world languages and 21st century skills, the latter including information, media and technology skills (communication, collaboration, critical thinking and problem solving, creativity and innovation, information literacy, media literacy, and technology literacy), life and career skills (flexibility and adaptability, initiative and self-direction, social and cross-cultural skills, productivity, and accountability). The list was accompanied with illustrative outcomes and examples of everyday teaching activities (ACTFL 2011).

A parallel effort was launched at the Cambridge University Press (CUP), with the aim of building "a framework to develop skills for life" besides learning English. Life competencies were identified and

grouped into six main categories: creative thinking, critical thinking, learning to learn, communication, collaboration, and social responsibilities, along with three foundational layers (emotional development, digital literacy, and discipline knowledge) “that weave through all of these skills” (The Cambridge Life Competencies Framework 2020, 3). In the same vein, the Cambridge catalog includes the *Unlock* series (Ostrowska et al. 2019), an academic skills course with critical thinking sections based on Bloom’s Taxonomy (create, evaluate, analyze, apply, understand, remember) aiming at the development of lower and higher-order thinking skills essential for success in academic contexts. Naturally, all course works create value when used by resourceful teachers adapting them to the socio-cultural specifics of their contexts, and following principled pragmatics in the theoretical framework of social constructivism. Accordingly, benefiting from the practicing teacher as the participant in their study, Ahmed and Lenchuk (2020) emphasize gaps regarding local practices “shaped by the cultural and religious traditions of the region” and bias toward the western, more specifically British, content in the series, and complementary tasks based on Task Supported Language Teaching (TSLT) are recommended. Núñez-Pardo and Téllez (2009, 184) note that “the teaching materials by themselves are not sufficient to create effective teaching and learning settings since a lively EFL/ESL classroom depends largely on good materials used in creative and resourceful ways.”

One of the ways to gain critical appraisal quality involves drawing on the progress reflected in relevant literature. A similar mentality has been outlined in a book called *English for 21st Century Skills* (Mavridi and Xerri 2020) published by Express Publishing. In the book, according to the publishing company’s website, “well-known ELT experts as well as teacher educators, practitioners and leaders from around the world explore how creativity, collaboration, critical thinking, inclusion, wellbeing, leadership, and other key new literacies can be developed in both formal and informal learning contexts.” The potential beneficiaries of the up-to-date developments in this field of considerable importance range from seasoned and novice teachers to trainers, researchers, and policy makers.

At his plenary session “English for 21st Century Skills,” delivered at an ELT conference in Malta, Nunan (2017) used the mantra as a metaphor to reflect what educating citizens toward these skills has become for governments and ministries of education around the world. The session unpacked key questions surrounding the need to define these skills and the role of English in teaching them to citizens, to reinvent curricula, and handle the implementation and evaluation dimensions. As reflected in the abstract of a CUP webinar with Chris Sowton (2019), in many respects, critical thinking and 21st century skills are not embedded in English language teaching classrooms, which are still based around methods dating back to the 20th century. Although it is common now to hear these terms discussed, few educational establishments across the world actually apply them, meaning that “we are not preparing our students for the workplace and society of the future” (Sowton 2019).

As for Turkey, Bedir (2019) examined the application of 21st century skills and 4Cs (critical, creative thinking, collaboration, and communication skills) in Turkey by polling the beliefs and perceptions of 124 (27 male, 97 female) ELT pre-service teachers from the Faculty of Education of a state university. In the study (Bedir 2019, 239–240), most of the participants (69.35%) disagreed with the statement “The Ministry of National Education has established 21st Century skills and the 4Cs as learning standards for all students across all levels,” while 27.41% neither agreed nor disagreed. Those voicing their need for “professional development to build teaching for 21st century skills” and their requirement for “specific courses and/or professional development” for the 4Cs both constituted roughly four-fifths of the sample (79.04% and 81.45% respectively).

Critical to participation in civic and economic life of a democracy, media literacy education involves teaching both critical and creative thinking skills. While critical thinking is essential to consuming media messages, their creation typically involves creative thinking. “In the 21st century, literacy means media literacy” ([medialiteracynow.org](http://medialiteracynow.org)).



Reaching the outcomes related to these skills is interconnected with the rest of the skills mentioned above — regardless of whether the connection is direct or indirect — including communication, knowing how to interact or display empathy or information, some of which are accessed through digital channels or social media. Media literacy has implications for citizenship education, which results in social mobility and social change for the better. However, first of all, it is necessary to zoom in on some literature on media literacy.

## Media Literacy

Worked out at the 1992 Aspen Media Literacy Leadership Institute, the most often cited definition of media literacy is a brief sentence which conceives it as “(...) the ability to access, analyze, evaluate and create media in a variety of forms” (Thoman and Jolls 2003, 21). Hobbs (1998, 16), meanwhile, emphasizes that media literacy refers to “the process of critically analyzing and learning to create one’s own messages in print, audio, video, and multimedia.” Horton (2008, 6) notes that leading researchers in the field often define media literacy using the following trichotomy: media literacy implies having *access* to the media, *understanding* the media, and *creating/expressing* oneself using the media.

*Access* includes having the use of media as well as media habits. *Understanding* entails having the ability both to understand/interpret and gain perspective on media content, as well as having a critical attitude toward it. Finally, *creating* includes interacting with the media as well as producing media content (Horton 2008, 6–7). Blending “access” and “understanding” of the media, the concept of media literacy also incorporates producing/creating content and self-expressions using the media. Here creating refers to the interactions of the self/learner with the media while producing their own media content. The experience of producing materials for different media settings improves the comprehension of media content while fostering a critical approach toward it.

Potter (2019) conceives the three building blocks of media literacy as *skills*, *knowledge structures*, and *personal locus* to make a more comprehensive definition for media literacy. Within media literacy so defined, he identifies seven skills (Potter 2019, 54): 1. Analysis (breaking down a message into meaningful elements), 2. Evaluation (judging the value of an element, with the judgment made by comparing a message element to some standard), 3. Grouping (determining which elements are alike in some way; determining how a group of elements is different from other groups of elements), 4. Induction (inferring a pattern across a small set of elements, then generalizing the pattern to all elements in the set), 5. Deduction (using general principles to explain particulars), 6. Synthesis (assembling elements into a new structure), 7. Abstracting (creating a brief, clear, and accurate description capturing the essence of a message in a smaller number of words than the message itself).

According to Potter (2019, 53–62), skills are the tools that people use to build knowledge structures, and knowledge structures refer to the organized information in a person’s memory. Personal locus is composed of goals and drives, and provides mental energy and direction. Bringing all of these aspects together, Potter (2019, 63) offers the following definition: “Media literacy is a set of perspectives that we actively use to expose ourselves to the mass media to process and interpret the meaning of the messages we encounter.”

## The Aim of the Study

Having focused on media literacy literature, it is necessary now to return to the argument for the importance of integrating media literacy into language learning to produce social mobilization and change mentioned above in the introduction. In order to effect social change for the better, this study aims to introduce the idea of using transcripts in ways serving media literacy as materials, and present a representative demonstration of the content accessed through Google search queries.

## Methodology

The study has a practical methodology in that the study, in accordance with its aim, presents a representative sample of transcript links that reflect the strategy behind its underlying premise. The learners can produce communicative dialogs, modeling them in the tasks assigned in a task-based language learning/teaching approach. The transcript is the key to overcoming the challenges of listening, including high speech rate and unknown vocabulary. The communicative content is turned into intake for comprehension, and later uptake with production practices, a process synergistically combining pedagogic intervention and negotiated meanings. "Aided with accurate transcripts, teachers and materials development staff can make the most noticing effect for the input to convert into intake and uptake for perceptive and productive skills respectively to provide benefits in terms of language as well as content of interest and value to people" (Zengin 2021).

This integration may be operationalized through tasks built with transcripts of the language input through audio-visual media channels within a task-based language learning/teaching approach. The accessed transcripts provide authentic input, which exposes learners to natural language. The communicative dialog modeling for this content drives communicative meaning based on the language learning component. On its own, this would foster perceptual but not productive skills. Consequently, learners are asked to meet structural-based lexico-grammar criteria, focusing their attention on specific forms, such as formulaic language or multi-word-units, or technical terms, underlining them to show their awareness and command of translation from and into English. Avoiding the damaging polarization between form-based and meaning-based instruction, without extreme focus on meaning and fluency or extreme form-focused activities, task-based learning combines into a synergistical integration both form- and meaning-based approaches.

