TERRITORIAL IDENTITY AND VALUES IN GEOGRAPHICAL EDUCATION

Edited by
Oana-Ramona ILOVAN
and Maria Eliza DULAMĂ

Presa Universitară Clujeană

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FOREWORD

In this book, territorial identity and the promotion of diverse territorial values (features, assets) is explored through cultural landscapes in general, urban and rural landscapes in particular, and through territorial education approaches.

In chapter 1 on "Territorial identity, cultural landscapes and values education. A brief approach", *Oana-Ramona Ilovan, Iulia Doroftei, Roxana Maria Buş and Sorin-Alin Kosinszki* realise a presentation of the main topics included in this book (i.e. territorial identity, cultural landscapes and values education) and conclude that studying the territory enables both teachers and students to realise a useful connection between education and the contemporary society, while answering to people's need for belonging and for identity formation and preservation at diverse spatial levels. They reflect on the richness of cultural values and identity markers that landscapes host and promote, and related these with values education.

Andrea Guaran argues for the necessity to focus on geographical education/territorial education for citizenship, which is also the title of his contribution included in the second chapter of this book. After some preliminary remarks, he discusses the meanings, values and characteristics of citizenship, and then he introduces the reader in a debate about geographical education as territorial education. This discourse on territorial education is based on an institutional debate in Italy, about their school curricula. In this context, Andrea Guaran takes the discussion further, by supporting the role of territorial education for active citizenship and even for a universal citizenship.

Maria Eliza Dulamă, Maroşi Zoltan and Oana-Ramona Ilovan show how urban identity (based on cultural urban landscapes) could be capitalised in the geography university system, choosing a case study from Romania: The Museum Square in Cluj-Napoca. In this chapter, they approach landscape and place identity as cultural components and being shaped by culture. After a brief presentation of the history of Cluj-Napoca, which is significant for understanding its cultural landscape, the authors focus on the Museum Square – the oldest centre of the nowadays city – with its original architectural elements. They discuss how the images of the Museum Square are formed and suggest that students use certain tools that help them learn about urban cultural landscapes starting from the built heritage: an analysis sheet for buildings – components of the urban landscape – and an assessment sheet for the impact of buildings on the urban landscape and on forming the urban image. This study ends with a SWOT analysis of the Museum Square and with authors' proposals for increasing the impact of the Museum Square on the urban landscape in Cluj-Napoca.

In chapter 4, *Ion Mironov and Nina Volontir* explore geography field trips with university students, from the didactic perspective of forming and developing research competences characteristic of geography. For answering the question "Why study cultural landscapes in the educational system?", they define concepts, argue in favour of taking action for heritage protection, report on a recent field trip in the Dniester Plateau, and document the benefits of students' values education in the context of researching cultural landscapes in the Republic of Moldova.

In chapter 5, entitled "Spatial identity in geography education. Sketching a research agenda", *Péter Bagoly-Simó* addresses aspects of spatial identity within formal geography education. Drawing upon concepts from three main fields, namely geographies of identity, psychology, and geography education, he contextualizes research on spatial identity within school geography. Two case studies from Germany serve as an example to describe concepts, methods, and challenge of exploring young people's spatial identities. Based on the results, the author sketches a possible research agenda for geography education. His aim, thereby, is not only to strengthen academic research in the field, but also to explore research questions that could and should improve geography education.

The chapters of this book show the didactic efficiency of using the place and the regions where students live as the source of learning resources. This approach is very useful and has a significant impact on values education, on the education for the protection of cultural heritage in particular and of resources, irrespective of their nature, in general.

Oana-Ramona Ilovan & Maria Eliza Dulamă

CHAPTER 1: Territorial Identity, Cultural Landscapes and Values Education. A Brief Approach

Oana-Ramona Ilovan, Iulia Doroftei, Roxana Maria Buş & Sorin-Alin Kosinszki

> *"The territory thus becomes the unifying concept to relate education and society, united before the challenges of sustainable development, inclusive and participative practices of citizenship, coexistence and co-evolution of different cultures and ethnic groups, the decrease of inequalities and for the active and democratic participation of citizens in the care of places and planning for their future"*
> (Dematteis & Giorda, 2013, p. 18).

> *"It is now widely accepted that landscapes reflect human activity and are imbued with cultural values. They combine elements of space and time, and represent political as well as social and cultural constructs. As they have evolved over time, and as human activity has changed, they have acquired many layers of meaning that can be analysed through historical, archaeological, geographical and sociological study"*
> (Leader-Elliot et al. 2004, p. 1)

Contents

1. Introduction

The 33rd International Geographical Congress in Beijing, 21st-26th August 2016, included two sessions dedicated to *the cultural approach in Geography* (International Geographical Congress, 2016): (1) urban geography – cultural aspects of sustainable urban development and (2) landscape analysis and landscape planning – role of heritage sites and cultural landscapes in harmonizing the world.

This second session was organised with the support of the Regional Studies Association, and included topics such as: fiction and the urban space; world cultural landscape heritage and their conservation; construction of cultural landscapes; culture-led transformations; heritage sites and cultural landscapes; spatial narratives; literary landscapes; sacred landscapes; cultural practices; cultural heritage tourism; sustainability; integrated and sustainable development of heritage cities; spatial reconstruction of cultural heritage; planning the historical landscapes; cultural maps; intangible cultural heritage; inheritance and innovation of regional culture; linguistic landscapes; historical landscapes and planning from a geographical perspective; cultural transformations; cultural geography; traditional knowledge. These themes show that cultural landscapes and heritage are very present on the scientific agenda, both from a theoretical point of view and also with a pragmatic focus (i.e. landscape planning), to inform the agendas of diverse policies.

In this context, and also due to other reasons that we shall discuss in this chapter, it is important to raise professors', teachers', and students' awareness about the necessity of education based on territorial values (or features) and thus aiming at territorial sustainability, active citizenship, and values education in general and, out of these, in the case of territorial identity: respect and care for heritage.

2. Territorial identity and cultural landscapes

In this sub-chapter, we support through a theoretical approach the need for pupils and students to understand the value of territorial identity and cultural landscapes, and to understand the role of people's sense of belonging for the society, for development, and for creating certain attitudes and behaviours. Then, we approached cultural landscapes and their research diachronically, presenting a theoretical background meant to show the contribution of diverse researchers and of their perspectives to the landscape idea.

2.1. A sense of belonging

G. Raagmaa re-writes Maslow's pyramid of needs (Figure 1) in order to underline that the need to belong "can be considered the strongest social need" (2002, p. 56). We point out that, unlike the other higher needs (self-realisation and the need to be honoured), the need to belong, when satisfied, has as a result the partial achievement of the basic need of safety.

Similarly, Dematteis and Giorda (2013) include the individual's "simple sense of belonging" (p. 25), in the making of the identity, either of the individual or of the collective identity, when people share the "authentic memory (non-reproducible) of a common past" (p. 25). Moreover, Dümcke and Gnedovsky (2013) state that personal and collective identities are components of the intangible heritage (p. 17) and also recognise that historical and cultural elements can be used to strengthen local identity (p. 45). For instance, in the project, SUSCULT ('Achieving SUSTainability through an integrated approach to the management of CULTural heritage'), mentioned by Dümcke and Gnedovsky (2013), the cultural landscape is considered "part of our revolving identity and life" (p. 57). Therefore, it should not be viewed from a detached position, merely as a good to be passed on to the next generations, but we point out the "the role of the emotional experience and the care of places as a form of reappropriation of the living space by the community" (Dematteis & Giorda, 2013, pp. 21-22).

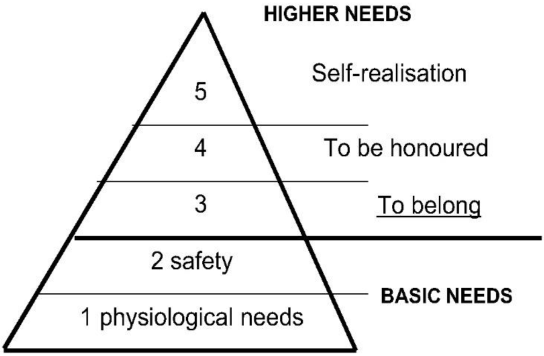

Figure 1. Maslow's pyramid of needs. Adapted from Maslow (1989) (Source: Raagmaa, 2002, p. 56)

Another important idea in this context is that there are *non-negotiable territorial values*, including patrimonial values (e.g. monuments, landscapes, historical sites, etc.), because they are "ascribed to the category of being – identity – when this is opposed to that of having" (Dematteis & Giorda, 2013, p. 25). Similarly, *Agenda 21 for Culture* (UCLG, 2004) replicates the idea found in article 8 of the *UNESCO Universal Declaration on Cultural Diversity*, namely that cultural goods and services must be seen as more than "consumer goods", as they yield meaning and are "vectors of identity" (article 12). This is the case with the territory of belonging of each of us, which is part of our own identity: "the space in which we live or have lived is a source of affection and aesthetic feelings and memories" and we should "take care of the fate of places, trying for example to preserve those values that make them feel part of ourselves" (Dematteis & Giorda, 2013, p. 25).

This territory of belonging is not only a part of each individual's identity, but also a part of a collective identity (characteristic of diverse groups and communities). Therefore, the identity of communities is defined by a territory of reference, due to the history of that community, and due to a long period during which people built a relationship with the respective space (Ilovan, 2008, 2009, Ilovan et al., 2016).

Dematteis and Giorda (2013) define the collective territorial identity as "the one that is expressed in the capacity of a community to maintain itself and reproduce itself in time, as a consequence modifying the relations with its living space and with other spaces and other communities, near and far" (p. 26), and, moreover, they argue that "one can speak of territorial identity when a community manages to think and plan its evolution in relation to that of a territory" (2013, p. 26). The present territorial identity is the result of an evolutionary process, mediating between past and future (Dematteis & Giorda, 2013, p. 27).

Moreover, collective identity is viewed by R. During (2011) as "an asset", a "symbolic capital" that validates the existence of a group, its distinction from others and, respectively, their exclusion (p. 34). K. Taylor also considers this sense of belonging crucial for people and for maintaining a sense of place or genius loci (2008, p. 4). He quotes E. Relph in order to exemplify the elements of tangible physical identity and intangible identity: "identity of place is comprised of three interrelated components, each irreducible to the other – physical features or appearance, observable activities and functions, and meaning or symbols" (Relph, 1979, p. 61, quoted by Taylor, 2008, p. 5) (Figure 2). Thus, cultural heritage, in both forms (tangible and intangible) is considered the foundation of "the identity of peoples" (*Agenda 21 for Culture*, 2004, article 9).

On the other hand, territorial features or assets (resources) could be considered values from an economic perspective (associated with economic interest and power), and they are *negotiable*, *commodified and capitalised*. R. During (2011) identifies the tendency of commodification of recognised heritage elements. This leads to heritage becoming “a matter of competition about ‘who has got the better goods for sale’”, but without these goods having a meaning for most people in their day-today life (p. 36).

In addition, culture and identity are commonly understood from a territorial perspective by politicians. The same view is in the Faro Convention (2005) (During, 2011, p. 21). Likewise, development is territorial, “starting from the local, that is to say founded on the recognition and reproduction of the values of the territory as a space that is lived in” (Dematteis & Governa, 2005, quoted by Dematteis & Giorda, 2013, p. 28). These researchers consider the approach to be a solution preventing world heritage loss.

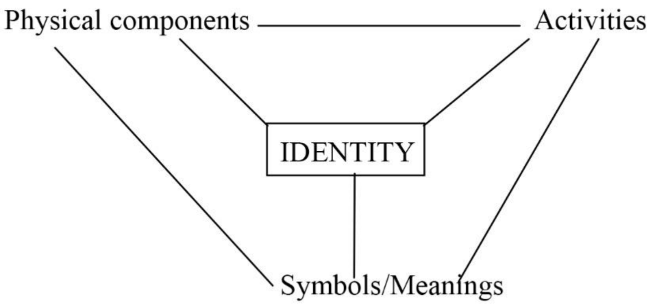

Figure 2. Place identity and its components (after Relph, 1976) (Taylor, 2008, p. 5)

According to Dematteis and Giorda (2013), both tangible and intangible identity components should be taken into account in order for development to be territorial and thus sustainable, and for each territory to be unique, depending on its characterising active components: “Development is territorial if it concerns the set of values, resources and common heritage belonging to each territory. These are the characteristics that it has acquired during its natural and human history: environmental features, natural resources, cultural settlements, both tangible ones like architectural and landscape heritage, and intangible ones like languages, dialects and musical traditions, without forgetting works to the land, land-reclamation and infrastructures, etc. whereby past generations made a territory liveable and productive. […] Others pertain to the inhabitants: they are their knowledge and specific skills (cognitive capital), the relations of trust and cooperation among them (social capital), the organisational and regulatory capacities of their institutions" (Dematteis & Giorda, 2013, p. 28).

According to the ideas above, also Dümcke and Gnedovsky (2013) identified several studies in which heritage is perceived as a catalyst for social and economic development due to its role in "enhancing social inclusion, developing intercultural dialogue, shaping identity of a territory [...]"(p. 7), on the one hand, and, on the other hand, for having an important place in the tourism sector, in the creation of jobs and in encouraging investment (p. 7).

For instance, monuments have a double function: they introduce or reinforce elements (events, people) in the identity of a group – thus making identity stronger – and they serve to display the assets of a group to others. These functions are part of 'legacy work' which, in turn, refers to aspects of 'identity work' (During, 2011, p. 35). 'Identity work' and 'legacy work' become important tools for the preservation of a group when it is not strongly consolidated or when it experiences times of crisis and challenges in its stability. However, when a group has strong cohesion, the intensity of both types of work is diminished and recognized elements of legacy are turned into consumer goods (During, 2011, p. 36).

In recent times, *landscape* has been recognized as "a society's collective memory and (…) integral to that society's identity" (Dümcke & Gnedovsky, 2013, p. 130). This has changed the perspective on *heritage,* from it being composed of singular elements to its understanding as a whole (Dümcke & Gnedovsky, 2013, p. 130). Dümcke and Gnedovsky (2013) also affirm the multiple facets of heritage as "a product of the free market, of individual patronage, of local, civic and national pride and identity, a shared sense of national history" (p. 131).

In the *European Spatial Development Perspective* (ESDP, 1999), the European Commission refers to cultural heritage in terms of cultural landscape, whether that of "rural areas" or "historic town centres" (p. 30). *Cultural heritage, understood as cultural landscape*, is a testimony of man's relationship to nature throughout time and is an important part of local and regional identity (ESDP, 1999, p. 33). Europe's cultural heritage is intimately linked to its identity, it is "the expression of its identity"; therefore, it is of outmost importance (ESDP, 1999, p. 30).

The role of cultural heritage in shaping identity is affirmed in the definition given by the Council of Europe (2005). Cultural heritage is presented as an element of constancy throughout time, which links individuals with the past and is "a reflection of their constant evolving values, beliefs, knowledge and traditions" (During, 2011, p. 20).

In fact, Dematteis and Giorda (2013) encompass in the syntagm of territorial values all the elements that form territorial identity: physical components, activities, symbols and meanings, because all are relevant for social cohesion, for economic purposes, for reproducing cultural identities, and for establishing and maintaining relations among territorial systems at different scales (p. 30).