The task-based practice has theoretical depth as well. The combination is theoretically justified by interactive and cognitive

theories of learning. The former perspective reflects enhancement of learning through negotiation of meanings toward mutual comprehension with a focus on meaning, while the latter reflects a skill with pedagogic intervention required to focus on form through declarative, procedural, and automated stages.

The consensus among most researchers, syllabus designers, and teachers accepting tasks as units of pedagogic intervention is that language learners should be tasked with interacting and using language learned to prepare for out-of-class real-world communication. This process draws on both the cognitive and interactional perspectives. The cognitive perspective taps into the manipulation of certain task features to have effects on fluency and accuracy, as well a structural and lexical complexity. On other hand, the interactional perspective seeks to measure how task design affects interactional moves between interlocutors involved, whether it's between learners or between learners and teachers or native speakers. It also looks to measure their possible contributions to language development (Gilabert, Barón, and Llanes 2009).

## Findings

The practical method of accessing the transcripts has produced a representative list of findings. The search for transcripts that could contribute to integrating media literacy with foreign language learning/teaching can be conducted with Google search queries. Zengin and Doğan (2018) have surveyed academic opinions on benefiting from application of Google search techniques for English use and academic translation. Alongside other issues, the survey asked the participants whether they think using Google search can be of assistance in the process of preparing teaching/training materials, and the responses were mostly positive (the mean: 3.9180; standard deviation: 0.84252).

First, a brief list of some search queries:

["fact check" site:rev.com]

["fact checkers" site:rev.com]

["fact checking" site:rev.com]

["fact checked" site:rev.com]

["media monopoly" site:rev.com]

[allintext:media "monopoly" site:rev.com]

["monopolies" site:rev.com]

[allintext:media "monopolies" site:rev.com]

[allintext:media manipulation disinformation site:rev.com]

["media manipulation" site:rev.com]

[intext:"manipulative social media" site:rev.com]

["social media monopolies" site:rev.com]

All of the content below comes from quotes pulled from the media.

Below is content accessed through the search query ["media bias" site:rev.com]

The link: <https://www.rev.com/blog/transcripts/mark-zuckerberg-testimony-transcript-zuckerberg-testifies-on-facebook-cryptocurrency-libra>

A.O.-Cortez: (03:09:26)

*"One more question. In your ongoing dinner parties with far-right figures, some of who advanced the conspiracy theory that white supremacy is a hoax, did you discuss so-called social media bias against conservatives? And do you believe there is a bias?"*

Mark Zuckerberg: (03:09:41)

*"Congresswoman... Sorry, I don't remember everything that was in the questions" [crosstalk 03:09:46]-*

A.O.-Cortez: (03:09:47)

*"That's all right. I'll move on. Can you explain why you've named The Daily Caller, a publication well-documented with ties to white supremacists, as an official fact-checker for Facebook?"*

Mark Zuckerberg: (03:09:57)

*"Congresswoman, sure. We actually don't appoint the independent fact-checkers. They go through an independent organization called the Independent Fact-Checking Network that has a rigorous standard for who they allow to serve as a fact-checker."*

A.O.-Cortez: (03:10:11)

*"So you would say that white supremacist-tied publications meet a rigorous standard for fact-checking? Thank you."*

Mark Zuckerberg: (03:10:24)

*“Congresswoman, I would say that we’re not the one assessing that standard. The International Fact-Checking Network is the one who is setting that standard.”*

Below is the first result accessed through the search query [“media literacy” site:rev.com]

“Oct 23, 2019, Mark Zuckerberg Testimony Transcript: Zuckerberg Testifies on Facebook Cryptocurrency Libra”

“Mark Zuckerberg testified before congress today on October 23, 2019 regarding Facebook’s cryptocurrency Libra.” (rev.com)

Mister Lucas: (47:00)

*“One final question, many experts have suggested that we need to educate the public on how to consume trusted information. Facebook recently announced an initiative support projects on media literacy. Could you elaborate on these projects and what you see as Facebook’s role given your critical position within the industry?”*

Mark Zuckerberg: (47:21)

*“Yes congressman. This question may be premature to ask, although later in this week we actually have a big announcement coming up on launching a big initiative around news and journalism where we’re partnering with a lot of folks to build a new product that’s supporting high quality journalism. I think if there’s an opportunity within Facebook and our services to build a dedicated surface, a tab within the apps for example where people who really want to see high quality, curated news, not just social content, but from high quality publishers can go and consume that content, and that could create a place where we can form new business partnerships to help fund high quality journalism as well. So I’m looking forward to discussing at more length in the coming days.”*

Below is the second result accessed through the search query [“media literacy” site:rev.com]

“Aug 4, 2020, House Hearing Transcript August 4: 2020 Election Security”

“On August 4, the House Homeland Security Subcommittee on Cybersecurity, Infrastructure Protection, and Innovation held a hearing about election security for the 2020 federal election. They discussed concerns about the election amid the coronavirus pandemic.” (rev.com)

The link: <https://www.rev.com/blog/transcripts/house-hearing-transcript-august-4-2020-election-security>

Mr. Langevin: (01:10:39)

*“Okay. Thank you, Mr. Chairman, I want to thank our witnesses for their testimony today. Very helpful insights into your views on election security and being able to conduct successful elections this November. Obviously this is a cornerstone of our democracy, and we want to make sure that our elections are both accessible, free and secure, and your insights are very helpful. The cyberspace Solarium Commission also made several strong recommendations regarding media literacy and civics education, in ways to build resiliency to disinformation campaigns. We’ve seen some nascent efforts at the federal level, for instance, CISA’s principal, they call it pineapple pizza campaign, but the commissioners believe that much more needs to be done at some level of dis or misinformation is inevitable given our commitment as a society to free speech. Do you agree with this assessment?”*

Mr. Langevin: (01:11:45)

*“And also the Solarium Commission recommends that civics media literacy education needs to be spread out across a lifetime. It can’t be a single class one takes in high school. And we emphasize, for instance, that the need to help seniors better understand the changing media landscape. Do you agree with this assessment and how should we think about voter resilience as part of our broader election security strategy? For any of the witnesses that want to start?”*

Below is the third result accessed through the search query [“media literacy” site:rev.com]

“Jun 15, 2021, Merrick Garland Announces Plan to Combat Domestic Terrorism Speech Transcript”

“U.S. Attorney General Merrick Garland announced a new plan to combat domestic terrorism during a speech on June 15, 2021.” (rev.com)

Merrick Garland: (15:34)

*“(…) And is working to support the development of resources that enhance critical thinking and media literacy as a mechanism to strengthen resilience to misinformation and disinformation.”*

## Conclusion

The above sample produced from Google search queries demonstrates that it is possible to realize the idea put forward in this study. The idea proposed was to use transcripts to raise awareness media literacy-wise in a plan that integrates the teaching/learning of English as a *lingua franca* and media literacy. The strategy of using Google search queries effectively has yielded beneficial content accessed through the transcription website rev.com.

### Implications for Social Education on the Move

Integrating the teaching of media literacy skills into teaching English as a *lingua franca* through the facilitation of transcripts may serve citizenship education. Hence the addition of citizenship education literature to the implications section of this paper. Hopefully, serving the foreign language needs of the citizenry in this manner encourages mobilization toward social change for the better. Seeing as the study has implications for citizenship education, it is necessary to elaborate on the concept. For citizenship education, it is essential to mobilize social education. So a brief summary below will serve to establish a connection.

Research into youth, political literacy, and civic activism needs to explore what shapes the political world of young people and their choice of participation (or not). There is a need for a clarity in the understanding of our political knowledge and the ways this knowledge can be linked with civic engagement (Dudley and Gitelson 2002). “Despite large increases in formal education, measures of political knowledge have remained flat for decades. Renewed attention to civic education” is suggested as a possible solution for moderating some of these adverse developments (Galston 2007).

Citizenship is a concept central to scholars and practitioners engaging in the important educational task of preparing young people for participation in society. Alongside citizenship, another concept of central significance in the educational theory, research, policy and practice is citizenship education, which is defined as how students’



identity development can be supported with education (Veugelers and de Groot 2019). The concept of citizenship is broadened, and linked not only with the nation-state of origin, but also with regional arrangements such as the European citizenship, or even the world (global citizenship; Veugelers 2011). “There is a deepening of the concept, because citizenship no longer exclusively relates to the political level, but also extends to the social and the cultural levels and even to the interpersonal level — how people live together” (Veugelers 2011, 211).

As summarized by Pasek et al. (2008), although consensus is growing around civic education being an important aspect of political socialization, little research is directed toward interrogating the ways of preserving the gains from civics courses after high school. Having examined the long-term effects of a supplementary civics education program, the findings of Pasek et al. (2008) findings suggest that such initiatives may increase subsequent participation in politics by building long-term gains in political self-efficacy and skills in using the news media to follow government and political affairs.

Studying civic education in Malaysia as an emergent democracy, Farouk and Husin (2011) underlined that if a civic education program is run along lines suggested by the state, the result may often include the legitimization of the status quo, not necessarily aligned with democratic norms and values. The study demonstrates the success of a non-governmental organization in running a civic education program, which supports “the contention that democratic consolidation in nations with flawed democracies is contingent upon how its citizens can be influenced to embrace civic attitudes.” The two scholars also argued that “political culture in the west is wholly compatible with the democratic ethos” (Farouk and Husin 2011, 155). Civic consciousness is important in that it relates to political literacy, and the results of a study by Nwaubani et al. (2016) revealed a positive and significant relationship between the two. They recommended that political literacy programs be strengthened by the government and other stakeholders “for sustainable political and civic education of youth to enable them to have deeper insights

on how to improve democratic practices and governance in the present democratic dispensation in Nigeria.” One such stakeholder may be news channels recommended for increasing rural students’ political literacy through access to TV programs that may offer enlightening them politically.

As Galston (2004) states, community-level disagreements about controversial policies keep posing problems for teachers as well as school administrators; besides there is no consensus among Americans about the kind of citizenship they want their schools to foster. According to Galston (2004, 263), dropping political engagement among youth “increases the already powerful tilt toward the concerns of the elderly. We should be debating higher education finance, job training, and family policy as we do the future of Social Security and Medicare. We aren’t and we won’t, unless younger Americans become more involved.” Galston also emphasizes (2004) that it is the moral responsibility for youth to contribute their fair share in order to sustain the public institutions and processes they depended on and benefited from. The third benefit listed is the intellectual and moral capacity that political engagement helps develop (Galston 2004, 263).

Civic knowledge promotes support for “the core values of democratic self-government, starting with tolerance,” and political participation in civic and political affairs, alongside helping “citizens understand their interests as individuals and as members of groups.” Ignoring civic affairs causes “mistrust and fear of public life.” With more civic knowledge, citizens’ views are more consistent “across issues and over time” and their opinions on specific civic issues can be altered (Galston 2004, 264–265). There are three related purposes of citizenship education, which are social and moral responsibility, community involvement, and political literacy (Porto and Byram 2015). Fostering all three can be facilitated through the integration of media literacy education with the teaching/learning of the prevalently taught English as a *lingua franca*.

### **Limitations and Recommendations for the Future**

This study is limited to the development of an idea and supporting this development with convincing argumentation and a rich body of

subject literature. Another limitation might stem from the possibility of self-censorship practiced by Google. As far as blocking access to content, Epstein (2016) offers a breakdown of the many forms in which online content can be restricted or outright blacklisted.

The idea outlined in this essay has theoretical depth, underpinned by cognitive and interactive theories behind the task-based approach. Subsequent studies can be expanded to include field notes, observations, and questionnaires. Hopefully, this study encourages inspiring stories of implementing the idea outlined in this paper by in-service teachers. Speaking of pinpoint searches, it should also be noted that although initially restricted to journalists, access to Google's latest AI research tool Pinpoint has been expanded to private Google accounts intending academic research (Arasu 2021). Future studies may be conducted utilizing this tool.

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# **Integrating a Mobile Module into Cultural Heritage Management Teaching**

## **Abstract**

This study aims to introduce a mobile component into cultural heritage management teaching to enhance student learning experiences. A key objective for this paper is to provide a model for similar courses, where integrating a mobile component is possible. Another objective involves mobile modules in courses where a theme in cultural heritage management can be visually and physically experienced by participants. One final objective entails encouraging discussion of these themes to create a more vocal and critical thinking-based learning environment. Located in Southeastern Anatolia, Gaziantep is home to archaeological sites dating from the Paleolithic period all the way to the modern era. In addition, the Gaziantep Castle and its surroundings have preserved many aspects of traditional craftsmanship. In the last twenty years, major steps have been taken by the municipal authorities and other governmental and non-governmental organizations to emphasize the rich material and non-material heritage of the city. This provides a great opportunity for integrating a mobile module into regular teaching. Traditionally, courses take place in classrooms for 14 weeks, without a mobile aspect. Under the SoMovEd Project, the curriculum is restructured to include four mobile sections, in which students either visit museums or walk along the Culture Route to reinforce complex issues that constitute cultural heritage management. As part of these mobile

modules, students will also submit analytical write-ups with their comments on issues and objects highlighted.

## Introduction

While there are about 45 universities in Turkey providing undergraduate education in archaeology, job opportunities for archaeologists with basic training in Turkey are limited. On the other hand, the cultural heritage sector might be able to absorb interested graduates. With these ideas in mind, the Gaziantep University's Department of Archaeology offers a Cultural Heritage Management course. According to UNESCO,

Cultural heritage is, in its broadest sense, both a product and a process, which provides societies with a wealth of resources that are inherited from the past, created in the present and bestowed for the benefit of future generations. It includes tangible, intangible and natural heritage (UNESCO 2014)

Cultural heritage management focuses on the preservation, protection, and documentation of these resources, and their promotion in a sustainable framework to ensure the passage of heritage from one generation to the next. Cultural heritage management requires perspective and interaction of many fields, including, but not limited to, archaeology, architecture, art history, ethnography, sociology, economy, politics, law, and tourism. From these, archaeology contributes perhaps the most to material cultural heritage by studying ancient lifeways and their remains to understand the human past. In doing so, it not only introduces new tangible elements to our heritage, but also works on documenting and understanding new and existing heritage. At present, heritage finds itself under threat from a variety of directions.

In 2000, the International Council of Monuments and Sites (ICOMOS) released a global report on monuments and sites in danger. The document featured a list of four main risks to cultural heritage: 1) Natural processes, conditions, and hazards, 2) development-related risks, including economic pressure, large development



projects, and unmanaged tourism, 3) risks from social and collective behaviors, including social breakdown, general social issues, and 4) weakness of the conservatory net (International Council on Monuments and Sites 2000).

For threats to intangible heritage one useful reference is UNESCO's "Dive into Intangible Heritage," which examined 76 instances of intangible cultural heritage inscribed on the Urgent Safeguarding List for threats. According to the project, these threats include negative attitudes, demographic issues, decontextualization, environmental degradation, weakened practice and transmission, cultural globalization, new products and techniques, loss of objects or systems, and economic pressure ("Dive into Intangible Cultural Heritage," n.d.) Under these circumstances, it is important to have archaeology students understand the various elements that constitute heritage, why conflicts arise in heritage management, why certain plans succeed while others fail to protect, preserve, and pass tangible and intangible heritage to future generations.

## Structure of the Heritage Management Course

With the aforementioned questions in mind, Cultural Heritage Management is offered to fourth-year archaeology students as an obligatory course in the fall semester. The class aims to familiarize students with establishing cultural heritage management, as well as its related terminology and international and national legal frameworks.

The course explores the themes listed below. Where necessary, adjustments are made in the order and/or contents.

1. Development of museums and archaeology as a scientific discipline
2. Survey of global and national attitudes toward heritage protection
3. Basics of heritage terminology, including tangible, intangible, natural, cultural heritage, cultural property, cultural resources, cultural assets
4. Establishment of UNESCO

5. International conventions on the protection and preservation of cultural heritage
6. World Heritage Sites
7. Current legal framework for cultural heritage management in Turkey
8. Looting and repatriation
9. Heritage at risk
10. Gaziantep and its contribution to cultural heritage

## Spaces to Integrate into the Course

For this project, the main question was how to make the course mobile. Luckily, Gaziantep, located in Southeastern Anatolia on the Turkish-Syrian border, offers an incredible opportunity to integrate hands-on experience into in-class theoretical teaching. Gaziantep's historical old town developed around the castle in the tenth century. Beginning from early 2002, investments have been made into raising awareness of the city's cultural richness. The Castle and its surroundings were the center of social, cultural, and trading life, and had a profound impact on development of the city center. With this background in mind, a Culture Route around Gaziantep Castle and streets surrounding it was established in the early 2000s. The route highlights the traditional craftsmanship of Gaziantep, including coppersmith, silversmith, and goldsmith shops, hand-printed textile manufacturing, *kutnu* (a silk-based fabric) and mother-of-pearl products, as well as carpet, pottery, clarion, and saddle production. It also includes 18 caravanserais, 10 mosques, 4 traditional baths, the Mevlevihane, and many other cultural heritage locations, in addition to registered civil architecture ("Çocuklar ve Kentler: Kültür Yolu," n.d.) In 2007, the project won the Grand Prize for Preservation from the Union of Historical Cities (Durmus 2008).