To sum up, the landscape has a significant role in defining features of places and of communities in a changing and globalising world, "in strengthening a confident sense of identity as we combine heritage with a society opened to the opportunities of the world" (Taylor, 2008, p. 4).

2.2. Approaching cultural landscapes: evolution of the concept of *landscape* and landscape research

Geography has maintained a central interest in the cultural landscape idea and "whilst there exist relict or fossil landscapes, most cultural landscapes are living landscapes… or series of layers" (Taylor, 2008, p. 7).

The origin of the word *landscape* is informative of the formation process of the landscape (or cultural landscape) and the factors involved in it: "The meaning was a clearing in the forest with animals, huts, fields, fences. It was essentially a peasant landscape carved out of the original forest or weald, i.e. out of the wilderness with interconnections to patterns of occupation and associated customs and ways of doing things. Landscape from its beginnings therefore has meant a man-made artefact with associated cultural process values. Here is a holistic view of landscape as a way of seeing – its morphology resulting from the interplay between cultural values, customs and land-use practices" (Taylor, 2008, p. 1).

The German School of Geography – Friedrich Ratzel (1844-1904), Carl Ritter (1779-1859), Alfred Hettner (1859-1941), Ferdinand von Richthoffen (1833-1905) – was the one that led the geographical thought on researching and interpreting landscapes, which were considered to be natural. Among them, Alexander von Humboldt (1769-1859), the founder of naturalism, promoted a scientific approach to nature, as opposite to the creation theory. Due to his observation and measurements realised in nature, von Humboldt proves that there are links between the natural phenomena and explains them. Thus, naturalism, by promoting a scientific approach to nature, promoted it implicitly to the landscape and von Humboldt studied the physiognomy of the landscape.

Vidal de la Blache (1845-1918) considered the landscape the result of the relationship between the physical environment and the human beings, an expression or palimpsest of diverse living types (genre de vie) (Vidal de la Blache, 1908; Ilovan, 2012). Through these ideas, he had a strong impact on the development of Modern Geography (due to his own contribution and due to that of some of his disciples). His approach to geography was new because, due to his field observations, he realised that there were connections and interactions between all components of a region and these led to giving appropriate and correct geographical explanations. He considered that the text of geography is the landscape and, by reading it, one may understand and explain the whole of the world through the landscape. In this context, the geographical interpretation of landscapes became one of the most important aims of geography.

Beginning with the 1920s, the landscape is still central to the geographical thought due to Vidal de la Blache's disciples and a period of landscape contestation followed in the 1970s and in the 1980s, when landscape was not considered a significant part of geographical research, but on the contrary, an old and deterministic approach. Between 1990 and 2000, the landscape is back and this revival of the landscape in the geographical scientific discussions is due to the new discourses on the environmental problem and globalization. This period was characterised also by the rise of cultural landscapes (Taylor, 2008, p. 5).

Duncan and Duncan (2010, pp. 225-247) realise a summary of landscape research approaches: (a) the morphological landscape analysis, (b) landscape as a palimpsest for culture history, (c) phenomenological (post-Sauerian), (d) structural and post-structural approaches to landscape as a text, and (e) landscape as a way of seeing.

(a) *The morphological landscape analysis* (Duncan & Duncan, 2010, pp. 226-227). The main promoters of this approach are Carl O. Sauer (1889-1975) (the Berkeley School) and Richard Hartshorne (1899-1992). According to Sauer, the landscape is objective and the methodology is based on researchers' repeatedly investigating the field. This in-depth observation is complemented by library and archival work, and by interviews (thus enhancing observation): "to use one's eyes and intellect out there, to read the landscape as a document of human history with its fascinating sense of time and layers replete with human values which inform the genius of the place" (Taylor, 2008, p. 6). Hartshorne underlines the role of trained eyes in getting aesthetic pleasure from looking at the landscape as a piece of land with specific boundaries. In this view, regional histories are important in researching landscapes.

(b) *Landscape as a palimpsest for culture history* (Duncan & Duncan, 2010, pp. 228-229). American and British cultural and historical geographers consider the landscape as an archive and a record of changes that are priceless and very rich in information. The landscape is to be read and, therefore, the methodology in use includes archival records, art products (novels, paintings), and diverse types of images (postcards and popular images; architectural styles are very informative of historical changes). The British geographer W.G. Hoskins asserted that “the ... landscape itself, to those who know how to read it aright is the richest historical record we possess” (1955, p. 14). Also recent research underlines this feature of landscape: “The landscape as the repository of intangible values and human meanings that nurture our very existence”, “because landscape is the nerve centre of our personal and collective memories” (Taylor, 2008, p. 4), and the landscape is as a cultural process (Robertson & Richards, 2003; Ilovan, 2004).

(c) *Phenomenological (post-Sauerian)* (Duncan & Duncan, 2010, p. 229). Humanistic geographers in the 1970s considered that to research the landscape it is important to adopt an insider’s perspective (i.e. that of a native dweller) and to try to be objective, unbiased by any previous personal knowledge. The methodology is an innovative one because the researchers ask the informants (dwellers) to act as guides for researchers’ attention and thus record only the information that is meaningful to the insiders.

(d) *Structural and post-structural approaches to landscape as a text* (Duncan & Duncan, 2010, pp. 229-235). There are several very well-known exponents of this approach, of landscape as a text: Kevin A. Lynch (1918-1984), Raymond Williams (1921-1988), Claude Lévi-Strauss (1908-2009), Umberto Eco (1932-2016), Pierre Bourdieu (1930-2002), and Jean Baudrillard (1929-2007). First, K. Lynch (1960) focuses on the legibility of urban landscapes and, in this case, the drawing of mental maps is very useful as a methodological approach. Then, R. Williams, underlines the role of intertextuality in producing landscapes and therefore his methodology is based on reading novels, popular histories, and films in his attempt of reading the landscape. C. Lévi-Strauss, U. Eco and P. Bourdieu point out the role of cultural discourses, of class relations, and of complex histories in shaping landscapes. Therefore, the research methodology includes discourse analysis (with significant archival research), in-depth interviews, focus groups, and participant observation. This methods clearly show that researchers consider that the informants’ points of view are more knowledgeable than those of the outsiders. And finally, J. Baudrillard differentiates between simulation, images, and authenticity in researching landscapes. There are also other researchers of landscape who see it as signifying and fluid while performed by people acting out their identities.

(e) *Landscape as a way of seeing* (Duncan & Duncan, 2010, pp. 235-236). Y.F. Tuan (1930-present), D. Cosgrove (1948-2008) are two well-known promoters. In this approach, the “landscape is a historically and culturally specific way of seeing” (Duncan & Duncan, 2010, p. 236), underlining the strong role of intertextuality and of discourse analysis in understanding cultural landscapes (Duncan & Duncan, 2010, pp. 236-237). The Marxian cultural historians consider landscape to have an ideological part in symbolising and legitimising political power and class relations (the capitalist ones) (Duncan & Duncan, 2010, p. 236).

The present approach to landscape is many folded. On one hand, the landscape contributes to the formation of local cultures and of local identity, also strengthening identities at different territorial levels (local, regional, national, and European). On the other hand, landscape is also a commodity when insiders adapt their actions and shape landscapes in order to answer outsiders’ (i.e. tourists) expectations. In this context, there are discussions with the aim of creating rules for preserving the cultural landscape, to maintain its quality, to be sensitive of traditions, while not forcing authenticity (e.g. in land use management). People’s struggles in maintaining and enhancing the beauty of their urban or rural landscape reflect in protection legislation. In addition, outsiders as well construct the landscape because they perceive it differently from the natives.

Cultural landscapes (today, almost all landscapes are cultural, as a result of man’s presence and activities) have a central role in the practices and performance of place-based identities and community values. These place-based identities are characterised by distinctive landscapes and, sometimes, these places become sites of aesthetic consumption both for residents and outsiders.

3. Values education and territorial identity

In this sub-chapter, we discuss two types of values: (a) values as standards guiding our lives and (b) values as characteristic features and resources of a territory (or territorial values). The syntagm “values education” refers to the first type.

3.1. Values education

Values education means “teaching and learning for a sustainable future” (Cox et al., 2010), while values are long-term standards or principles that drive social interactions, attitudes, and human behaviour in general (Cox et al., 2010, Lovat & Hawkes, 2013). *The International Charter on Geographical Education* (IGU, 1992) makes a series of references about values, that are supposed to enable students’ “interest in their surroundings and in the variety of natural and human characteristics on the surface of the Earth; understanding the significance of attitudes and values in decision making; readiness to use geographical knowledge and skills adequately and responsibly in private, professional and public life” (Dematteis & Giorda, 2013, p. 19).

Values education contributes to improving the quality of education, it enhances students’ academic attainment and social capacity (greater self-awareness, social and relationship skills, emotional intelligence and attitudes useful at school and in society in general) (http://www.valuesbasededucation.com/vbe.what.html).

The importance of human values and attitudes in shaping the landscape is obvious. Thus, by studying the landscape, students may learn about the values of their community, of their society, and this may enable them to understand and appreciate certain values, to promote, protect, and capitalise them both for their well-being and for their community. Therefore, values education is closely linked to education for sustainable development. The outcomes of values education are: “helping students to better understand the values that guide their own daily lives, and contributing to changes in values held collectively by communities and personally by individuals” (Cox et al., 2010).

The positive impact of values education is not limited to academic enhancement, as research has proved that values education leads to effective teaching and to effective learning for the student, but also enables the development of their character. Besides teaching values, reflection and service type activities (activities realised by students in and for their community) are very important in raising students' awareness of their role and consequences of their behaviour on the wider community (Lovat & Hawkes, 2013, pp. 2-3). Thus, values education triggers changes in both students' academic performance (due to an increase in their motivation) and overall behaviour (Lovat & Hawkes, 2013, p. 4). Therefore, due to its impact on character and on ensuring quality teaching, "values education can be seen to be a pedagogical imperative for student wellbeing" (Lovat & Hawkes, 2013, p. 5)

An interesting contribution is that of V. Strang (1997), who researched how cultural values underpin the relationships between Man and Nature. One of Strang's research questions is "…what makes people care enough to act, to change their lifestyles and shift towards a sustainable interaction with their environment?" (1997, p. 5). She shows that landscapes are made by people, that they are created according to people's diverse social, economic, and cultural choices. To sum up, a lot of factors influence people in taking such a decision, and we consider that education is a powerful tool (Cox et al., 2010).

Respect and *care* for heritage and for the resources of a territory are such values and cultural landscapes may be preserved and enhanced by educating students' respect for them and for their features (i.e. the cultural values these landscapes incorporate).

3.2. Territorial values and territorial education

A valuable contribution is the approach promoted by territorial education is the education contextualised in a certain area, focusing on its territorial values. This type of education investigates the relationship between Man and his living environment. Territorial education "highlights the relationship between the knowledge of places, territorial resources and anthropic and physical features of territories with the life project of people and the planning that every community elaborates according to its own resources and vision of the future” (Dematteis & Giorda, 2013, p. 17).

Dematteis and Giorda (2013) make a plea for teaching territorial values. They underline that “territorial education sets out to unite the objectives of the various forms of education (citizenship, inter-culture, sustainable development...) in a territorial dimension, rethinking and redefining them on the basis of the diversities of the places and the complexity of the geographical spaces. The attention thus moves from a separate set of educations, generally developed without sufficiently considering the national, ethnic and cultural diversities, to an educational perspective that bases its perspective on the recognition of the cultural, social, environmental, political, and economic diversity of territories” (Dematteis & Giorda, 2013, p. 18).

Territorial education is based on *Geography as a social science* that after interpreting facts and assessing the territory, is able to find solutions and plan the future development of that area (Dematteis & Giorda, 2013, p. 18). *Active citizenship* is needed to solve the problems of the territory and it is defined “as an instrument for the exercise of active citizenship, seen as the conscious action of subjects who are able to recognise the importance of cultural, environmental and social diversities which can be identified at the different territorial scales: local, regional and global” (Dematteis & Giorda, 2013, p. 20) and Geography is the tool for exercising this and for a “shared building project of the territory” (Magnaghi, 2011, quoted in Dematteis & Giorda, 2013, p. 22).

The main idea of territorial education and of Dematteis and Giorda’s plea (2013), is “to personalise education according to the place in which it is carried out” (p. 21), because neither territorial values, and therefore nor education can be standardised as they are extremely diverse (p. 21).

4. Conclusions

Territorial identity is a hot topic on the researchers' and practicioners' agendas for several decades due to their wish and attempt to answer to the present needs of adaptation: (a) of the individual, (b) of the community, and (c) of development to the requirements of a society in continuous change and not always a sustainable one.

Therefore, *values education* – education for forming attitudes and behaviours –, ensuring the preservation, protection, and capitalisation of the characteristic features of the territory, is a fertile subject for useful, innovative, and necessary educational approaches.

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CHAPTER 2: Geographical Education/Territorial Education for Citizenship

Andrea Guaran

It is very noble to assume the task of taking care of creation with small daily actions, and it is wonderful that education is able to motivate us to give shape to a way of life. Education for environmental responsibility can encourage various behaviours that have a direct and important effect in caring for the environment.

(Pope Francesco, 2015, p. 185)

Contents

1. Preliminary remarks

It appears appropriate to begin the discussion with a number of questions. Not with the intent and certainly not the presumption of being able to answer them in a systematic and timely manner, providing accurate and exhaustive feedback, but to present, right from the start, the central issues of what will later be discussed, with the hope of arousing the right and appropriate expectations in the reader. These are questions relating to the two-pronged approach expressed in the title of this chapter, or more precisely to a three-pronged approach – geography, territory and citizenship education – and their multiple interactions. Can the knowledge and principles acquired through the study of geography affect the elaboration processes regarding citizenship practices? If the answer is “Yes they can”, then how and to what extent does this spatial education and geographical education contribute to citizenship education? Moreover, would it be plausible to consider the idea that the core elements of geographical knowledge, the study of geographical topics and territorial awareness be fundamental, even if they are clearly not exclusive to an educational course whose main aim is citizenship and constant and vital inspiration at the same time?[1] In short, could we affirm that spatial education and geography education are, in fact, essential and fundamental components of citizenship education? And if so, could we argue that the exercise of citizenship necessarily also implies a significant spatial – geographical and territorial awareness?[2] Alternatively, reversing the factors involved, could we state that a significant spatial and geographical education is needed for citizenship to be developed and appropriately acted out?

From the questions raised above, it should be clear that the following pages will refer to the relationship between the subject

[1] The pedagogue Milena Santerini confirms this connection between geography education and citizenship. She states that: “The teaching of geography, in fact, is connected to citizenship since people’s lives are closely linked to the spaces in which they live” (Santerini, 2010, p. 31).

[2] The close relationship between space, spatialization, location, representation and practices of citizenship is clearly explained by Stefano Maltesta when he states that: “When individuals and groups within a social group activate practices and representations that work on the following: building a collective image of that place, attributing meaning, defining an area of belonging, stating possible opportunities, both symbolic and concrete, which allow people to ‘do, or not do, something’, then they provide an exercise of citizenship” (Malatesta, 2015, p. 95).

geography, with all its implications, and the role it plays in terms of education and citizenship, which is to be understood primarily as a mental and behavioural approach to the common good. We thus refer to a citizenship which aims at managing the common good, be it an object or an everyday experience, or a common good that represents dimensions and dynamics belonging to contexts of a wider significance. These are in relation to the various fields of an organized social life that endeavours to, and perhaps, does take into account, its universal meaning[3].