The city was also drafted onto UNESCO's Creative Cities Network list in 2015 for its gastronomic history that lies at the core of its identity (UNESCO Creative Cities Network 2015). The accolade

made Gaziantep into a model for other Turkish cities like Antakya and Afyonkarahisar.

Gaziantep's rich cultural resources are not limited to gastronomy — the city also boasts a chronologically diverse range of archaeological sites. Although many more have been identified, at least 24 different archaeological sites have been subject to excavations (Demir 2020). Of those sites, the earliest one is Dülük, dating back to the Paleolithic, period although later periods are represented in the area, too. However, while one of the oldest, Dülük has little global recognition. The Hellenistic and Roman era city of Zeugma, located on the western bank of the Euphrates, is well-known globally due to international salvage operations launched to recover the rich mosaics revealed in the city's villas before parts of it were flooded by the construction of the Birecik Dam in the early 2000s. The city is also home to two state-owned archaeological museums. The first is the Gaziantep Archaeological Museum, which houses archaeological artifacts dating from the Lower Paleolithic to the Early Turkish Republic periods. This is the oldest archaeological museum in the city, established in 1969 and reopened to visitors in 2017 after a period of renovations (T.C. Kültür ve Turizm Bakanlığı 2021).

While the Archaeology Museum is the oldest in the city and its collections represents a wider range of periods and sites, the other archaeology museum, the Zeugma Mosaic Museum, is better known and receives more visitors because of the global and domestic popularity of Zeugma and its mosaics. For instance, in 2019 the Zeugma Mosaic Museum had 356,355 visitors, whereas only 32,938 people visited the Archaeology Museum (*Gaziantep Ekspres Gazetesi* 2020). It ought to be noted that the Zeugma Mosaic Museum is one of the biggest of its kind in the world. The main building houses 3,000 m<sup>2</sup> of mosaics, 140 m<sup>2</sup> of wall paintings (frescoes), 4 Roman era fountains, columns, limestone and marble statues, grave steleai, sarcophagi, and other architectural artifacts ("Zeugma Mosaic Museum" n.d.)

In addition to archaeological museums, the city also has 17 thematic museums that reflect different aspects of Gaziantep's rich cultural heritage. These include:

1. Emine Göğüş Gaziantep Cuisine Museum (Emine Göğüş Gaziantep Mutfak Müzesi)
2. Hasan Süzer Ethnography Museum (Hasan Süzer Etnografi Müzesi)
3. Yesemek Open Air Museum (Yesemek Açık Hava Müzesi)
4. Bayazhan Gaziantep Urban Museum (Bayazhan Kent Müzesi)
5. Gaziantep Mevlevi Lodge Museum (Gaziantep Mevlevihanesi Vakıf Müzesi)
6. Gaziantep Culture History Museum (Gaziantep Kültür Tarihi Müzesi)
7. Şahinbey National War Museum (Şahinbey Milli Mücadele Müzesi)
8. Gaziantep Atatürk Memorial Museum (Gaziantep Atatürk Anı Müzesi)
9. Gaziantep Game and Toys Museum (Gaziantep Oyun ve Oyuncak Müzesi)
10. Medusa Glass Art Museum (Medusa Cam Eserler Müzesi)
11. Ali İhsan Göğüş Museum and Gaziantep Research Museum (Ali İhsan Göğüş Müzesi ve Gaziantep Araştırmaları Merkezi)
12. Gaziantep 25 December Panorama Museum (Gaziantep 25 Aralık Panorama Müzesi)
13. Islam Science History Museum (İslam Bilim Tarihi Müzesi)
14. Gaziantep Bathing Museum (Gaziantep Hamam Müzesi)
15. Living Museum Gümrük Han (Yaşayan Müze Gümrük Han)
16. Gaziantep Zoology and Natural History Museum (Gaziantep Zooloji ve Doğa Müzesi)
17. 15 July Democracy Museum (15 Temmuz Demokrasi Müzesi)

Except for the Yesemek Open Air Museum, the Zoology and Natural History Museum, the Islam Science Museum, and the Gaziantep Culture History Museum, all the museums listed above are within walking distance of each other, on and around the Culture Route. The Gaziantep Culture History Museum is located on the grounds of the university campus. Having more than one thematic museum offers alternatives for discussing tangible and intangible

heritage, and allows new course content to be prepared with different museum in mind for each semester.

It should also be noted that, prior to this project, for one semester parts of this course were held at the Atatürk Memorial Museum. The experience gained from that effort is also reflected in the organization of the course structure. That year, most of the lectures were held at the Atatürk Memorial Museum and students visited other museums and walked in and around Gaziantep Castle. However, while there were about 24 students signed up for the class and transport was provided by the Gaziantep Municipality, student participation was at around 15 people. Some of the attending students have never visited the city center despite being born or living in Gaziantep for years. Students from outside Gaziantep were also not aware of its museums.

## **Mobile Modules**

In this section, this paper will discuss how a Cultural Heritage Management course can be structured for one semester to incorporate a mobile module matching the course contents. The semester includes 5 outings, named Mobile Weeks, which take the course outside the classroom.

For each Mobile Week, there is going to be a short write-up to evaluate the experience. These write-ups are going to be used as input for grading. Also, for those who want to participate, a social media component is possible.

### **Mobile Module 1**

This 14-week course begins with the development of the concept of a museum, archaeology as a scientific discipline, and of the idea of cultural heritage globally. This brief overview is followed by an introduction to heritage terminology. Mobile Week 1 then follows at the Archaeology Museum. During this trip, the students freely roam around the museum and are later asked to write and submit a brief report afterward, focusing on the following areas:

1. chronological periods and sites represented,
2. opinions on the exhibition,
3. availability of interactive materials and their status,
4. favorite displays, sections,
5. accessibility of the museum,
6. social media component (optional): which sections and objects were photographed and posted on social media? Explain the reasons and hashtags.

The following weeks cover the foundation of UNESCO (United Nations Education, Science, and Culture Organization) was established after World War II, and delve into international conventions and national laws on the preservation of cultural heritage. Mobile Week 2 takes place after these fundamentals are covered.

### **Mobile Module 2**

Mobile Week 2 takes place at the Zeugma Mosaic Museum. The week is structured into three components. While the discussions and write-ups of this section are spread out over up to three weeks, for logistical purposes the module includes only one visit. The first discussion takes place prior to the visit and covers the foundation of the Zeugma Mosaic Museum, as the process provides valuable points for discussing aspects of heritage management issues.

#### **Prior to the Visit: Conflicting Matters**

In 2004, before the construction of the Zeugma Mosaic Museum there was an attempt to temporarily transfer the Zeugma mosaics to Topkapı Palace in İstanbul for the upcoming NATO summit by the Ministry of Culture and Packard Humanities Institute, which funded some of the rescue efforts at the site (*Hürriyet* 2004). The Gaziantep Zeugma Platform (GZP), a non-governmental organization based in the city, objected to the transfer of the mosaics to any place other than Gaziantep (*Radikal* 2004; *NTVMSNBC – Kültür Sanat* 2004; *Hürriyet* 2004). The case was brought before a court by the GZP, and the judges decided in favor of the mosaics staying in Gaziantep. The GZP argued that the mosaics were “immovable heritage” and that the Ministry was violating its

own legislation by trying to transfer them to another city (*Evrensel* 2004).

Discussion points include, but are not limited to, the location and circumstances of displaying heritage, opinions of different stakeholders, and legal status of museum items and artifacts.

### **Museum Visit: Inside the Museum**

In 2011, the Zeugma Mosaic Museum was opened on the premises of a former state-owned tobacco factory, shut down in the late 1990s for not being profitable (“Zeugma Mosaic Museum” n.d.; Sahici 2011). The museum boasts a rich collection of mosaics as well as reconstructions of the Poseidon and Euphrates Villas. For the purposes of this course, two items from the museum collection will be selected and used for a discussion of the impact of looting on cultural heritage, legal frameworks for establishing private and museum collections, international repatriation efforts, and archaeological artifacts with loaded meanings or new identities.

### **“Gypsy Girl” and Larger-Than-Life Objects**

The first item to be discussed in Mobile Week 2 is a mosaic known as the “Gypsy Girl.” Originally a floor mosaic, it is displayed in a special room that visitors can only access through a deliberately dark hallway. Upon entering, visitors see the Gypsy Girl figure displayed on the wall, with the only lights in the room illuminating the mosaic. Then, they leave the room down another hallway. In other words, visitors need to be aware of the location of this mosaic and take a brief walk to a gallery on the second floor of the museum building.

Originally a floor mosaic from the Mainad Villa, the piece shows a figure in the middle, looking to her right. The woman has hair parted down the middle and tied with a ribbon, and she wears small hoop earrings. These two features led the mosaic to be widely called “Gypsy Girl,” despite the figure likely being a follower of the god Dionysos, known as a Mainad, on account of grape leaves surrounding her head (“Zeugma Mosaic Museum” n.d.) Former director of excavations at Zeugma Rifat Ergeç explains how the mosaic came to be known as “Gypsy Girl.”

According to Ergeç, as his team was working a site, a villager approached him, speaking of a place where he and his father illicitly scavenged mosaics in the past. The villager told the researchers that his father was able to pay for his wedding by selling the artifacts. Years later, after completing his military service, the villager also looted some mosaics from the same area to pay for his wedding. Ergeç and his team moved to the area mentioned by the villager and soon discovered a mosaic underneath a fallen column. To the question of who the piece might be portraying, someone from the crowd replied “Gypsy Girl” and the name stuck (Çelik 2011). Eventually, “Gypsy Girl” grew into a larger-than-life artifact, and has been used as a symbol for anything related with Gaziantep.

The case of the “Gypsy Girl” can be used as a starting point for a discussion on what heritage means to different people, the real meaning of objects and artifacts, and their perception by the public. Another topic to tackle is the special attention and status the mosaic has been given inside the museum. It could also be interesting to see whether the mosaic is a student favorite or not, and learn the reasons behind each choice. Finally, this case brings us to the subject of looting, which will be broadly discussed in class after the visit.

### **Discussion Week After the Visit: Looted Objects**

For this section, during their museum visit, students learn about a portion of the “Gypsy Girl” that was looted in the 1960s from Zeugma, and sold by an art dealer named Peter Marks in 1965 to the Bowling State University in Ohio (Uzundere Kocalar 2018). They were later displayed at the university’s art museum, where Dr. Stephanie Langin-Hooper and Dr. Rebecca Molholt would identify them as mosaics from Zeugma in 2012 (Madry 2018). The fragments were repatriated by the Turkish Government in November 2018 and have been displayed at the Zeugma Mosaic Museum ever since (*Cumhuriyet* 2018).

These events will be used to initiate a discussion on looting and how it affects cultural heritage. Looting at archaeological sites and illicit artifact trafficking are still one of the biggest threats to cultural heritage. Consequently, the discussion could open with questions covering the reasons and motivation for looting. Today, looting has



also moved online, and even a brief Web search will reveal a multitude of social media accounts or groups devoted to looting and treasure hunting.

As the repatriated mosaics demonstrate, it also is necessary to discuss the receiving end of illicit artifact trafficking, namely the collectors who purchase them. In this section, institutional collections and individual collectors are discussed to answer questions on collector motivations, the ethical standards of collecting, whether collectors encourage illicit looting, and the ethics of collecting for museums and individuals. These discussions tie in with covering the 1970 UNESCO Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property and the 1995 UNIDROIT Convention on International Return of Stolen or Illegally Exported Objects. The two documents established a framework aiming to prohibit and prevent the illicit trafficking of cultural property among state parties.

### **Mobile Module 3: Introduction to Intangible Heritage**

In the third mobile module, our focus is intangible heritage. In 2003, UNESCO released the Convention for the Safeguarding of the Intangible Cultural Heritage. This document defines intangible heritage as “the practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith — that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity” (UNESCO 2003).

As of 2021, UNESCO’s intangible heritage list features 20 practices hailing from Turkey: the arts of the meddah (public storytelling), the Mevelevi Sema ceremony, the aşıklık (minstrelsy) tradition, the Karagöz (shadow play), the Semâh (Alevi-Bektaşî ritual), traditional sohbet meetings, the Kırkpınar oil wrestling festival, the ceremonial keşkek tradition, the Mesir Macunu festival, the Ebru art of

marbling, the Turkish coffee culture and tradition, whistled language, the Hıdırellez spring celebrations, traditional craftsmanship of Çini tilemaking, Navruz, the culture of making and sharing flatbread, traditional Turkish archery, the heritage of Dede Korkut (epic culture, folk tales, and music), the traditional strategy game of Mangala/Göçürme, and the art of miniature. (UNESCO n.d.)

For this section, we will be visiting the Gaziantep Culture History Museums and touring the Gaziantep Culture Route on two separate occasions.

The third mobile module will take place at the Gaziantep Culture History Museum, located on the university campus, to introduce the definition of intangible heritage and explain its significance. The Gaziantep Culture History Museum is the perfect place to have this conversation, as it was a donation of equipment and artifacts from Gaziantep's last Karagöz that led to the foundation of this museum, focused on showcasing important aspects and traditions of daily life in Gaziantep using items dating from nineteenth century (Ergeç 2016). Aside from the Karagöz equipment, the museum also contains everyday objects, copper artifacts, children's games, clothes, and jewelry, offering a glimpse into the traditional way of life before the modern era. As part of this week, the students are required to prepare a short write-up of one item or artifact they liked, and tracing its origins.

#### **Mobile Week 4: Sights and Sounds of Gaziantep**

The final mobile module takes place on the Culture Route, the heart of the city where traditional handcrafted manufacturing continues to this day. Students will be required to select one of the museums or one local craftsmanship shop on the Culture Route and explain the visuals, smells, and sounds of that manufacturing process.

### **Practical Considerations**

While it is easier to plan a mobile learning curriculum, few practical things need to be taken into consideration. All destinations discussed here are within walking distance from the Gaziantep Castle, while

the university is roughly 7 kilometers away from the city center. It takes about 2 hours to reach the Culture Route from the university campus. Another option involves taking public transport, but because this is a university course, transport should be taken care of. The university provides housing for majority of its students; thus, it can be assumed that most of the participants will be joining the mobile tour from the university campus. Given these circumstances, for this experience to work, student transport to the city center from a common and accessible point, such as the campus entrance, needs to be arranged beforehand.

The second issue that needs addressing is museum entrance fees. In Turkey, archaeology, art history and museum studies students are exempt from entrance fees at state museums. In some museums, students with valid ID can be either exempt or pay a reduced rate. However, given that these trips are a part of a university course, arrangements should be made with museum management to waive entrance fees for participating students.

Another issue involves scheduling the trips around the working days and hours of the museums. As museums across the world tend to be closed on Mondays, the actual course itself needs to be scheduled on days other than Mondays, as the mobile modules must be held during course hours. Otherwise, students and instructors might have overlapping classes and other responsibilities which might have an impact on module participation.

Finally, weather conditions must be taken into account, particularly for the intangible heritage module, which takes place outdoors along the Culture Route. Thus, while it is possible to conduct a mobile course every week, it might be better to organize two or three trips throughout the semester. This would leave the curriculum flexible enough to accommodate unforeseen circumstances that might affect the mobile sections.

## Conclusions

The course structure and themes presented here are only suggestions, and can be modified at every level to match the needs of

a particular class, point of view of the instructor, or the feedback coming from students or participants.

It must be emphasized that mobile modules do not necessarily have to be held in museums. Cities have different spaces to offer and explore when it comes to heritage. An open space, a park, a sculpture, a building, a cemetery, or any other space within the city can be integrated into a module based on the selected themes.