This chapter will offer various preliminary considerations. First, on the meaning of citizenship, subsequently, on the importance of spatial and geographical knowledge and finally, on their significant interdependence. These will all be contextualized within the framework of different_education practices, examining teaching and learning paths. It will then attempt to offer some proposals without following a rigid outline and these proposals will certainly not be structured or complete. However, they will substantiate the role of geography education, and particularly territorial education, as essential to achieve responsibility and the strengthening of citizenship values.

2. Citizenship: meanings, values and characteristics

In its perhaps more classic meaning, principally endorsing the value of a set of principles, rules and practices regarding political thought and action, "*Citizenship* is a term used to focus on the fundamental political relationship and its primary features: expectations and claims, rights and duties, the procedures for membership and criteria for differentiation, as well as inclusion and exclusion strategies. To study these issues from the point of view of *citizenship* implies

[3] In certain cases the term "public good" is more appropriate to be contrasted, for example, with private good; however here the expression common good responds to the values of citizenship to be highlighted. Here Pope Francesco's recent encyclical *Laudato sì* (2015) deserves to be mentioned, as it is a worthy tribute to the common good resulting in a significant impetus to the debate on this fundamental value/concept.

accepting them as profiles to be analysed so as to highlight their unity" (Costa, 2005, pp. 3-4).

However, nowadays there is always a more deep-rooted belief that citizenship cannot, and should not encompass a purely political-territorial and/or legal interpretation, but gradually take on multiple meanings related to social, cultural, ethical and relational, psychological and emotional values and take place mainly through processes of belonging and participation (Tarozzi, 2008; Schugurensky, 2010; Malatesta, 2015). It should also be remembered that, "compared to the past, the concept of citizenship has changed profoundly and is now seen as more dynamic, constantly changing and evolving" (Matini & Egisti, 2007, p. 59). As a result, being a citizen and practicing citizenship are closely related to educational aspects; indeed education has the delicate responsibility of designing, promoting, and implementing citizenship education with the fundamental goal of forming citizens, since citizens are not born but made, if adequately educated in that direction (Santerini, 2001; Mancini, 2013).

If the aspect of unity highlighted by Costa is shared and supported, then this work wants to point out how the term citizenship takes on a significant value appropriate to education. It places the emphasis on objectives, forms and tools relating to education courses, preferably useful to the intellectual, ethical and social growth of those belonging to the younger generation[4].

However, there is the notion that many of the issues and beliefs under consideration also have an important significance for older students. For the most part, this notion of the somewhat all-encompassing concept of citizenship is also true even for adults,

[4] On this issue, the words of the philosopher and educator John Dewey (1973; 1992) are of great significance. He affirms that "Education also assumes a social and moral value as education is not only a duty towards the individual, but also to the community. In fact, it is through education that society can formulate its objectives, organise its means and resources, shape the present for the future and move in the direction it wants, that is, towards a social progress" (Mancini, 2013, p. 91).

although with some necessary adjustments and modes of development[5].

In recognizing the wider meaning of the term citizenship which is the result of an ideal and concrete number of different dimensions, it is fundamental to ask oneself right from the start why it is important to promote a good citizen. "Is it a person who knows the functioning of the political and legal mechanisms of the state? Or is it one who observes coexistence rules? Does *knowing what citizenship means* imply observing the rules of the road, respecting the environment or peacefully resolving conflicts? There is always the question whether a good citizen should know the basics of how social and political structures work, or should actively participate in particular occasions in community development, but also the question whether being a good citizen implies paying taxes, knowing the Constitution or being a volunteer" (Mortari, 2010, pp. 16-17).

These questions do not need prompt replies, since in some ways already implicit in their wording, they encourage one to try and assess which education or training could be useful to ensure that what they express can be put into practice: ideals, behaviours, choices, actions and facts, without neglecting the important factor of feelings, since these accompany and give heart to ideas and gestures (Mortari, 2001). Referring to Luigina Mortari's questions, it should be remembered and noted that it is essential to look for all the ways to "go beyond traditional areas of civic education or civil coexistence education that, not so different from road safety education, simply trains to internalise norms and behaviours set rigidly elsewhere" (Tarozzi, 2008, p. 134).

[5] Rich ideas for reflection were anticipated on the proclamation in 2005 of the *European Year of Citizenship* through education, with the first definition of three fundamental objectives: to increase the awareness that education can contribute to the development of democratic citizenship; to strengthen the ability of Member States to make education for democratic citizenship a priority in educational programs; to provide concrete tools to promote these results.

Ultimately, it is important to think about how to ensure that not only the norms, but the skills acquired and developed in the school environment can be transferred in a positive and lasting way for the benefit of social practice (Nanni, 2006; Mancini, 2013). On the other hand, only a strong sense of civic responsibility and mature awareness of citizenship can guarantee that a person genuinely takes to heart the many issues affecting life in a community, from the family to a global society. A civic sense and spirit of citizenship which, alas, are not directly proportional to the contents people learn when they are taught the subject civic education[6].

Obviously, any reflection on the term citizenship can be rich and deep, be our attention focused on the analysis of the concept or the educational implications of the same[7]. However, as previously noted, the focus will be on the educational aspects, particularly around the field of school education. Above all, these will include detailed observation of issues that take into account concepts, factors, methodological principles related to the spatial aspect and more specifically to the geographical and territorial aspect.

Indeed, as to the real geographical centrality,[8] it should be noted that as far as the Italian context is concerned, the basic

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[6] In relation to the debate and the development of educational proposals at a European level on the central themes of civil coexistence, please refer to the contributions collected in the volume *Cittadinanza e convivenza civile nella scuola europea* (Chistolini, 2006) and to the more recent (2012) European Union report on *Citizenship Education in Europe*.

[7] Although this study on compulsory Swedish education dates back to fifteen years, it offers interesting insights to understand the characteristics of civic education - thematic choices, ways of working, organizational aspects, criteria for evaluation (Vernersson, 2000).

[8] The use of the word “real” implies a critical evaluation of the formal dimension. In fact, in a research framework study conducted about ten years ago on what knowledge should be involved in teaching citizenship in the Italian context, there was the belief, which fortunately was not widespread, that the paths of civic literacy should not also be anchored on conceptual issues and themes of a spatial-geographical nature, but should

concepts linked to citizenship education are "peace-interculture-globality-rights-development-environment" (Santerini, 2006, p. 35). On an international level, in relation to the legislative guidelines of a significant number of countries,[9] the following objectives prevail: to "approach problems as members of a global society; take responsibility; understand and appreciate cultural differences; think critically; be available to non-violent resolution of conflicts; change lifestyle to protect the environment; be sensitive to human rights; politically participate at a local, national and international level" (Santerini, 2006, p. 37). These value-based aspects and behaviours which have been encouraged and developed have evident geographical links, and in order for them to grow and revive, they need to be continuously trained through Spatial Education, Geographical Education and Territorial Education.

As I write I realize that my point of view offered in the following pages is, in fact, only partial and probably not completely in line with the majority's opinion. However, I am also extremely aware that Spatial and Geographical Education are definitely not unessential in the aim of constructing a *good citizen*. In this regard, it is quite acceptable to agree with those who see geography as a field of knowledge that has been unfortunately neglected and "that has many references to good citizenship. The spatial dimension makes it possible to know both the physical, as well as the social, political and territorial nature of the world in all its parts. Understanding our society now requires learning a way of thinking about local/universal relationships and mutual relations" (Santerini, 2001, p. 89).

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relate mainly to economic and legal knowledge, as well as to ethno-anthropological and historical-political knowledge (Lastrucci, 2006).

[9] Santerini's results are based on an investigation regarding Education for Citizenship in the 21st century, led by John J. Cogan and Ray Derricott (*Citizenship for the 21st Century. An International Perspective on Education*) published in 1998.

3. Geographical education as territorial education

About forty years ago, an interesting study which explored the French schooling system in particular came up with the fundamental question of the utility of geographical education. It suggested a significant revision of the contents taught and especially in the methods of teaching so as to guarantee efficiency which was at that time considered essential. The issue arose from the fact that “the failure itself of the current methods makes it all the more urgent, and even drastic, to review the teaching of geography. There would be no need to defend the position it holds in schools if it had achieved its goal, that is, to develop in young people the concept of land, essential for our culture” (Debesse-Arviset, 1974, p. 15). The debate around the need to radically revise and renew the teaching of geography in schools not only in France, but everywhere, dates back to a few decades ago. This debate became more intense once it was recognized that overly descriptive teaching based on notional aspects in the long run is inadequate to prepare and equip young people to understand the increasing complexity of the modern world. Moreover, the belief has grown to favour the teaching of geography with a wider perspective. This would ensure a greater vision and a more open mind to be able to look ahead to the future, accompanying and guiding the constant and continuous evolution that characterizes territorial systems (Fitzgerald, 1973).

Within this framework there is the need to simplify two viewpoints: on one hand, there is traditional geographical education, and on the other, the theories and practices that reach out towards change. With this in mind, advancing the idea of a somewhat different organization of the issue becomes stronger; one focused primarily on the intrinsic and structural, and not only terminological differences between geographical education and territorial education. The customary and rather concise way to define the term *geography* is: the study of the planet Earth, together with all its multiple features - and from here, the range of sections and sub-sections that this subject branches out into. *Geographical education* is understood to be the wealth of concepts, knowledge, methodologies, tools and practices that gives life to the teaching of geography and gives it structure. In contrast, the expression *territorial education* seems to give a wider perspective, probably more interesting and significant with regard to a person's full development, and especially to an individual's relationship with others to form different social, cultural, and political structures.

With the knowledge that territorial education is not synonymous with geographical education, at this stage, pointing out the importance of territorial education is a must, especially for the benefit of the individual as an integral part of different communities which have their own distinct features and characteristics. These are just a few examples that may include the family and the parish community, the class and the employees of a company, the local community and the global community, the latter increasingly relevant to those events linked to processes connected to globalization (Santerini, 2001, 2010).

At this point it is worth emphasizing that reading the term *the study of territory* takes on a much wider significance. That is, it includes taking care of[10] the territory as a whole and all its interrelated elements, creating and shaping the territory itself. In other words, expressed simplistically, but with the intention of giving a clear interpretation, to study the territory corresponds to an educational path for the benefit precisely of the territory, thus providing a positive interpretation and optimistic outlook, at least on the approach to subject design.

With the genuine belief that territorial education identifies "with the aims of initial geographical education, that is, cognitively placing oneself in everyday experiences, which is a great deal more than merely spatial orientation, as it involves immersing oneself culturally in one's local and national community, knowing how to behave correctly with different communities and cultures and

[10] Beginning with Martin Heidegger's reflections, significant literature on issues regarding the ethics of care and its implications in the field of education have all been published, starting from Martin Heidegger's reflections. Please refer to the text *Per una pedagogia ecologica* (Mortari, 2001, pp. 90-96) and *La pratica dell'aver cura* (Mortari, 2006).

knowing how to think as part of a worldwide community, as a species and ecological entity" (Giorda, 2011, p. 14). After all, being able to spatially find one's place in different inhabited and/or frequented environments, in a careful, respectful, conscious, ecologically and humanely considerate way, is a way of thinking and acting that would definitely guarantee the planet Earth an absolute harmonious balance between humanity and nature and between humans themselves.

Indeed territorial education is something different from geography. Geographical knowledge in fact is fundamental to promote effective territorial education and to create the essential knowledge and epistemic base. It can be argued that geography teachers are rather unfamiliar with the elements, phenomena, issues and information sources and documents that provide the core of geography education: this means that the task of forming territorially able and conscious citizens becomes rather difficult.

If we analyse the issue from within the school system and go beyond a nominalist type of diversification, that can be deceptive and misleading, it is up to the individual teacher to decide whether to teach geographical education or territorial education. To give an example, it is the teacher who can limit himself or herself – even if this should not be seen in negative terms – to illustrate the characteristics of the migration phenomenon, offering a purely geographical interpretation. Alternatively, they can offer their students cognitive, as well as geo-economical and geo-political elements, useful to encourage an interpretation of the dynamics of migration in the wider context of international relations, and above all, develop values essential to engage the cognitive process in the construction of paths of inner growth that respect cultural diversity (Marengo, 2011; Amato, 2011).

Similarly, as a second example, it is possible to say that the teacher can suggest studying the urban environment in order explain what the constituent elements and characteristics of the city include. Or else, they can exploit prior knowledge that has previously been outlined (essential and non-ignorable), to develop one's understanding and awareness of living in an urban area. They can also analyse the positive and critical factors, following a proactive and participative approach, in a sustainable urban context (Odermatt & Brundiers, 2007).

Opting for the second alternative would be more significant as it would help learners discover the various situations of housing problems that distinguish particular areas of a town and specific social groups (de Luca, 2011). It would have the goal of trying to develop behaviours and lifestyles characterized by a mature civic spirit aware of diversity, solidarity as well as being witness to a participatory democracy (Sagaris, 2010).

Additionally, the teacher can stop to clarify various unique aspects that characterize and determine a geographical space, listing them, describing them and even placing them in relation to each other, but he or she can also examine these issues by proposing a reading of values that underline the distinct educational implications. If judged as territorial values, it is important to “define them, noting that they represent the qualifying characters of the area, considered both positive, as in the case of the resources an area offers or could offer, or negative, as the case of shortages and critical situations that can harm it” (Rocca, 2011, p. 70). Many examples could be quoted, but the three mentioned adequately clarify the different perspective in the practice of teaching geography and what here is considered geographical education.[11]

4. Territorial education and active citizenship

At this point it is obvious that if geographical knowledge and skills are the cognitive bases that should support the educational process aimed at achieving territorial awareness, it is this responsibility

[11] Please note that the examples shown, as in this case, will not be accompanied with details of who the possible beneficiaries of this educational role could be: very young children attending day nurseries (day-care centres), primary school children or those attending different levels of secondary school. It is for the reader to imagine who the protagonist and main actor of each learning path could be.

towards the territory that is able to determine the ideas and practices of citizenship. If there is lack of a solid knowledge of being an integral part of a territory, or hopefully more territories at different scales, it would be very difficult to facilitate significant signs of citizenship. Being conscious of what territory implies opens a person to active citizenship. In urban areas, this leads to caring and managing public spaces, perhaps with a focus on green areas given over to parks,[12] while in both urban and rural areas it results in preserving and enhancing valuable estates and landscapes. In fact, it is the lack of territorial consciousness, as well as a suitable training of a geographical nature which makes people unable to express an attentive and authoritative opinion in relation to the transformation affecting geographical areas or to leave them helpless in occasions that require intelligent and active forms of resistance and/or a critical redefinition.

In order to avoid any misunderstanding and to avoid the risk of being an unsuspecting promoter of a geographical supremacy I do not support, I would like to emphasize yet again my conviction of the close connection between the promotion of educational programs aimed at acquiring territorial competences and civic awareness, but I am equally convinced that geographical-spatial skills alone are far from sufficient. Any geographical input related to the territory is essential, but it is clearly only a partial contribution. In order to shape a citizen, all fields of knowledge need to work together in synergy. In fact, each field must keep renewing itself and not continue proposing rather ineffective insights. Every field should have a mission with wider perspectives to respond to the more complex challenges presented. Thus "when every field of knowledge has its say in an educational context, it also has to seriously keep in mind the values and the significance of the world that each of its considerations selects and tends to culturally validate and spread" (Giorda, 2011, pp. 46-47).