Additionally, learning should not be evaluated at the student level. Discussions and feedback coming from the students are an important part of the learning process for the instructor as well. When possible, sharing evaluations with related museums might also help them revise and modify their offer, too.

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# **In Pursuit of a Ghost: A Discussion on Exploring the History of Journalism on Foot**

## **Introduction**

History of journalism, one of the basic courses offered by every communications major program in Turkey, is typically taught inside the four walls of a classroom. Likewise, the content of the course appears to be more confined to the inside (classroom) than other courses in journalism departments. Perhaps such a style is a must. However, with some arrangements, the course can be taken out onto the street. This paper aims to discuss the opportunities and possible ways of taking history of journalism courses outside the classrooms and out onto city streets.

With the technological transformations of recent years, journalism is no longer tied to a place. The geography of journalism has likewise changed with the advent of new communication technologies. Reese (2016) argues for the reconsidering of the relationship between journalism and space in the context of these new experiences. According to Archetti “journalism is not just a set of techniques, but a range of ‘star-shaped’ (to use Latour’s terminology) networked situated practices that involve complex connections among humans, technologies and places” (2014, 593). It should be noted that mobile devices in particular have led to new experiences

of local journalism and space (Goggin, Martin, and Dwyer 2014). In other words, while today's technological advances have not moved journalism from physical to a completely virtual space, much of the research into space and place experiences is limited to the production and consumption of news (Peters 2012; Dickens, Couldry, and Fotopoulou 2015).

On the other hand, it has been suggested that journalism education should include both these developments and new methods, such as work-integrated learning (Valencia-Forrester 2020; Dates et al. 2006; Mensing 2010). Can the history of journalism course, which is one of the basic courses in journalism education, be moved out of the university classroom? That's the question this essay seeks to answer. Perhaps walking the city is one way of teaching the history of journalism and taking the course from the university to the streets.

Walking practices are used to create mental maps of the city and explore the effects of urban experiences on people. Urban experiences contribute significantly to the formation of urban images (Lynch 1960), as the latter contain the traces of the former. Every space has a unique dimension of perception; to understand how the street is experienced, one must first walk there (Hisarligil Bolak 2002, 49). Consequently, street experiences can play an important role in understanding the history of journalism.

It must be noted here that the perspective which sees walking as a way of studying and understanding the city is underpinned by a philosophical and artistic value attributed to walking. Focusing on walking in the public sphere, Önen (2016, 289) emphasizes that individuals can understand themselves and others by means of prominent forms of social relations in said sphere, which makes walking conceived in this manner more than just a practical activity. Walking bears the traces of a special relationship with the city and could even be viewed as an experience that makes the city possible. Lefebvre's urban picture treads similar ground: "Nonetheless, the urban can be defined as a place where differences know one another and, through their mutual recognition, test one another, and in this way are strengthened or weakened" (Lefebvre 2003, 96). This particular interpretation evokes a flâneur's view of the city.



The flâneur, still on the edge of both the big city and the bourgeois class, turns to the phantasmagoria of the city hidden by the masses, in which the city sometimes appears as a landscape and sometimes as an interior space (Benjamin 2002, 21). Sennett's (2016) connection between uncertainty and the public space also evokes this view. Being open to uncertainty also makes the public space possible. Therefore, this spatial experience of flâneur-like walkers equips places with the functionality of a public space. It is as if the space comes to life and finds its voice. Walking that aims to learn a specific aspect of history will also follow a public experience. This paved the way not only for following the spatial traces of past events, but also for engaging in a negotiation and reasoning with history through places.

It seems possible to formulate a general template for the path of learning or teaching the history of journalism by walking. This template, or outline, can be organized along three main lines. *Spatial transformation*: urban transformations that differentiate spatial experiences and correspond to the change in socio-economic and cultural habitus; *Phantasmagorical experience of the place*: extratemporal states of imaginary space, perhaps the spaces that are the backdrop for leisure activities in which the journalist adopts a flâneur-like view; *Places where space is lost*, that is, where journalists were killed. In the context of our study, the first line involves physical changes of the media throughout history and the changes caused by journalists in the city. The second requires looking at the leisure activities of journalists in the city. The third, meanwhile, requires chasing the ghosts of journalists in places they were murdered. In fact, the process is quite similar to pursuing a ghost.

In this study, we consider the possibilities of a method that tries to combine "journalism history" and "walking." We discuss how the history of journalism can be taught on foot in Istanbul and Izmir, the two cities where journalism first emerged in Turkey. Taken together, the locations of the newspapers, the parts of the city that are the subject of the news, and the location experiences of the journalists can lead to the creation of a plan for teaching the history of journalism on foot. Below, we introduce these places, districts, and buildings

across two cities and discuss how these ruins or traces can contribute to teaching the history of journalism on foot. We agree that this method will play a complementary role to classroom-bound journalism history courses. It should also be noted that the aim of this essay is not to draw up complete walking routes for these two cities, but rather to discuss how the history of journalism can be taught by walking, with two examples provided.

## Journalism Spaces for Walking

The first newspapers published in Istanbul during the Ottoman era in the nineteenth century were collectively referred to with the name of a place. Gathered around the Sublime Porte (Bâb-ı Âlî), which constituted the Ottoman Empire's administrative center, the papers were often called the Sublime Porte press. The location would remain the center of journalism during the Republican period. The main newspapers to have an office in the area in the late 1950s included: *Hürriyet*, *Milliyet*, *Cumhuriyet*, *Türkiye*, *Vatan*, *Akşam*, *Son Posta*, *Son Telgraf*, *Yeni Sabah*, *Istanbul Ekspres*, and *Yeni Gazete* (Mumyalmaz 2015). However, the transformation of the capital brought along the qualification, content, and spatial redefinition of the media organizations. Especially the media holdings operating in different business lines and the old press center lost out on the process.

Beginning in the 1980s, the center of conventional media production moved from Cağaloğlu on the historical peninsula of Istanbul to skyscrapers and media plazas built close to the ring roads of the Second Bosphorus Bridge. The axis of Yenibosna, Güneşli, and Halkalı-İkitelli, which is called the Basın Axis, and the İkitelli-Atatürk Airport axis, which also includes important transportation connection points, was removed from Cağaloğlu in the 1980s and selected to be located on the axis towards the end of the 1980s, thus becoming the regional service area and urban city center with effect of printed and visual media service buildings (Sönmez 2010, 23).

The Sublime Porte days of the press have left important testimonies. For example, censorship was rampant during the reign of

Abdulhamid II, and the number of newspapers decreased considerably in this period (Topuz 2012). In 1908, the declaration of the Second Constitutional Monarchy was greeted with enthusiasm by the journalists, and they came together in the restaurant across the Sirkeci Station and decided to establish an association. Censorship officers were not allowed in the newspapers that day. With the proclamation of the Second Constitutional Monarchy, the number of newspapers, which decreased to only four during the reign of Abdulhamid II, shot up to several hundred within a few months (Topuz 2012, 82–83). According to Koloğlu (2015, 87), this was nothing short of a media craze. However, the new era immediately produced its own antagonisms, and the press was not able to avoid encountering new censorship and repression mechanisms. This period would also see the emergence of the first socialist newspapers and publications, and the first assassinations of journalists. *İştirakçi Hilmi* (Hüseyin Hilmi), the publisher of the *İştirak* newspaper, was one of the pioneers of socialist media in Turkey (Erdem 2012). Hasan Fehmi, Ahmet Samim, and Zeki Bey were opposition journalists who were killed during the Second Constitutional Era. After the suppression of the uprising in 1909, the Committee of Union and Progress, which represented the government, also attempted to control the press (see Topuz 2012, 86). During the First World War, it was not possible to print anything other than government talking points, and many newspapers were forced closed due to financial difficulties (Koloğlu 2015, 107). In the Armistice period following WWI, journalist circles were divided into supporters of the struggle organized in Anatolia and its opponents. After the Republic was founded, the Sublime Porte remained the center of the press media. However, journalists faced various pressures during this period, as well. Journalists Hüseyin Cahit Yalçın, Ahmet Emin Yalman, and Zekeriya Sertel were tried by the Independence Courts and sentenced to exile. In addition, many newspapers were closed in 1925 (Topuz 2012, 146–154). From the second half of the 1940s onward, Turkey's efforts to approach the Western alliance, find a place in the new world order, and transition to liberal parliamentarism were welcomed by journalists. During this period, a significant part of the press began to

support the newly established Democratic Party (DP), which was in power throughout the 1950s until it was overthrown by a military coup (Alemdar 1996, 128). From the late the 1950s on, newspapers and journalists had to face a repressive regime again.

The most important event witnessed by the region in the post-Republican period was the raid on the *Tan* newspaper. The paper, published by Sabiha and Zekeriya Sertel, was accused of communist sympathies by other newspapers in 1945 (Öztekin 2017, 207), and its offices and printing presses were attacked and looted by a group of nationalist youth. In fact, the raid was reported by other newspapers as a justified response (Acar 2012). Although the DP government seemed to have found solutions to the problems faced by the press in the first place, it ramped up the pressure again as the press increased its criticisms of the party's economic course (Alemdar 1996, 132). This nature of the relations between the press and government continued with the coup processes in the following years. After the 1980 coup, the rapid transition to a neo-liberal economy significantly reshaped the media ownership structure, as mentioned above. The Sublime Porte lost its spatial importance in the wake of that shift. Today, it is still possible to walk around this area and see the old newspaper offices. A walking route covering this area can be useful in teaching the history of journalism on foot.

There are plenty of opportunities to teach the history of Turkish press in Istanbul by walking around these locations. The history of journalism studies, archives, memoirs based on personal testimonies, and oral history studies can provide teachers with some indication of how these spaces have been experienced throughout the history. For example, the three volumes of *Türkiye Sözlü Basın Tarihi* [Oral Press History of Turkey] (Gezgin, Polat, and Arcan 2016) may offer considerable context. Apart from this collection, memoirs and studies including Koloğlu's (1998) *Bir Zamanlar Bab-ı Ali* [Once Upon a Time Sublime Porte], Ahmet İhsan Tokgöz's (2019) *Matbuat Hatıralarım* [Printing Memories], Yusuf Ziya Ortaç's (2020) *Bizim Yokuş* [Our Downhill], Ahmet Emin Yalman's (2018) *Modern Türkiye'nin Gelişim Sürecinde Basın* [Press in the Development Process of Modern Turkey] may also guide researchers in this regard. The old

newspaper center of Istanbul offers a historical place experience for media history researchers and academics or teachers. On the other hand, we need to ask whether the method in question is applicable in a city where such a place has been destroyed for different reasons? Perhaps the answer lies in a city that has radically lost its spatial continuity with the past — Izmir.

Having experienced an economic and cultural breakthrough as a trade and port city especially after the seventeenth century, Izmir became the second largest city of the Ottoman Empire in the nineteenth century (Yılmaz and Yetkin 2002, 46; 54). Today, Izmir is a cosmopolitan city, populated by entrepreneurs of different nationalities, traders, and foreigners. Muslims, Greeks, Armenians, Jews and merchants from European countries also contribute to the diversity of the city's cultural life. Although this administrative ambiguity was eliminated with the Ottoman administration, its attendant spatial division manifested itself in the following centuries. In the Ottoman era, Muslims were living around the Kemeraltı bazaar and above, while the Frank Quarter and non-Muslims (present-day Alsancak) were located in the east. "From the sixteenth century onward, Frank Avenue has always been an important part of the city throughout the history of Izmir. This street is parallel to the Izmir port. Especially foreign traders were staying in villas with rows of gardens unique to Western Europe" (Gelişkan 2018, 614). The Frank Quarter had a rather Western appearance. In this sense, "Western lifestyle in the Frank Quarter would be one of the factors affecting Izmir's culture in the coming years" (Yılmaz and Yetkin 2002, 52).

The great fire that started right after the Greek occupation of Izmir ended significantly destroyed the Frank Quarter. The area was home to traders, major companies, and consulates, and was a cultural and entertainment center. It also housed foreign and non-Muslim publishing houses, printing houses, and newspapers. Sevinçli (2019) compiled a list of French, Greek, Armenian, and Jewish newspapers published in this period in his study *Izmir Basın Tarihi* [Izmir's History of Journalism]. In addition, Daşçı's (2012) research may be consulted for the locations of newspapers and printing houses in the Frank Quarter in 1895 and 1896. Among the newspapers published

by the Greeks in Izmir, *Ameltheia* (1838–1922) was the longest running and best known. Its fiftieth anniversary was a resplendent affair, with celebrations held at the Huck Hotel (which would burn down in 1922), where Cumhuriyet Square is located today. According to Sevinçli (2019, 41), the anniversary issue printed that day came out on silk paper covered in gold ink, and samples of the newspapers published in Izmir at the time were hung on the doors of the Huck Hotel.

On the other hand, Kemeraltı, the traditional port bazaar of Izmir, became the home of Turkish newspapers that began publication in the second half of the nineteenth century, including *Aydın*, *Ahenk*, *İzmir*, *Hizmet*, *Köylü*, and *Anadolu* (see Sevinçli 2019). The offices of the first Turkish newspapers in Izmir were located on Beyler Caddesi in Kemeraltı. The area behind the National Library also housed the first offices of *Yeni Asır*, the biggest local newspaper of Izmir, which moved there from Thessaloniki, where it was previously published, in 1924 (Arıkan 2003, 18). *Yeni Asır* later moved to its current location on Gazi Boulevard. One of the essential newspapers of the transition to multi-party life, the *Demokrat İzmir* newspaper would also be published in this area. While in its early days the *Demokrat İzmir* followed a political line close to the Democrat Party, it aligned itself with the opposition when the Democrat Party came to power and faced serious pressures. In fact, the newspaper was attacked, looted, and set on fire by Democrat Party members in May 1957 (Aslı Solak and Çakmak, 2020, 2499).

The Frank Quarter, on the other hand, carries certain traces of the past, even though it has completely lost its old nature today. But “most pivotal in shaping the thoroughly future-oriented disposition of the ‘children of the Republic’ was the heavy weight of the memories of pre-fire Smyrna, the deep shadows of the former city that survived the conflagration that consumed it” (Kolluoğlu-Kırlı 2002, 6). Frank Street starts approximately where the Büyük Vezir Han was located. No longer around today, the inn sat on a corner where the present-day Mimar Kemalettin Street and streets no. 1326 and 1330 intersect; from there you can follow the street to see some buildings that have survived to today: St. Polycarp and St. Maria

churches across from present-day Izmir Commercial High School (part of the Lazarist Priests' School), which came just after the Singer Company before the fire, and is used by the school today. From there, it proceeds parallel to the sea to Bella Vista (present-day Gündoğdu Square) and to the old Mesudiye, that Kıbrıs Şehitleri Street (Ürük, n.d.). Gül Sokak in Alsancak is also located along this line (Erbarışan, n.d.). Today, much of the place has completely disappeared and it's an area where important newspapers also operate. Only the Kıbrıs Şehitleri Street survived the fire without much damage. (Ürük, n.d.).

Although it is not possible to see the newspaper offices once lining Frank Street, the economic and cultural difference between the two regions is still felt. This line is also walked by journalists who follow it to reach their daily news outlets and produce news. Walking along this line, you can see how both neighborhoods actually permeate each other as you exit the corridors of the lively Kemeraltı bazaar and pass through historical buildings that have now become the images of the Republic and İzmir, and reach a modern, vibrant area. The history of the city lies there. Therefore, it is necessary to have a route covering this line to teach İzmir's journalism history on foot.

## **Journalist in the Urban Space: Actor, Flâneur, Body**

Walking among the traces and along locations tied with the history of journalism can be an effective method of teaching the subject. At the same time, the mark journalism made on the city, its contribution to the city's memory, its interpretation of urban transformations, and the way they're conveyed to the public may be a way for learning the journalistic history of the city. While the history of journalism can be taught by visiting these particular places, they also enable the exploration of the city through the history of journalism. Some special places may have either witnessed certain events and were engraved in memories with news and photographs, or they may have been newly created and thus found an important place in the press. These kinds of urban spaces can be added to the history of journalism

walking routes, to offer the students insight into specific locations in journalism, and perhaps a new view of places they could know from the news. *In lieu* of an explanation, a handful of examples is listed below.