[12] In this respect, considerations involving children and young people's real participation in the running of urban areas and ultimately in defining local political issues for the running of towns are rather significant (Tonucci, 2008).

At this point, it is worth suggesting various features related to territorial education which are considered to be most significant in terms of constructing, forging, and promoting areas of territorial citizenship. The aim here is not to outline or highlight in detail any precise teaching or learning paths. Rather, I wish to make some proposals, launch ideas, describe certain issues and/or aspects of geographical knowledge in ways which could help individual and collective growth, concerning territorial knowledge and skills (Guaran, 2012a).

Although the issues presented are not directly aimed at any one particular age group, the topics presented are aimed primarily at younger age groups, roughly between the ages of three and ten, and in some cases up to thirteen/fourteen.[13] What are the reasons for this decision? Having to deal with themes and issues connected to the relationship between geographical area, namely territorial education, and citizenship values, most people would inevitably make the connection between previously established geographical contents (e.g. ethno-linguistic regions) and basic constitutional principles (e.g. the protection of linguistic minorities) or between specific geographical topics (e.g. desertification) and general ethical values (e.g. environmental sustainability). These relationships could all be investigated on different scales. However, it is my conviction that the essential foundations on which to gradually build the framework for an informed, responsible and active citizenship[14] must be laid right from the early years of life and then progressively revived,

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[13] The ages indicated (3-13) are those the writer is familiar with, being part of the Italian schooling system: the first eleven years are known as the first cycle, divided into three years of day nursery (day-care centre), five years of primary schooling and another three years of lower level secondary school.

[14] The expression *active citizenship* "evokes precise attitudes and educational values, such as respect, participation, solidarity, justice, promotion of diversity with the consequent assumption of responsibility that the achievement of these values implies" (Rocca, 2011, p. 69) and the essential attitude needed to promote and to act for them to be implemented in everyday practices.

strengthened, deepened, and enriched. This means that the basics of geographical and spatial education need to be provided right from childcare centres (day nurseries) and nursery school; pre-school areas that clearly cannot provide in-depth courses on the concept of social minorities or on the causes and signs of land degradation processes.

4.1. Space, representation and autonomy: educational prospects for citizenship[15]

Proceeding from the assumption that personal autonomy is a very important value in the construction process of citizenship and that the evaluation of the degree of autonomy is only partial since there is also the need to carefully consider the spatial component, spatial education and the concern for spatial orientation takes on an important role (Mason, 2011).

Within this framework, the experiences with, and across physical spaces are very often used by childcare centre (day nursery) teachers and nursery school teachers, as well as those working in the first years of primary school. Although the validity and effectiveness of these experiences regarding the growth of citizenship values are not always clearly understood, they are of fundamental importance, especially if accompanied by careful and systematic reflection activities (Guaran, 2012b).

On the other hand, the ability for spatial orientation is not only a functional value, which allows effective and oriented mobility, but provides significant safety and the independent "management" of everyday spatial dynamics, providing the essential

[15] It should be noted that this and the following three sub-paragraphs are an attempt to organise the section on *Territorial education and active citizenship*. However, they do not take into consideration any individual or detailed differentiated aspect, but the hypothetical overall reasoning embraces them all and develops without following a specific order. Thus, the issues, examples and considerations follow each other and refer to each other, always focusing on the key question conveyed by the interdependence between territorial education and citizenship.

pre-requisite that allows people to read and understand organized spaces, the territory, and interact appropriately with these and with the people within them.

The desire to persuade children to develop their own mental maps, to encourage critical thinking and to promote various forms of representation are all aims that will sharpen their observation, perception, spatial awareness and mastery of language appropriate to geography, laying the foundation for competences related to interpretative reading of symbolic languages, particularly of cartography (Balchin & Coleman, 1973; Bissanti, 1993; Downs & Stea, 2005; Gould, 2005). However, using maps simply as tools when studying geography, that is, using them only in terms of academic learning of geographical content, can be judged as a rather narrow-minded, though adequate approach. Indeed "a map not only serves to symbolically recreate a space, it is more than just a metaphor: it is a metaphor for how we describe the spaces we live in, how we describe the town we live in, but at the same time it is also a metaphor for how we construct the world and how we 'invent' time […] and how we 'invent' each day" (Fabbri, 2008, pp. 105-106).

In fact, when evaluating the use of maps or charts, whatever form they are in, citizenship participation in democratic local political decisions, at any level and spatial scale of reference, should also provide an acceptable command of the language of mapping. Indeed, more and more citizens are called to express opinions or make proposals concerning reorganization and land management projects, at a regional level, and in most cases at a local level. The ability to interpret the territorial system and especially the ability to anticipate different designs also requires initial spatial skills as well as the basic elements of the language of geography.[16]

[16] An interesting book regarding the Italian context on the topic of reading and interpreting maps in the primary school is: *Disegnare il mondo. Il linguaggio cartografico nella scuola primaria* (De Vecchis & Morri, 2010).

4.2. Lived spaces: knowledge and care

"Space is a significant and integral part of our experience. The perspective gives us a crucial role and a responsibility to try and build meaning into the contexts where we live" (Cilliani, 2015). These words are full of meaning and emphasise the need to know the characteristics and understand the impulses of the places where we live. By doing so we can show the will to take care of the place of experience, expressing an unequivocal responsibility of citizenship. Geographical education is therefore aimed at creating a sense of attention and affection for different living spaces which in turn can activate behaviours and actions that show awareness and respond to the ethics of care (Mortari, 2006). The deteriorating conditions of various spatial contexts, both near and far, generally those exposed to impressive and intense processes of human activity, constantly give out a cry of alarm and bring to mind the value of care that seems at times, in more than one context, not to distinguish the feelings and actions of humanity. Learning geography and the study of territory can play a very important role in strengthening the ethics of care, without which the sustainability of the processes of regionalization is likely to be strongly questioned.

The fact that regular texts, used by teachers to teach spatial skills, pre-geography and geography, instruct or advise teachers merely to direct the younger learners to focus their attention and reflect on issues regarding their close environment, and as they get older, to broaden this field of observation so as to include broader territorial contexts and to consider international scenarios, seems to limit thinking about lived spaces only to the early years of schooling. On the contrary, it should be made clear that a lived space gradually widens on a physical level over the years, considering that students move from primary schools, which are scattered all over the local area, to secondary schools which are usually more concentrated in town centres. Consequently, the significance of the expression lived space surpasses the idea of a restricted spatial context that is almost solely limited to where one lives. Moreover, apart from this physical and experiential growth, which should not be underestimated, the concept of lived space should not be given a narrow interpretation, but intended as a value that gives human relationships a breath of life regardless of the distances. Only within this framework is it possible to fully understand the term "citizen of the world" or similarly "universal citizenship", coming to define the planet Earth as a communal home. It is in this context that care and consideration of classroom spaces takes on an important role if we wish to educate students to understand that ultimately the world is nothing more than a large communal classroom that welcomes all humanity, "our common home" (Pope Francesco, 2015).

One realizes, therefore, that the increasingly more frequent vast dramatic environmental emergencies that disrupt different areas of the planet, will not only be able to find possible solutions in acceptable and necessary decisions taken by international politics, but also through a systematic and widespread specific educational policy that has the objective of reaching responsible citizenship. An example is the recent document of agreement approved in Paris on the occasion of the United Nations Conference on climate change (Cop21). In this context, geography can give a major contribution by going into specific issues concerning environmental emergencies; from extreme meteorological conditions to soil degradation, particularly in inter-tropical areas, from water shortages to incidents that affect hydroelectric or nuclear energy production plants, and industrial activities that utilize dangerous raw materials or produce harmful substances.

However, dealing with environmental crises merely as a subject of study is definitely a basis, but this is certainly not sufficient. In fact, the cognitive aspects should be accompanied by careful thought on lifestyles, as well as on individual and collective behaviour (Guaran, 2013). Although these topics can be explored from around the age of eight and not earlier, experiences affecting attitudes and ways of thinking can safely involve even younger children and put the necessary bases on which to build effective and efficient paths of citizenship. In fact, teachers' efforts in the first years of schooling should focus their energy on finding the most appropriate way to set up these foundations and gradually reinforce them. This is possible starting from the children's place experiences, being acquainted with them, identifying them, developing a positive attitude towards them; in short, actively participating in their construction and reconstruction. Indeed, “living a place – understood as the place that gives identity – includes, on one hand, the emotional aspect and, on the other, the aspect of responsibility. Place-based education using the place, on one hand, conveys the idea of understanding the place which is equivalent to loving it […] and on the other, it forces one to draw conclusions from this understanding and therefore leads to taking charge of the place, to protect it and care for it” (Rocca, 2007, pp. 248-249).

4.3. Lived spaces: experience(s), consideration(s) and representation(s)

Experience, consideration and representation are the three cornerstones of any learning path or geographical education, especially regarding the teaching of very young and young learners. Living an experience both at school and out of school, or living together during school hours can spark the process of territorial education, thus, the dedicated reading and re-reading of lived spaces requested from the children – the school building and its grounds, the neighbourhood, the city park, the town or village, etc. – and their representation, using as many different languages as possible, for example, maps. This does not necessarily have to be the case, as they could draw “maps of the heart” or “maps of their neighbourhood”, as mentioned by Cristiano Giorda (2014, pp. 160-164), which are very useful ways of activating and maintaining a positive attitude towards customary places and places of experience.[17] The step from the

[17] In this context, it is essential to report what Roger M. Downs and David Stea in the ’70s stated relative to the relationship between cognitive mapping and spatial behaviour, defining that “cognitive mapping is a process composed of a series of psychological transformations by which an individual acquires, codes, stores, recalls, and decodes information about the relative locations and attributes of phenomena in his everyday spatial environment” (2005, p. 9). Moreover, *mapping*, understood as a “system for detecting and displaying or describing relationships between people and places of a particular community by people belonging to that same community” (Brunello & Pierangioli, 2007, p. 197) is also coded in

interest in a playground or in a square a person regularly visits or just passes through during one's life, to caring for an area is, in fact, rather small. This confirms that "experience is transformative when applied to educational practices, preferably within a community, where interaction allows the intelligence to develop in individual and collective situations, in relation to the experiential context in an effort to become familiar with, to understand and interpret it" (Mancini, 2013, p. 82).

Educational planning which focuses on the learners' direct experiences needs to be increasingly developed to enrich educational experiences in open spaces, preferably in natural green spaces which many children seem to lack.[18] However, even the usual every day built-up places should receive attention and consideration, and not seen merely as an exercise carried out in the classroom. Outdoor spaces, acknowledged as excellent decentralised classrooms, have the advantage of ensuring more effective teaching proposals that aim to examine geographical space (Binelli & Lanza, 2011). Immersed in this territorial context, the students have the opportunity to observe its overall features, understand its main dynamics, recognize its character and possibly anticipate its potentially evolutionary path. Territorial education involves all these aspects and offers valuable elements in the context of responsible citizenship.

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literature as a tool to encourage participation. The London experience, concerning highly complex and ethnically heterogeneous neighbourhoods, is particularly significant, especially regarding *community mapping*, conducted by the laboratory *Mapping for change*, as part of a spin-off from University College London (UCL). Moreover, the idea and creation of community maps refer back to the British Parish maps and the thirty year Common Ground experience.

[18] With reference to Outdoor education, there are now well established education practices in Scandinavian countries, as well as an increasingly rich literature, especially in the field of pedagogy. For reference, note the book containing the results of an International project: *Outdoor Education. Authentic Learning in the Context of Landscapes* (Higgins & Nicol, 2002).

5. Territorial education for a universal citizenship

"After the 'imperial' geographies, which led people from colonizing nations to look at developing countries with a 'panopticon' view, and the 'geography of reconstruction', where man and nature are considered interdependent and the existing citizen rebuilds its relationship with its territory, there is the need for a geography for the global citizen, which provides a map of his or her reality" (Santerini, 2010, pp. 31-32). But how to respond to this challenge? Is it a daunting task in general and almost impossible for geographical education? This may be so, but this does not mean that we should give up and the only way to go on seems to be to place geographical knowledge at the service of the territories – local and universal at the same time – in view of the fact that trying to understand the complexity of today's world is almost essential to promote the learning of the dynamics that characterize the relationship between the local and the global and vice versa.[19]

In this respect, we should not forget the belief that Edgar Morin supports. Out of the seven key principles essential for future education, he considers the teaching of identity and territorial awareness to be built through the development of a "polycentric thought capable of taking care of a not abstract universalism, but aware of human unity/diversity" (2001, p. 64), capable of governing global interdependence. Morin also highlights the importance of the ethics of the human race, thus identifying a possible fundamental "laboratory for democratic life" in schools that aims to promote the "joint enhancement of individual autonomy, community participation and the awareness of belonging to the human race" (2001, p. 15).

If we consider teaching practices within this framework, we have to admit that the task becomes even more demanding or however difficult to anticipate. This is because we have chosen to

[19] Consider that the same "citizenship is taking on a more global dimension: boundaries expand, communities move bringing with them their cultural practices and religious specificities and we witness a continuous transformation process that crosses cultures, modifying them" (Matini & Egisti, 2007, p. 59).

encourage the teaching of geography as the teaching of territorial education and to consider students from the ages of three to thirteen as the main target or preferably the co-actors of these learning paths. In all probability, the answer to this question and thus the identification of a possible solution is to be found advocating the idea that "citizenship education can provide that 'geographical imagination' that allows one to understand the phenomena and geopolitical transformations" (Santerini, 2010, p. 31). As our students are from the ages of three to ten, we can try to anticipate citizenship education as one vast comprehensive educational environment that brings together, integrates and joins together the different strands of educational subjects. So all the specific subjects would give up their autonomy, but we would gain in terms of overall educational effectiveness (Guaran, 2012a). Geography, or better still, territorial education, would then have the role of providing the imaginative capacities which is somewhat not irrelevant.

Evidently, the use of imagination should be supported by sound considerations on the objectives to be achieved, on the thematic issues to be examined and on which learning modality to favour. If, at an international level, official geography has established principles and criteria regarding geographical education by means of fundamental documents approved over the past ten years, especially through the drafting of the *International Charter of Geographical Education* (International Geographical Union, Commission Geographical Education, 1992) and more specifically to the paradigm of sustainability, with the *Lucerne Declaration on Geographical Education for Sustainable Development* (IGU-UGI, 2007), it is then the task of the associated bodies working on a national scale and the duty of single teachers to sort out these general indications for the different school situations. Above all, it is for the teacher, individually or better still, as a team with other colleagues, to be able to interpret and adapt the geographically formulated general outlines within educational projects related to territorial education that have as their main objective the formation of responsible, active citizens, who are asked to consider geography as a vehicle "to understand" and "to act" (Brunelli, 2010).

A few years ago, Catia Brunelli, in her book entitled *Geografia amica. Per la formazione di una cittadinanza universale,* met the challenge of modernity, launching the suggestion to revise the geographical educational proposals "through a preliminary deconstructing of stereotypes and clichés to free the subject from the greyness that years of inactive education had, despite itself, endorsed" (Melelli, 2010, p. 5). Its innovative hypothesis is based above all on the values of interculturalism, starting precisely from "a sort of preliminary deconstruction, according to its own logic and particularly congenial to the intercultural perspective" (Brunelli, 2010, p. 21).

The interesting, comprehensive and in-depth study conducted by Italian geography provides the opportunity to revitalize the idea that sustains the whole proposal which is supported in this text. In fact, it is assumed that the teaching of geography should rigorously continue its vital renewal process in order to give adequate answers to the fundamental questions raised by the complexity of the world today, taking advantage of the privileged observation point and interpretative reading which uses the critical lens of spatial analysis.[20]

[20] To be remembered that "for an educator to adopt the perspective of complexity means to develop a specific approach towards education and knowledge, which leads to organising learning environments that focus their attention on finding explanations to unclear issues without risking hasty solutions, and together being willing to remain in uncertainty, which makes one proceed cautiously within the web of changes, discarding the illusion that it is possible to find a definitive answer or a code translator that solves every dark area" (Mortari, 2001, p. 42). This educator's profile will benefit from a geographical perspective in a positive sense because it acknowledges the plurality and diversity of viewpoints and accustoms him to understanding issues with respect to partial and incomplete observations, analyses and matured conclusions. This is even more so when the role of subjective perception influences the observation and analysis of territorial dynamics, which often undergo important and rapid changes. Territorial and geographical education can thus take on an essential role in schooling/training in order to deal with the uncertainties mentioned by Morin (2001, pp. 81-95).

However, the outlook seems to be different concerning the various types of schools, especially in relation to the level of the school and ultimately, the learners' age. While in the case of the higher school levels, secondary school and higher education (especially in the light of the documents prepared by the International Geographical Union and especially of the ever-changing demands that the dynamic global challenges propose and impose), a constantly updated and regenerated geographical training proposal seems to offer the most adequate answer, one is rather unconvinced that the same analogy can serenely and safely be adopted and be efficient and convincing even at lower levels of schooling. In schools, faced with universal issues and problems or perhaps even for these very reasons, the most appropriate choice could be a geography that abandons the stubborn defence of its specificity, although fully aware of the quality of its epistemic assumptions and explanatory force of its foundations, and humbly integrates harmoniously in the large multi-perspective educational proposal for citizenship education, both local and global (Leiter et al., 2006).

This step is feasible only if there is a shift from geographical education to territorial education, as "the design of the territory, especially when carried out as a form of partnership between different social groups, is an excellent opportunity to implement this inclination and get used to reasoning and deciding, with human values in mind" (Brunelli, 2011, p. 265). And projects concerning the territory, the many and varied territories, can only be the fruit of suitable, serious and convinced teaching and learning paths focused on the educational value of the same territory.

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CHAPTER 3: Geography University Education for the Protection and Capitalisation of Cultural Urban Landscapes. A Case Study: The Museum Square, Cluj-Napoca, Romania

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"One of our deepest needs is for a sense of identity and belonging. A common denominator in this is human attachment to landscape and how we find identity in landscape and place. Landscape therefore is not simply what we see, but a way of seeing: we see it with our eye but interpret it with our mind and ascribe values to landscape for intangible – spiritual – reasons. Landscape can therefore be seen as a cultural construct in which our sense of place and memories inhere."
(Taylor, 2008, p. 1)

"Hiszen minden léleknek van valahol a mélyben egy dédelgetett, megsiratott, eltemetett, feltámasztott ezerszer visszaálmodott 'Kolozsvár'-ja." ["Because every soul has deep inside its own fond, bemoaned, buried, resurrected, thousand times indulged in day-dreams Cluj"]
(Sándor Reményik, in Nagy, 1926, p. 4)

Contents

1. Introduction

Romania lies at the crossroads of Central Europe with South-Eastern and Eastern Europe. Schreiber and Baciu (2008) consider its geographical position significant for the appearance of a mixture of cultural landscapes that, after the Romanian revolution, are coping with the danger of being lost because of Romania's population loss, ethnic minorities' emigration and new and uncontrolled social and economic changes (Schreiber & Baciu, 2008, p. 14; Ilovan, 2006; Ilovan & Sochircă, 2011; Ilovan & Maroşi, 2015).

In this study, we underline the importance of studying cultural landscapes in general and particularly in Cluj-Napoca, from geographical and didactic perspectives.

Cluj-Napoca is the municipality of Cluj County, in Transylvania region, Romania, and the second polarising centre in the national hierarchy after Bucharest, having over 300,000 inhabitants. Called the ‘capital of Transylvania’, it is an important academic, cultural, and business centre (Cosma, 2006). The valorisation of the city culture and history in Cluj-Napoca is important for the community and for its development as a major services centre (Hinţea, 2008).

The urban landscape is the result of official actions (urban projects, legislation) and of some individual and group actions (Cosgrove, 1992, p. 7). After 1989, the urban landscape of Cluj-Napoca underwent a strong negative impact as a result of the appearance of buildings with a different style and size and because of the destruction beyond redress of the original facades of a series of buildings after “restoration” works. The causes of these problems were the building owners’ lack of education and financial resources, and, secondly, the local authorities’ carelessness.

The importance of the cultural landscapes from scientific, cultural, and social perspectives lead to people perceiving them as sources and factors for economic development in the context of a protective environment, of efficient management, and of medium and long term development (Ciangă, 2016, p. 46; Cocean & Ilovan, 2008; Cocean & Vartanoff, 2007, pp. 47-49 and Annex 11; Ilovan, 2010; Ilovan, 2013).

In the Romanian geographical education system little attention was paid to the urban landscapes. Still, at the Faculty of Geography of Babeş-Bolyai University in Cluj-Napoca, by setting up the specializations of *Geography of Tourism* and *Territorial Planning*, the study of urban landscapes is possible at diverse courses such as *Architecture in tourism* or at the numerous courses on valorising and capitalising the touristic potential of the anthropic heritage.

In this chapter, we analyse how to realise education for forming the students’ urban image, for the protection and valorisation of cultural landscapes within geographical university education. In order to realise this, we analyse the urban landscape of the Museum Square in Cluj-Napoca, Romania, and we propose a series of activities for students to take part at and thus make them aware of the importance of the cultural landscape, of its protection and capitalisation.

2. Theoretical background

For the last centuries, landscape was one of the central concepts in geography (in the influent Anglo-American, French and German geographical thought). Landscapes may be explained in many ways, through cerebral, affective and sensory experiences, while they are associated to diverse terms, such as memory, identity, culture, place, etc. (Duncan & Duncan, 2004, pp. 225-226).

Hartshorne (1939) considered that landscape was a "restricted piece of land" (p. 65). Similarly, Jackson (1984) defined landscape as "a portion of the earth's surface that can be comprehended at a glance" (p. 8). In the American geography, landscapes were reflective of cultural values, they had a symbolic function (Meining, 1979, quoted by Duncan & Duncan, 2004, p. 228). According to Duncan and Duncan (2004), American and Bristish cultural and historical geographers and folklorists developed their theory and methodology for analysing landscapes as palimpsests for culture history (p. 228). These researchers defined landscapes as deeply layered "palimpsests (documents partially erased and overlain with newer forms and patterns) holding a wealth of information and clues to their histories by those who were able to recognize significant features and relate these to a larger system of landscape features" (Duncan & Duncan, 2004, p. 228), as priceless archives (Zelinsky, 1993, p. 1295, quoted by Duncan & Duncan, 2004, p. 228), and records of change (Darby, 1948, p. 426, quoted by Duncan & Duncan, 2004, p. 228), revealing cultural or environmental histories to those who knew how to read them (Duncan & Duncan, 2004, p. 228).

Similar to Sauer and to the members of the Berkeley School, the French geography and particularly Regional Geography, through Vidal de la Blache as their main representative, also considered landscapes as evidence of the past, but focused on seing them "as visual indicators of holistic relationships among humans and natural environments, each stamped with a particular *genre de vie* or way of life" (Duncan & Duncan, 2004, p. 228).

Studying buildings as components of the urban landscape is important for everyone because people invest money, time, political power, etc. in landscapes (in the case of our research, in buildings forming a part of the urban landscape), making them both symbolic and useful (i.e. their usefulness is obvious for the performance of group identities) (Duncan & Duncan, 2010, p. 234). For instance, some landscape elements are eloquent of the values, power and class relations in a certain society during a certain period (Duncan & Duncan, 2004, p. 230).

Ciangă (2016) defines the *cultural landscape* as "a sum of objects belonging to material civilisation, with an involvement of the spiritual component, edified in a long time and ensuring the personality and originalities of towns/cities" (p. 43). In addition, Sârbu (2011) considers that landscapes are evidence of the past, they are a palimpsest for culture history and an expression of a life style created by two components: the community and its territory. In this context, the cultural landscape is a structure of the respective territory.

In addition, Ciangă (2016) considers the urban landscape a component of the cultural one. She defines the *urban landscape* as "a representative component of the cultural landscape positioned in the top of the cultural landscapes system, having mainly human and human-made elements" (Ciangă, 2016, p. 47). Calcatinge (2013) underlines the role that the urban landscape has in forming urban identities and its dual nature, being both static and dynamic, a product and a process: "the urban landscape, as a phenomenon and materialization, during almost 5,000 years, is also nowadays a space for the continuous formation of urban identities, being an active and dynamic landscape. People may perceive it simultaneously as a cultural process and a cultural product" (Calcatinge, 2013, p. 133). Moreover, *the cultural urban landscape* is dynamic, its transformations rendering a structure that the individual (inhabitant of the respective space or tourist) and the community become attached to (Calcatinge, 2013, p. 138; Ciangă, 2016, p. 49).

Ciangă points out that the urban landscape was approached as a system that appeared both as “a phenomenon and as an ideal life environment, rigorously organised and having complex functions” (Ciangă, 2016, p. 49). Research on urban landscapes focused on “the human component, on the humanism of the offered conditions, on the elements of identifying people’s attachment, taking into account individual’s or community’s sensitivity, or, on the contrary, their rejection” (Ciangă, 2016, pp. 49-50).

3. The history of Cluj-Napoca is significant for understanding its cultural landscape

3.1. The permanence of habitation and the enlargement of the urban/inhabited space

On the nowadays territory of the city, proof of people’s habitation since the Lower Palaeolithic Age (approx. 150,000 years before), the Neolithic Age, the Bronze Age, and the Iron Age have been discovered (Buta et al., 1989, pp. 18-19). Continuity of Thracian and Dacian inhabitance in this place is connected to the toponym *Napuca.* The name *Napoca (Napuca) “should be considered autochthonous”* because Ptolemy’s literary testification at the moment when the Romans conquered the Dacians is a stronger case than the debates about the possible past origins of this settlement’s name (Pascu, 1974, p. 24). Napuca derives from the Thracian-Dacian word meaning dampness, characteristic of the area (Buta et al., 1989, p. 19). The name Napoca lasted during the Roman rule (101-271 AD), this settlement being one of the important urban centres of Roman Dacia. From a simple village, in 124, during the rule of Emperor Hadrian, it became a municipium, the capital town of Dacia Porolissensis, and 50 years later it became a *colony* (Buta et al., 1989, pp. 19-20).

There is evidence of people’s inhabiting this area also after the retreat of the Roman administration of Dacia Province, in 271 AD, but the urban settlement decayed and became an agricultural one during the Age of Migration (Buta et al., 1989, p. 22). In the 9th and 10th centuries, there was a fortified settlement in the old Roman town and a stronghold one, made of earth, in Cluj-Mănăștur ("Calvaria"). In the Anonymous Chronicle, the notary of King Béla III of Hungary attested the existence of the Romanian population when the Hungarians came and settled in Pannonia (the present Pannonian Plain) and made their first campaigns to Transylvania (Buta et al., 1989, pp. 22). After the Kingdom of Hungary conquered it, this settlement became the residency of Cluj Shire. In the second half of the 12th c., the administrative leader was Toma – *Thomas comes Clusiensis*. The Romanian space within the Carpathians was organised as an autonomous principality in relation to the Kingdom of Hungary (Jakab, 1870, pp. 233-234; Buta et al., 1989, p. 24).

The name *Castrum Clus* was mentioned in a letter in 1173 (Jakab, 1870, pp. 272-273). The name Cluj derives from the Latin word *clusa*, which means a narrow, closed place, and this is a true reflection of the appearance of the Someșul Mic Valley in this area. As a reflection of the inclusion of Transylvania in the Kingdom of Hungary, or in the Habsburg Empire, or as an autonomous principality, of its statute in diverse administrative units and of its functions, this settlement had diverse names: Castrenses de Cluj, castrum Clus (1213), civis Clusiensis (1235), vills Clwsvar (1275), Culuswar (1280), Coluswar (1341), Clusenburg, Clusenvrg, Clussenberch (1348), Clawsenpurg (1473), Clauszenburg, Cluj (1478), Clausenburg (1536), Colosvar (1573), Kolozsvar, Klausenburg, Cluș (1854) (Ciangă, 2016, p. 78). In Hungarian, they used similar forms – *Culus-vár*, and then *Kolozsvár* (*vár* in Hungarian means fortified town), and in German – Cluseburg, Klausenburg (Buta et al., 1989, pp. 24) (*burg* in German also means fortified town). "Also in other areas there are towns that derive their name from the Latin clausa – clusa – clus": Clus (Klus) (Switzerland), Clus (Spain), and La Clusaz (France)" (Pascu, 1974, pp. 68-69).

On the 9th of August 1316, on the request of the priest and of the judge of Cluj, King of Hungary, Charles Robert of Anjou (who moved the same year the capital of the Kingdom of Hungary to Timișoara) gave Clus settlement the town statute. On this occasion, he established the citizens' new rights and duties. After this, in the mid-15th century, they started the works for extending fortifications that encompassed all the new buildings outside the Old Borough, around the new market (the present Union Square) that was larger and with lower fees. The construction works lasted up to the end of the 16th century. They finished the construction works for the 20 towers and bastions in different periods. The town inhabitants paid the costs, and, out of these, especially the craftsmen gilds that used the towers and administered them, and therefore each tower has the name of a gild (Figure 1) (Jakab, 1870, pp. 366-379).

In the 15th-17th centuries, due to the increase of the inhabitants' number and of the accumulated wealth, they structured the town into an interior part, *intra muros* (*within the walls)* and an exterior one, *extra muros.* The *intra muros* component, due to the unaltered preserved elements, gives the burg type physiognomy of the urban landscape (Ciangă, 2016, p. 57). The street names show us that the interior and exterior parts of the town formed two different entities and they did not consider them, through administration, as a whole. The interior part hosted the richer social class including noblemen, guild members, merchants, and the exterior part hosted the peasants, the newcomers and all those who were brought for work or that the noblemen gave properties to (György, 1995, p. 14).

In 1790, under the rule of Emperor Joseph II, they set up in Cluj *Department of Constructions in Transylvania (Aedilis Directio)* and the consequence was that they institutionalized urbanistic actions. In 1832, the town council hired and engineer that was in charge of the urbanistic issues. The first and renowned urbanist (engineer) from Cluj, *Tompa János*, from that year on, realised the first detailed and exact historical maps of the town.