In 2013, the planned redevelopment of Istanbul's Gezi Park sparked mass protests, soon drawing media attention. Istiklal Street is another example. The September 6–7 pogrom in 1955, targeting Greeks and non-Muslims, is also engraved in urban memory thanks to press photos (Bali 2010). A similar pogrom took place in İzmir. Taksim Square is also remembered for the incident in which dozens of protesters were killed during the Workers' Day demonstrations in 1977. In the 1970s, the resistance of government workers at the Tariş factory also etched itself in urban memory (see *Yurtsuz* 2011). Discussions on urban transformation are among those journalism practices that spread to real-life urban space. For example, the extension of the Izmir promenade to make a six-lane highway, despite court decisions, would significantly change the face of the city. This plan has since been cancelled and today that area is a green space. These are memory places for history of journalism. The inclusion of similar places on the walking route allows students to experience some spaces that are important for the history of journalism and city. It would be helpful in explaining the events and the attitudes of the press to students during or before walking.

Significant urban transformation plans are sweeping many cities in present-day Turkey. For example, large sports stadiums in some city centers are being demolished and national gardens are built in their place. In addition, larger projects with social repercussions are significantly changing the face of today's Turkish cities (Bora 2013; Keyman and Koyuncu-Lorasdağı 2019; Özet 2019; Erkip 2019; Serter 2018). On the other hand, it is possible to encounter similar projects and traces of urban interventions in many cities throughout the historical process. It is possible to find examples in each city. Such memory sites can be included in the itinerary of a route created for journalism history classes. In the context of each city's own specific character, the ways in which the city is represented by the press, the debates in the media about the place, the effect



of the media on the transformation of the space, and the role of the press and journalists in the formation of spaces that are engraved in the urban memory will all be explored within the scope of this route. Birkan (2019, 205) also emphasizes that scholars and writers writing in newspapers in Turkey have assumed the task of making sense of the transformations in the city for the urban reader for a long time.

Urban spaces where journalists spend their leisure time are also important for the history of journalism. It is known that journalists tend to frequent certain locations in their non-working hours. Journalists may also come together with their fellow journalists working in the same or different organizations at these venues. There, they often have discussions on differences agendas, new news research, political debates, and exchange both professional and urban gossip. These recreation spaces have an important place in journalism, and in fact, they function as an extension of business hours.

For example, the Kemeraltı bazaar in Izmir, with its public houses and coffeehouses, attracted many intellectuals of the period, as did Askeri Kiraathane (later Ankara Palas), Ragıppaşa Han Kahvesi or Hacı Ali Paşa Kiraathanesi, Meserret, and Gaffarzade (Kayın 2015, 22). Ragıppasa Han Kahvesi was the most famous coffee house of Izmir, frequented by intellectuals and journalists. *Palavra Kulübü* (1930–1955), which addressed the events going on in the country in a humorous way, also operated here (Köksoy Karpat 2009, 65) and famous Turkish writer Halit Ziya (Uşaklıgil) published the *Hizmet* newspaper at Hacı Ali Paşa Han (Sevinçli 2019, 88). These coffee houses, located behind government offices and buildings used as public houses and hotels, appear as places where educated people, soldiers, intellectuals, bureaucrats or journalists of the period gathered. Some of these public houses can still be seen in Kemeraltı Bazaar. These locations can also be included in the route, as they can play an educational role for students. Seeing places where important figures from the history of journalism rested, came together, and argued different issues can increase student interest in the history of journalism, and offer additional real-life content and context to the in-class lectures.

In Istanbul, like many other cities, the places where journalists hang out include famous restaurants, coffee houses, and bars. The Sublime Porte was also home to many such places:

The coffee houses located in the area also led to opening of restaurants and coffee houses where journalists could come together for a meal. The most famous coffee house of Cağaloğlu Downhill was Meserret Kiraathanesi. This coffee house is also very important in our recent history. A famous coffee house where Yakup Cemil prepared the rebellion movements and where many poets and writers wrote their works... The İkbâl Kiraathanesi in Nuruosmaniye was also the coffee house that Yahya Kemal and his friends published in the *Dergah* magazine during the Armistice period, where Orhan Kemal wrote his novels in the 1950s (*Fikriyat* 2018).

Küllük Kahvesi should also be included in this list, as this coffee house in Beyazıt had turned into a place where almost all the local writers and journalists stopped by, as it is close to Cağaloğlu, where the media and printing businesses were (Ergül 2017, 124).

Throughout the historical process, the leisure spaces of journalists have changed significantly. Although certain coffee houses still serve as meeting places today, it seems that cafés, bars, shopping centers and restaurants have mostly replaced them. Often enough, leisure spaces are incorporated in the layout of media plazas. In addition, it might be said that the trends in individual professional establishments often determine the choice of leisure locations of their staff. Few places gather journalists of all stripes; most often, it is journalists with certain views or even working in the same media institution are commonly seen spending off-work time together.

Unfortunately, another form of interaction between journalists and urban space in Turkey involves death. We've seen their bodies on city streets or sidewalks. Journalists who were against the Committee of Union and Progress were killed during the Second Constitutional Era. Hasan Fehmi was murdered crossing the Galata Bridge. Ahmet Samim was killed while walking towards Eminönü, in Bahçekapı, and Zeki Bey was shot dead returning to his home in Bakırköy. Hasan Tahsin, who published the newspaper *Silahtar*, was strangled due to a disagreement within the Unionists (Topuz

2012, 88–91). Osman Nevres, who later used the name Hasan Tahsin, was murdered when he opened fire on the Greek army at the entrance to the Kemeraltı during the occupation of Izmir (Sevinçli 2019, 160). Armenian journalist Hrant Dink was shot dead in front of his newspaper (*Agos*) recently. Metin Göktepe, a reporter for *Evrensel*, was beaten to death by the police in a remote corner during an event follow-up. Abdi İpekçi was murdered on his way to work by a deep state nationalist, and Uğur Mumcu was killed on his way to work by a bomb placed in his car in Ankara. Çetin Emeç, Ümit Kaftancıoğlu, and Musa Anter have all been journalists murdered in the recent past. The places where journalists were killed or the press was attacked can be added to history of journalism walking routes in Turkey or in other countries and cities where such incidents have taken place. This would help students learn about incidents that left their mark on the history of journalism and shaped the current media landscape through violence.

## Conclusions

It is obvious that learning the history of journalism on foot brings along various challenges. The destruction or change of historical urban locations make it difficult to explore historical media venues on foot. In addition, the sheer diversity of places that make up the history of journalism makes it difficult to explore the subject by walking. Following the traces of the history of journalism is like chasing a ghost. But chasing this ghost may also turn the history of journalism into a visual feast.

Some of the milestones we discussed in the examples above can still be identified by the traces they left in urban spaces. The former offices of media organizations, the marks journalists and newspapers left on the city, the places where journalists spend and have spent their free time, and the streets or sidewalks where the journalists were murdered may all be important stops along journalism history routes. While these routes mostly correspond to the commercial, social, and cultural environments of the cities, the

peripheral spaces, which have been settled in the memory of the city with media organizations, will be instrumental to offering additional insight into this area.

In university courses, the history of journalism is mostly addressed through ideas, polemics, and political positions in Turkey. However, journalism reflects the abstract universe of ideas onto spaces, and spaces may serve as framing for these abstractions. Following these spatial traces will mean encountering the reflections of ideas on stone and concrete space.

Learning the history of journalism by walking should be tailored to the specific context of each city. To do so, researchers need to have an interdisciplinary perspective in order to establish specific routes regarding the city's journalism history. It seems that taking journalism history lessons outside will open the door to a more tangible expression of history, the penetration of the street and the ordinary into the field of ideas, and the discovery of the city's many ghosts and many possibilities. Of course, it includes getting lost...

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This book draws on work undertaken by colleagues involved with the Erasmus+ project called SoMovED, or Social Education on the Move. The broader aim of the project is to develop, implement, and disseminate innovation in the form of a model of mobile social education in higher education, of which this book makes up one small part. The initiative draws together institutions and organizations from ten European countries (Croatia, the Czech Republic, France, Italy, the Netherlands, Poland, Portugal, Romania, Turkey, and the United Kingdom), including eight universities, two non-governmental organizations, and one social enterprise. Approximately 40 people are working on the project, including academic teachers and researchers, entrepreneurs, and social activists. The initiative's main objective is to explore and develop ways in which the teaching process can be organized in motion, outside the university walls, with the participation of stakeholders from outside the academic community (citizens, representatives of institutions and organizations, activists, people at risk of marginalization). This model incorporates three important features into the educational process: (1) mobility; (2) participation; and (3) inclusion.

(Excerpt from the introduction to the book)

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