3.2. Religious reforms and counter-reforms reflected into the architectural styles

The Protestant Reformation of the 16th century that aimed at fighting internal abuse and corruption, had a significant impact on Transylvania's population, and this town became the centre of Reformation that was to leave its everlasting imprint on Transylvania. According to the inscription on the Feleac concretion, preserved in the Unitarian church, in 1568, *Dávid Ferenc* (1520-1579) delivered a famous discourse that led to this religious reformation. The largest part of the urban population adopted Unitarianism (a characteristic religion, adapted to Transylvania). They banished the Franciscan and Dominican monks of the abbey, the Catholic churches were transformed into Unitarian ones (including Saint Michael Church), the Franciscan Church was abandoned for a while, and the town was mainly Unitarian. *János Zsigmond Zápolya*, the Prince of Transylvania, recognised this religion (The Edict of Turda, 1568). The Prince himself converted to Unitarianism and released the first decrees for religious tolerance (the first of this kind in Europe) towards the official recognised religions of Transylvania.

In order to prevent the quick spreading of the Protestant Reformation, Pope Paul III, supported by the Catholic monarchs of Europe (among them was also the one leading the Habsburg Empire), started the *Counter Reformation* or the Catholic Reformation. The appearance of the Baroque architectural style in Transylvania was initiated due to the Catholic Reformation. They built new churches in the Baroque style meant to impress the Protestant population through beauty and size (e.g. the Piarists' Church in Cluj). The oldest churches, taken back from the Protestants, were adapted to the new architectural style. Thus, they added monumental Baroque towers (the Franciscans' Church and "Saint Michael" Church). They created the religious orders (among which the Jesuit and the Piarist), which set up universities and new hospitals in the Transylvanian towns and abbeys.

4. The Museum Square – the oldest centre of nowadays city

The Museum Square is the centre of the oldest area of Cluj, The Old Borough (Óvár, Vetus Castrum), set up, probably, by the Saxon colonists who came after the Tartars' invasions of 1241 (the battle of Mohi) (*Mikes Palace*, 2016). King Béla IV of Hungary, scared by the violence of the Mongols' invasions from the 13th century, imposed a series of reforms in his kingdom and made it military stronger. The big Transylvanian settlements obtained the right to build fortifications, and the Noble families received support in building castles and fortresses in strategic places. In Transylvania, wide fortification works began and repopulating the kingdom became a priority (Lendvai, 2013, p. 57).

Castrum Clus that recovered after the Mongols' invasion, thus started building the fortified walls of the Old Borough surrounding the settlement with an area of just 7 hectares. The centre of this rectangular fortification was the Museum Square (Figure 2). The limits of the first fortified precinct were mostly following the line of the following nowadays streets: Octavian Petrovici Street (North), Regele Ferdinand Street (East), between the Memorandumului Street, Sextil Pușcariu and Virgil Fulicea (the southern wall), and Emil Isac (West). In the south-eastern corner of the Old Borough, there are fragments of the tower preserved to the present day (22 in Figure 1), and these are the oldest fortification elements preserved in Cluj-Napoca. The only tower still preserved from the Old Borough is the south-eastern one that was rebuilt in the 16^{th} c., and then, in the 18^{th} c., it was incorporated in the building of the town prison. At present, it hosts the Speleology Museum managed by the City Hall.

The Museum Square and the entire area of the first fortified precinct (13^{th} c.-15^{th} c.) of the old town host very old buildings, most of them on the List of the Historical Heritage of Romania (*LMI* 2015) (Table 1), elaborated and periodically revised by the Ministry of Culture. The road network copied the rectangular form of the fortified wall and was influenced by the square and by the Franciscans' Church, a central place from which opened roads to the four cardinal directions. The perfect aligned aspect of the building in this area is due to the quite recent urbanistic attention for the town (the 18^{th} c.). The buildings which did not observe the alignment and the ones that were demolished because of their precarious situation (e.g. the Town Hospital) were replaced with perfectly aligned buildings with the extant ones. The continuity of transforming the natural landscape is visible due to the overlapping of urbanistic activities in several strata, contributions dating back to different periods.

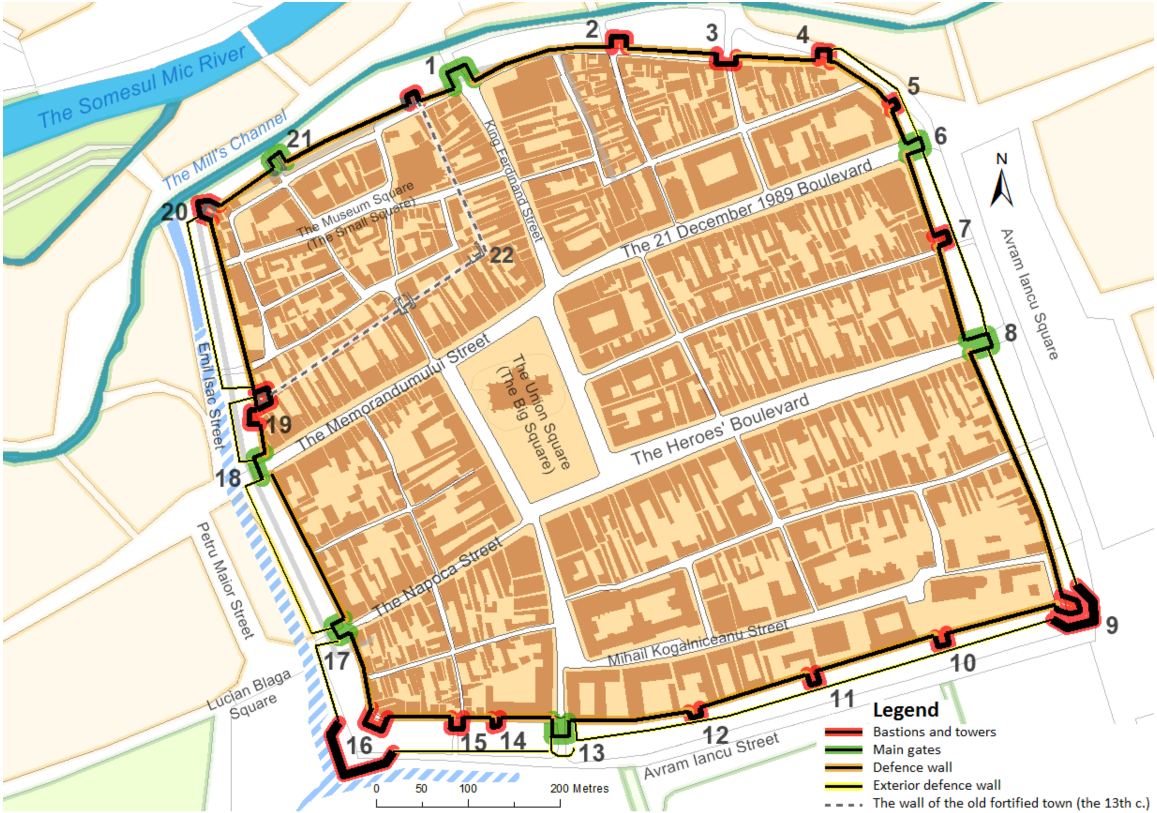

Figure 1. Map of the fortification elements of Cluj Borough (Drawing by Maroși Zoltan). See p. 72 for the legend

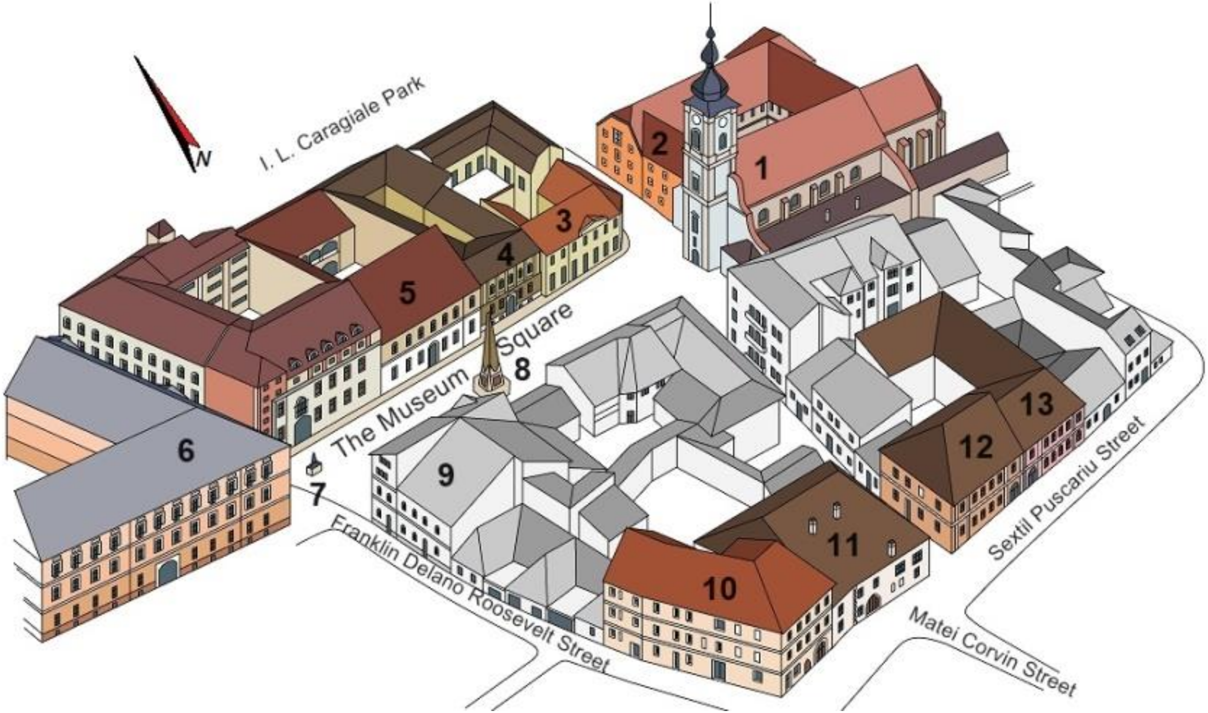

Figure 2. The Museum Square and its cultural built heritage (Drawing by Maroși Zoltan). See p. 72 for the legend

Table 1. The list of historical monuments (LMI) in 2015 – The Museum Square, Cluj-Napoca

Position no.	**LMI Code 2015**	**Name**	**Address**	**Age**
6	CJ-I-m-B-06921.05	Middle Ages structures – the ancient and medieval town	The Museum Square	The Middle Ages
7	CJ-I-m-B-06921.06	Roman structures with hypocaust heating system – the ancient and medieval town	The Museum Square	The Roman Epoch
780	CJ-II-a-A-07305	The Franciscans' Abbey	2-4 Victor Deleu Street	15^{th} c.-18^{th} c.
781	CJ-II-a-A-07305.01	The Franciscan Church	2-4 Victor Deleu Street	15^{th} c.-18^{th} c.
920	CJ-II-m-B-07434	Mikes Palace	4 The Museum Square	18^{th} c.
921	CJ-II-m-B-07435	House	5 The Museum Square	17^{th} c.- 20^{th} c.
1345	CJ-III-m-B-07816	Carolina Obelisk	The Museum Square	1801

Note: LMI Code, according to Law no. 422/2001, Order of Culture and Religions (MCC, in Romanian) no. 2682/2003 and Order of the Ministry of Transport, Constructions, and Tourism (MTCT, in Romanian) no. 562 / 2003.

See p. 72 for the legend

Legend for Figure 1. ***(1)*** *The Bridge Gate;* ***(2)*** *The Firemen's Tower;* ***(3)*** *The Soap Makers' Tower;* ***(4)*** *The Italian Bastion;* ***(5)*** *The Round Bastion;* ***(6)*** *The Hungarian Gate;* ***(7)*** *The Potters' Tower;* ***(8)*** *The Middle Gate;* ***9)*** *The Tailors' Bastion;* ***(10)*** *The Tanners' Tower;* ***(11)*** *The Masons' Tower;* ***(12)*** *The Saddlers' Tower;* ***(13)*** *Turda Gate;* ***(14)*** *Balcony;* ***(15)*** *The Carpenters' Tower;* ***(16)*** *Bogdánffy Bastion or the Shoe Makers' Tower;* ***(17)*** *The Hay Gate;* ***(18)*** *Mănăștur Gate;* ***(19)*** *The Blacksmiths' Tower;* ***(20)*** *The Goldsmiths' Tower or the Pentagonal Tower;* ***(21)*** *The Old Gate of Water;* ***(22)*** *Tower of the Old Borough; the fragments of this tower are the oldest fortification elements in Cluj-Napoca Municipium*

Legend for Figure 2. ***(1)*** *The Franciscans' Church;* ***(2)*** *The Franciscans' Abbey;* ***(3)*** *Bellagia Guest House;* ***(4)*** *Basta House;* ***(5)*** *Mikes Palace;* ***(6)*** *Petrechevich-Horváth House, at present the National History Museum of Transylvania;* ***(7)*** *Constantin Daicoviciu Statue;* ***(8)*** *The Carolina Obelisk;* ***(9)*** *House of the physician Ioan Piuariu-Molnar, at present the University of Art and Design in Cluj-Napoca;* ***(10)*** *19th century building;* ***(11)*** *Matia House, at present "Ion Andreescu" Academy of Visual Arts;* ***(12)*** *18th century building;* ***(13)*** *18th century building*

Legend for Table 1.

Categories according to the nature of monuments: I – archaeology; II – architecture; III – public monuments

Categories of historical monuments: m – monument; a – pile

Value groups for the class of historical monuments: A – national and universal value; B – representative for the local cultural heritage

The Museum Square has had several names. Starting with the 14th century, its name was *The Little Square,* from the moment when a new bigger square appeared at the exterior of the walls surrounding *The Old Borough*, as a result of the insufficient space for the strongly developed economic activities (with the climax in the commerce with salt during the period when salt was a raw material that replaced money in such activities) (György, 1995, pp. 5-13). After 1817, when the Empress Carolina Augusta visited Cluj, the square had the name Carolina Square, and, probably, after setting up the History Museum, the square received its present name. *The Big Square* (the Union Square) formed outside the first strongholds of the town (*The Old Borough*). These strongholds do not overlap and should not be confused with the strongholds of the Roman settlement – *Colonia Aurelia Napoca* – name received after it gaines a better statute as a settlement, due to Marcus Aurelius (Pascu, 1974, p. 26), even if for building the walls people used stone blocks from the ruins belonging to the ancient settlement.

5. Original architectural elements of the Museum Square

5.1. The Franciscan Church and the Franciscans' Abbey

The Franciscan Church, in the eastern part of the square, is one of the oldest buildings in Cluj-Napoca and it is a symbol that most people associate with the Museum Square. The church was built in the late Romanesque style between 1260 and 1290, on the site of the former Roman Catholic church, the first in Cluj, built in the 11th-12th centuries, but destroyed during the great Mongol invasion by the third tartar army led by Kadan (1241) (Pop & Nägler, 2009). Allegedly, the Roman Catholic Dominican monks received this small parish church in 1390. They expanded it in 1442, in the Gothic style, and built an abbey next to it, with the help of Governor Iancu of Hunedoara (John Hunyadi) (Alicu et al., 1995, p. 13) and Matthias Corvinus, who gave an annual 50 gold forint coins in rock salt.

Expansion works were completed in 1521, most of the work being carried out by the monks (Lukács, 2005, pp. 55-60).

In March 1556, following the Protestant Reformation, the Catholics were cast out by the Protestants and the abbey building was no longer used for religious purposes. In 1556, the Queen of Hungary, Izabella, lived in the Franciscan abbey while the royal residence in Alba Iulia was being prepared to accommodate the queen and the heir (Lendvai, 2013, p. 106; Lukács, 2005, p. 58). In 1568, the building was converted into a Unitarian school. In 1609, the building was donated to the Reformed Calvinists, as desired by Prince Gabriel Báthory. In 1693, under the rule of the House of Habsburg, the church and the abbey were returned to the Roman Catholic Church, being used by the Jesuits. They established a school that operated until 1725, when they completed the construction of their own church (The Church of the University of Cluj, Convictus Nobilium), which enabled the Franciscans' return to the city.

Between 1728 and 1745, the Franciscans renovated the church (fire in 1697; in 1727, the ceiling collapsed). Under the leadership of Master Konrad Hammer, they built the tower of the west facade in the Baroque style and rebuilt the interior adding typical Baroque vaults at heights lower than the former Gothic roof that had collapsed (Ţoca, 1983, p. 34). Changes and restoration were financed by donations, including those from princes and important noblemen from Transylvania, as indicated in church inscriptions. The Jesuit Baroque altar was moved to the Franciscan church in Mediaş and it is still there today.

In 1949, the authorities dissolved the Franciscan order in Romania and the place of worship became a parish church. The Music School in the abbey building, later became "Sigismund Toduţă" Music High School. After 1990, the Roman Catholics took possession of the church.

The church tower has a height of 52.25 meters, the sanctuary is 19.50 metres long and 7.84 metres wide, and the length of the nave is 37.63 metres at the entrance (Figure 3). Inside the church, there are 12.4 m tall columns, the maximum height of the ceiling painted with frescoes is 13.10 m. The interior is decorated with rich Baroque elements (Lukács, 2005, pp. 55-60). Above the entrance there is the statue of the Virgin Mary (Figure 4), the protector of the church. Two works by sculptor Johannes Nachtigall are placed on the frontispiece, namely the statue of St. Francis and that of St. Anthony (Ţoca, 1983).

Figure 3. The Baroque facade of the Franciscans' Church, 1728 (Drawing by Maroși Zoltan)

***(1)** Main entrance with the statue of Saint Mary; **(2)** Bas-relief inscribed with the year 1744; **(3)** The Gothic windows of the old church, adapted to the new Baroque style; **(4)** The Baroque window frames; **(5)** The statue of St. Anthony; **(6)** The statue of St. Francis*

Figure 4. The Franciscans' Church. Photo by Roxana Dulamă

5.2. The northern side of the Museum Square

From west to east, the northern side of the Museum Square includes several buildings (Figure 5): offices of the National Authority for Consumers' Protection, Mikes Palace, Basta House, offices of the County Union of Handicraft Cooperatives and Cluj-Napoca Craftsman Cooperative Society. Currently, the ground floor of the last three buildings was designed for commercial purposes (mainly bars).

Museum Square was photographed in the 19th century by Ferenc Veress (Figure 6). The building of "Carolina" Town Hospital (Figure 6a) (later demolished) in the north-eastern part of the square shows a deviation in alignment compared with the adjacent buildings and the rooms are lower in height. The old Maternity (Szülészet), which belonged to the Franciscan Abbey and had been supported by the nuns of St. Elizabeth order, operated until 1787 (http://www.enciclopediavirtuala.ro/monument.php?id=344). After the dissolution of the abbey (1787), the maternity was replaced by the first town hospital. The hospital was called "Carolina" to honour the donations made by Empress Carolina Augusta during her visit in 1817 (an event commemorated by the obelisk bearing the same name). The hospital leased space for the maternity in Mikes Palace (in the building that preceded the palace). The people of Cluj called this building "Szülőház" (i.e. "Birth house") in the 19th century. In 1870, the hospital was extended to Basta House, and when the institution was moved to the new buildings of the University Clinics (1902), the Renaissance building was demolished.

The original elements of Mikes Palace (Figure 6b) are still visible: (a) two dormer-windows built into the imposing roof, no longer existing; (b) wrought iron consoles on the two ends of the trough; (c) an ellipsoidal balcony with wrought iron railings, supported by three consoles, two of which supported by massive columns; (d) extensions built for various purposes (in particular for horses). Other elements that can be observed are the columns and ornaments of the original masonry, the lamps between the grills and the windows from the ground floor. Carolina Obelisk does not appear in the photo as it was located in the Union Square that year (György, 1995, p. 21).

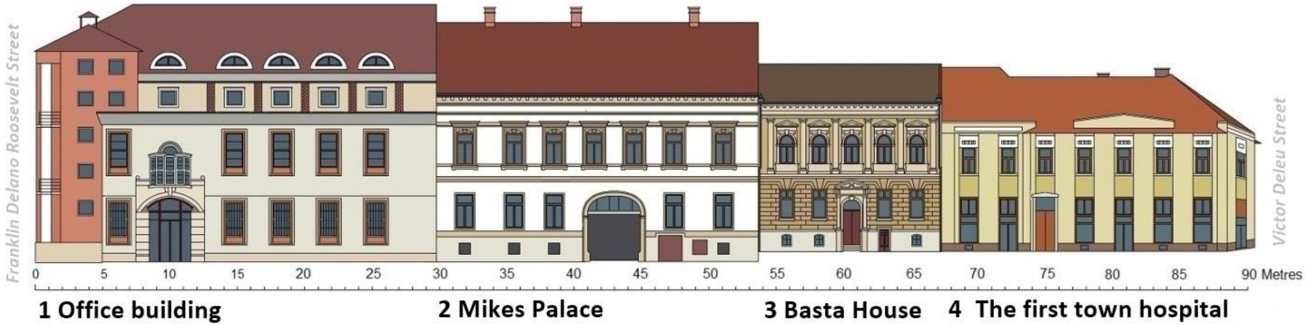

Figure 5. The northern side of the Museum Square (Drawing by Maroși Zoltan)

Museum (Carolina) Square in the mid-19thcentury (6a)

Mikes Palace (detail)(6b)

Figure 6. Photos by Veress Ferenc, taken in 1859 (Țoca, 1983, p. 84)

Two fountain sweeps can be seen in front of the hospital and in front of the building, in the southern part of the church. There are also water drains in the unpaved square.

Mikes Palace, located on the north side of the Museum Square, close to Basta Renaissance House to the east, is one of the typical late Baroque palaces in Cluj. The construction of the palace was carried out in several periods: pre-Baroque, Baroque and Eclectic. The western wall of flat no. 5 in the north-western corner of the palace belongs to the pre-Baroque period and retains some traces of embrasures, very different from the current north facade openings (the Baroque embrasures were not changed during the Eclectic period). This wall was built in an unspecified period (before the 1790s), when there was no building in the western vicinity (http://www.enciclopediavirtuala.ro/monument.php?id=344).

The current shape of the building was defined in the late Baroque period. The Baroque facade from the 19th century was photographed by the renowned photographer Ferenc Veress from Cluj (Figure 5). This type of facade, with a central balcony, supported by two columns and a console resting on the key stone of the main gate, can be seen in several important late Baroque buildings in Cluj and in the neighbouring area: Bánffy Castle in Bonţida, Toldalagi-Korda Palace, Teleki Palace, The Reformed College, the last two being the works of architect Joseph Leder (1749-1814) (http://www.enciclopediavirtuala.ro/monument.php?id=344). Based on certain common elements (the stone railings decorated with ellipsoidal ribbons, the arcades in the inner yard facades supported by pillars instead of elegant columns, the wide horizontal plaster stripes on the walls), Mikes Palace could also be attributed to this architect.

Eclectic interventions took place in the 1870s. The former noble palace was (partially) transformed into a tenement typical of the late 19th century. The balcony disappeared from the main facade, the most representative part of the Baroque palace. The facade received another architectural look, according to new aesthetic requirements. New interior partitions were performed during communism, which affected the building, especially by overloading the vaults and arches. Currently, the palace is undergoing renovation works and the plaster has been removed, exposing the brick.

Before renovation, the main facade of the palace was divided into two by a simple plaster belt and the cornice was strongly shaped (Figure 7). The ground floor surface was striated, with a darker colour around the embrasures. Numerous elements of the facade were changed during the Eclectic period, except for the axes of the embrasures, still preserving the shape of the windows. The gate frame is the original one, which underwent several changes. There are six embrasure axes at the ground floor, with a wide portal opening in the fourth axis and closing in the shape of a basket handle, surround by a stone frame partially covered with plaster. Upstairs, six windows open on the axes of the ground floor openings. The upstairs windows have rectangular plaster frames in the Eclectic style. Window woodwork and the beautiful gate sash, decorated with metal grills, belong to the Eclectic period. The decorative casings are also typical of the last decades of the 19th century.

Figure 7. Mikes Palace (before plastering removal)

Source: http://evt-p.s3.eu-central-1.amazonaws.com/profiles/avatars_big/000/005/438.jpg?1430920945

The entrance to Mikes Palace from the Museum Square is through a vaulted and elongated alleyway, with doors to the apartments from the ground floor on the south wing. The U-shaped plan of the palace consists of three sides (south, west and north). The south wing, towards the Museum Square, is the largest, followed by the north wing, while the west wing is actually a narrower body linking the first two. The building is made up of basement, ground floor and first floor. The plan and shape of the palace is reminiscent of the late Baroque palaces in the city (Bánffy, Teleki, Karacsay, etc.). Naturally, the planimetrics are more complex, however, Mikes Palace belongs to the series of noble palaces in Cluj, built at the turn of the 18th and 19th centuries (http://www.enciclopediavirtuala.ro/monument.php?id=344).

Basta House (Figure 8) was built in the 18th century, with older architectural elements and numerous changes, gradually adding auxiliary elements and constructions from different times, a characteristic common to most heritage buildings in Transylvania.

Figure 8. Basta House. Photo by Roxana Dulamă

The name of the building belongs to the first owner, General Giorgio Basta (1544-1607). This is where Rudolf II, Emperor of the Holy Roman Empire (1576-1612), King of Bohemia and King of Hungary and Prince of Transylvania (between 1599 and 1604) lived for a period. At that time, the building belonged to the Renaissance style. Over the centuries, by changing its function (the building was used as an annex adjacent to the Town Hospital) and adapting to new styles, the building has lost some of the original features.

The headquarters of the County Union of Handicraft Cooperatives and Cluj-Napoca Craftsman Cooperative Society are on the right side of Basta House, as seen in Figure 9. The building from the early 20th century was built in the interwar period, in a modern style, but in harmony with the overall architectural landscape of the square, with better alignment to the facades of the existing buildings, similar in height to each level and to the roof. The building was raised on the site of the First Town Hospital (as seen in a photo from 1859, Figure 6a).

Figure 9. The County Union of Handicraft Cooperatives and Cluj-Napoca Craftsman Cooperative Society. Photo by Roxana Dulamă

The office building of The National Authority for Consumers' Protection (Figure 10) closes the north-western corner of the square. It is a more recent building from the interwar period, modified during the socialist period. The photo in Figure 5 shows that, in 1859, there were two one-storey houses on the site of the building, meant as simple households. This phenomenon of amalgamation of several smaller parcels into one larger plot was specific of prosperity or economic recovery periods and played an important role in the ongoing process of transformation (reurbanisation) of the central area (sometimes with the risk of losing certain historical buildings).

Figure 10. The office building of The National Authority for Consumers' Protection. Photo by Roxana Dulamă

5.3. The southern side of the Museum Square

The southern side of the square includes the house of doctor Ioan Piuariu-Molnar (1749-1815) in the south-western corner, today the headquarters of the University of Art and Design, Cluj-Napoca

(Figure 11). There is a plaque on the house with the following inscription: "This is the house where the famous Romanian ophthalmologist Ioan Piuariu Molnar (1749-1815) lived while he was teaching courses at the Medical and Surgical Institute of Cluj (1791-1815)". Ioan Piuariu-Molnar is the first certificated Romanian physician, who taught at a school with an academic rank. He was a philologist, translator, one of the most important representatives of the Romanian and Central European Enlightenment. He graduated Medicine in Vienna and was the first Romanian doctor with a diploma from that famous academic institution. He was a physician in Sibiu and a professor of ophthalmology at the Medical and Surgical School of Cluj. In 1786, he was visited in Sadu by Emperor Joseph II. Piuariu-Molnar was one of the editors of Supplex Libellus Valachorum, which he printed in his "brother's" (Martin Hochmeister) printing house, taking care to write down the name of Iaşi as the fictitious place for the appearance of the volume (http: //enciclopediaromaniei.ro/wiki/Ioan_Molnar-Piuariu).

Figure 11. The house of doctor Ioan Piuariu-Molnar/University of Art and Design, Cluj-Napoca. Photo by Roxana Dulamă

Built in the early 19th century, the building was declared a historical monument (LMI code CJ-IV-m-B-07 853). There are rectangular plaster ornaments on the cream-colored background of the building, indicating the Eclectic architectural style. All windows are rounded at the top, but they are different in size and appearance. Some are surrounded by a white border, with square and trapezoidal plaster ornaments, and others by columns. The house must have had a large balcony, which was later closed. The second level was probably built after 1950. The building is the result of many additions, which prompted a mixture of architectural styles.

East (left) of the University of Art and Design, the Eclectic house (Figure 11) coloured in shades of green has two levels. Upstairs, the four rectangular windows are framed by plaster ornaments, painted in white. The rectangular ornaments under the windows are simpler, more sober than the richer ones above them. The balcony is supported by consoles similar to the neighbouring building, but with wrought iron railings. The building has a plaster belt that separates the floor from the loft or the attic.

Figure 12. House with Eclectic and Baroque decorative elements. Photo by Roxana Dulamă

The two-storey house in the south-western part of the square (Figure 12) has characteristic Eclectic decorative elements (plaster rectangles, window frames), but also richer Baroque decorative elements above and below the windows. The existence of several owners and the various uses of the building after 1989 had probably resulted in an aesthetic damage to the ground floor determined by colourful mosaic paintings and though functional changes (e.g. a chimney, air conditioning devices). The downstairs windows of the second house have Eclectic ornaments. The dissonant balcony might have been added later.

5.4. The western side of Museum Square

Petrechevich-Horváth House is located in the western part of the square (Figure 13).

Figure 13. Petrechevich-Horváth House (National Museum of Transylvanian History). Photo by Roxana Dulamă

The house was built by Dániel Petrechevici-Horváth in the early 19th century, aiming to become the artistic cultural centre of Cluj. But this role was taken over by Reduta Palace and the building became a Reformed College. In 1925, the house was purchased by the Romanian state and the most important archaeological findings in Cluj were stored here. Today, it houses the headquarters of the National Museum of Transylvanian History. The initial nucleus from the 18th century retains the structure of the basement, the ground floor and the first floor. At the beginning of the 19th century, architect Friedrich Thallinger brought changes to the building by adding one more storey and the Empire-style facade, specific of that period. The facade has a rustic ground floor, with palmettes above the windows (Buta et al., 1989, pp. 97-98).

5.5. The central area

Carolina Obelisk (Figure 14) is closely related to the recatholicization of Transylvania (during the Counter-Reformation). "The obelisk is the oldest worldly monument in Cluj" and commemorates the visit of Emperor Francis I and Empress Karolina Augusta to Cluj, between 18 and 27 August 1817 (Lukács, 2005, p. 60). The unveiling of the monument took place in 1831, in the Union Square, where it remained until it was moved to the Museum Square (1898) (Lukács, 2005, p. 60).

The 10-metre-high monument has a base with steps, a pilaster-articulated pedestal and a prominent cornice, holding the obelisk itself. The obelisk is flanked by four limestone eagles, each holding a wrought iron laurel wreath in its beak. The main side of the pedestal is decorated with the coat of arms of Cluj-Napoca (south), and the rear side (north) with a Latin cast-iron inscription plaque which commemorates the erection of the monument (http://www.enciclopediavirtuala.ro/monument.php?id = 250).

Figure 14. Carolina Obelisk. Photos by Roxana Dulamă

On each side surface there is a bas-relief by Josef Klieber, the famous professor of the Academy of Fine Arts in Vienna, one of the most renowned neoclassical sculptors in Austria. There are portraits of the imperial couple in a medallion on the main side of the obelisk. The arrival of the imperial carriage through the Gate of the Middle Street is represented on the eastern side of the pedestal, with a group of enthusiastic citizens and the horsemen procession in the foreground, probably depicting the nobility and the city government who came to meet the king. The western side shows the imperial couple in front of the gate of Carolina Hospital, where the queen, surrounded by the imperial procession, is greeted by a kneeling woman. The Emperor is wearing a suit and a hat, as it was typical of the German fashion of that period. The portrait of the imperial couple is carved in marble, supported by a pair of winged genies. These neoclassical portraits are typical of the late Romanian art period (http://www.enciclopediavirtuala.ro/monument.php?id=250).

To sum up, the details on Carolina Obelisk are the following: (a) Cluj-Napoca coat of arms (Figure 15), (b) the plaque on the significance of the monument (Figure 16), (c) the arrival of the imperial carriage (Figure 17), and (d) the imperial couple in front of Carolina Hospital (Figure 18).

Carolina Obelisk is on the List of Historical Monuments (LMI 2015), being considered one of the most representative public neoclassical monuments in Transylvania, thanks to the author of the bas-reliefs. Nowadays, the significance of the monument is little known to the citizens of Cluj.

The Bust of Constantin Daicoviciu (Figure 10) is placed in front of the National Museum of Transylvanian History. The 1.22 m high bronze bust by sculptor Ion Irimescu, placed on a concrete foundation, was unveiled in 1977. Constantin Daicoviciu was a renowned historian and archaeologist, professor of classical antiquity and epigraphy at the University of Cluj (1923-1968), deputy Secretary of State at the Ministry of Labour and Social Insurance (from January 1947) and rector of Babeş-Bolyai University in Cluj-Napoca (1957-1968), director of the National Museum of

Transylvanian History (1945-1973) and member of the Romanian Academy from 1955 (Buta et al., 1989, pp. 79).

Figure 15. Carolina Obelisk: Cluj-Napoca coat of arms.

Photo by Roxana Dulamă

Figure 16. Carolina Obelisk:. the plaque on the significance of the monument. Photo by Roxana Dulamă

Figure 17. Carolina Obelisk: the arrival of the imperial carriage.
Photo by Roxana Dulamă

Figure 18. Carolina Obelisk: the imperial couple in front of Carolina Hospital. Photo by Roxana Dulamă

6. Forming the images of the Museum Square

In contrast to the physical-material city, the urban image is a mental representation of the city, a result of perception. Three elements take part in the process of creating the urban image: the reality, the subject, and the mental representation of reality. In forming the urban image, during sensorial experiences, these two are significant: the legibility and the imaginability of the city.

Legibility expresses the clarity degree of the urban landscape and the level at which the city can generate a visual quality. Depending on the legibility degree, people may perceive the urban image as positive or negative. This urban image functions as a guide. Urban legibility brings in a differentiated manner a certain degree of decoding the landscape down to the individual's level (Neacșu, 2010, p. 95-96; Lynch, 2012, pp. 7-13; Ciangă, 2016, p. 51). *Imaginability* is the quality of the city to "enable the perception of a strong image for an external observer" (Neacșu, 2010, p. 96).

Bondi (1992) points out that anyone, from ordinary urban inhabitants to other kinds of non-experts, 'reads' the landscape on a daily basis and in an unconscious way and thus cultural messages are absorbed (for instance, those about urban historical and present social relations). Taking into account Ingold's (2000) idea that landscape observers can be taught how to see by others who guide their attention, we further present a series of activities in which students and university students could take part at while aiming to analyse urban landscapes. We conceived several work sheets to help students when analysing and assessing (according to certain criteria) buildings, monuments, churches, and squares.

6.1. Analysing and assessing buildings

When realising an in depth analysis of a building, students could identify information both in bibliographical sources and during observations realised in the city. Students could use as guide for building observation the observation sheet in Table 1. We considered such a guide useful starting from our didactic experience and from research results that proved that similar guides and professors' feedforward is significant in increasing learning efficiency (Dulamă & Ilovan, 2016). Because the students are at the beginning of forming their competence of analysing and interpreting cultural landscapes, the observation sheet focuses on general features, but, for the in depth understanding of this features, students need to differentiate between architectural styles. The Museum Square offer the context for studying diverse architectural styles: Neo-Gothic, Baroque, Eclectic, and Empire. Somebody's capacity to identify on the facade of a building a series of elements characteristic of a certain architectural style or of a combination of styles enables that person not only to determine the age of that building, but also to understand the evolution and the value of the respective place. Amateurishness in establishing the historical and artistic value of buildings may cause making catastrophic decisions for the urban cultural landscape protection. Using these tools, we aim at developing students' competence to observe and assess details, and, at the same time, of constructing mental images of buildings.

Nora (1997) argues museums, monuments and iconic places are important for societies not only to represent collective memories, but they also have dynamic functions: of performing and constructing those memories. Here we add also their functions of performing and constructing collective identities and place identity.

In order to assess the impact of buildings on the urban landscape and on forming the urban image, we conceived an assessment sheet. We chose a series of assessment criteria and we associated these with a Likert-type scale. According to each criterion, one may give a building a score from 1 to 5. This assessment supposes a high degree of subjectivity and it is based on that person's experience and previous knowledge. During the assessment using this tool, the Basta House (the visible part from the square) got a small score, of 22 points (out of 55). Starting from this assessment, one may reflect on the necessary measures for increasing the impact of a building on the urban landscape and on forming the urban image.

In Table 3, we present a sheet for the analysis of churches, which is similar to the one for analysing buildings, churches being part of this category. The sheet is useful for systemising information, for categorising and putting pieces of information in a chronological order. In Table 4, we present an assessment tool, similar to the one conceived for churches.

6.2. Analysing and assessing monuments

Starting from the idea that people conceived monuments deliberately to communicate and celebrate values (Lewis, 1979, p. 12), we analysed and assessed the two monuments in the Museum Square after we conceived two more tools (Table 5, 6). Completing the sheet for the analysis of the Carolina Obelisk enabled us to select and synthetize certain pieces of information in a “summary”. The assessment with the help of the sheet below is subjective because it is based on comparing mental images of similar obelisks or of some spectacular monuments, and therefore the Carolina Obelisk received a small score.

6.3. Analysing and assessing the Museum Square

One could use the above presented tools in order to analyse and assessed in a thorough manner the components of the urban landscape. These tools could be adapted according to the features of the analysed and assessed objectives. To analyse and assess the square, we conceived a couple of other tools (Tables 7 and 8). Before 1989, the square was boring, the Carolina Obelisk attracted very little inhabitants’ and tourists’ interest. At present, this space has become more attractive through the development of its commercial and recreative functions. The tables placed in the square offer visitors a good occasion to admire the buildings that make the urban landscape, but these buildings do not offer them the information they needed to consider the square part of the cultural urban landscape.

Table 1. Analysis sheet for buildings – components of the urban landscape. Example for "Basta" House

Criterion	Indicators	
Location	Settlement, street	...
	GPS coordinates	…
Property type	State-owned	…
	Private	…
RAN Code	National Archaeological List	…
LMI Code	List of Historical Monuments	…
History	Year/period of the construction works	The 17th century
	Historical personalities associated to the building	General Gheorghe (Giorgio) Basta (1544-1607); Emperor Rudolf II, Emperor of the Holy Roman Empire (1576-1612), King of Bohemia and King of Hungary, Prince of Transylvania (1599-1604)
	Historical events associated to the building	Short visits of Emperor Rudolf II
	Historical importance	General Basta lived here; Emperor Rudolf II was hosted here
Architecture	Name of the architect	-

	Past architectural styles	Renaissance
	Present architectural style	Eclectic, mixed
	Similar buildings as architectural style	
Size	Maximum approved height	
	Width, length	w= 14.25 m, L= 45 m
	Surface	approx. 360 m^2
	Height of one floor	
	Number of floors	2
	Number of rooms	
	Number of balconies	-
Appearance	Facade (colour, decorative patterns)	Original in white, then cream-coloured, grey (nuances given by the passing of time)
	Windows (number, form, size)	9 rectangular windows
	Doors (number, form, size)	…
	Roof (form, size)	Gable roof
	Balconies (form, size, decorative patterns)	-

	Other elements	…
Conservation state	Excellent; very good; good; damaged; very damaged	
Functions	Past	Dwelling; Annex to the Town Hospital
	Present	Commercial
Cultural significance		

Table 2. Assessment sheet for the impact of buildings on the urban landscape and on forming the urban image. Example for "Basta" House

	Score				
	1	2	3	4	5
Colour		x			
Form		x			
Size		x			
Position		x			
Conservation state		x			

Architectural style		x			
Originality		x			
Functions		x			
Integration into the urban landscape		x			
Emotional influence		x			
Historical importance		x			
Total		22			

Table 3. Analysis sheet for churches – components of the urban landscape. Example for the Franciscans' Church

Criterion	**Indicators**	
Location	Settlement, street	...
	GPS coordinates	…
Property type	State-owned	…
	Private	…

RAN Code	National Archaeological List	…
History	Year/years of construction	1260-1290
	Damage (years, description)	Destroyed during the big Mongols' invasion (1241); set on fire in 1697; the ceiling collapsed in 1727
	Restorations (years, description)	Enlargement of the Gothic style church (1442); The Franciscans repaired the church in a Baroque (1728-1745)
	Belonging to previous churches	Roman Catholic Church; Calvin Reformed Church
	Present belonging to a church	Roman Catholic Church
	Historical personalities associated to the church	…
	Historical events associated to the church	…
	Historical importance	…
Architecture	Name of the architect	Master Konrad Hammer (1728-1745)
	Past architectural styles	Late Romanic style; Gothic style
	Present architectural style	Baroque style
	Similar churches as architectural style	…

Size	Height of the tower	52.25 m
	Height of the building	The maximum height of the ceiling painted with frescos – 13.10 m
	Width, length	Sanctuary – 19.50 m length and 7.84 width; the length of the nave at the entrance is 37.63 m
	Surface	...
	Number of towers	1
Appearance	Facade (colour, decorative patterns)	...
	Windows (number, form, size)	…
	Doors (number, form, size)	…
	Roof (form, size)	...
	Tower (form, size, decorative patterns)	…
	Other elements	
Conservation state	Excellent; very good; good; damaged; very damaged	
Cultural significance		

Table 4. Assessment sheet for the impact of churches on the urban landscape and on forming the urban image. Example for the Franciscans' Church

	Score				
	1	2	3	4	5
Name of the Church it belongs to		x			
Historical importance		x			
Form		x			
Size		x			
Position		x			
Conservation state		x			
Architectural style		x			
Originality		x			
Functions		x			
Integration into the urban landscape		x			
Emotional influence		x			
Total		22			

Table 5. Analysis sheet for monuments – components of the urban landscape. Example for Carolina Obelisk

Name	Carolina Obelisk
Author/authors	Bas-reliefs realised by Josef Klieber, professor at the Academy of Arts in Vienna, renown sculpture in the history of Neoclassical art in Austria
Year of construction/inauguration	1831
Size	H=10 m
Materials	Limestone, iron
Description	At its corners, the obelisk is flanked by four limestone vultures. Its base is decorated with the town coat of arms, an iron plate with a Latin inscription commemorating the occasion on which the monument was realised
History	First it was in the Union Square, then in the Museum Square
Conservation state	Rather damaged bas-reliefs
Historical importance	It commemorates the visit of Emperor Francis I and of the Empress Caroline Augusta to Cluj, between the 18th and the 27th of August 1817

Table 6. Assessment sheet for the impact of monuments on the urban landscape and on forming the urban image. Example for Carolina Obelisk

	Score				
	1	2	3	4	5
Colour		x			
Form		x			
Size		x			
Position		x			
Conservation state		x			
Architectural style		x			
Originality		x			
Functions		x			
Integration into the urban landscape		x			
Emotional influence		x			
Historical importance		x			
Total		22			

Table 7. Analysis sheet for the Museum Square – component of the urban landscape

Criterion	**Indicators**	**The Museum Square**
History	Year of construction	…
	Historical personalities associated to the square	General Gheorghe (Giorgio) Basta (1544-1607); Emperor Rudolf II, Emperor of the Holy Roman Empire (1576-1612), King of Bohemia and King of Hungary, Prince of Transylvania (1599-1604) Queen of Hungary, Izabella (1556) Emperor Francis I and of the Empress Caroline Augusta (1817) The physician Ioan Piuariu-Molnar
	Historical events associated to the square	- the Queen of Hungary, Izabella, lived at the Franciscans' Abbey (1556) - the visits of Emperor Rudolf II - the visit of the Emperor Francis I and of the Empress Karolina Augusta to Cluj (1817)
	Historical importance	The oldest square in the city

Form and size	Width, length	L= 92.40 m, lmax= 27.60 m, lmin= 21.50
	Surface	92.40 x 24.5 = 2,260 m^2
	Form	rectangular
Components	Fountains	-
	Monuments	Carolina Obelisk; The Bust of Constantin Daicoviciu
	Landscape arrangement with vegetation	Lime trees
	Pavement	…
	Other elements	
Present situation	Maintenance	Rather good
Functions	Past	…
	Present	Commercial spaces and pedestrian area

Table 8. Assessment sheet for the impact of squares on the urban landscape and on forming the urban image. Example for the Museum Square

	Score				
	1	2	3	4	5
Colour		x			
Form		x			
Size		x			
Position		x			
Conservation state		x			
Architectural style		x			
Originality		x			
Functions		x			
Integration into the urban landscape		x			
Emotional influence		x			
Total		22			

7. SWOT analysis of the Museum Square

Taking into account the results of the brief, non-exhaustive, and individual analyses for the components of the urban landscape of the Museum Square, we underline several strengths: this area is pedestrian, historical, central, and withdrawn, with plenty of public interest services (Figure 19). It hosts historical monuments such as the Carolina Obelisk, the Franciscan Church and Abbey, the History Museum, The Basta House, and the Mikes Palace. It also has lime trees and tables placed for commercial purpose.

Figure 19. The Museum Square. Photo by Roxana Dulamă

Some of its weaknesses are the following: two buildings under restoration works, the colourful painting of the building in the eastern part of the square, the chaotic and kitsch appearance of the shop windows, an unused market stall in front of the church, etc. The dysfunctions include: the lack of space and serious crowding of the square with the tables, chairs, and umbrellas of the restaurants which do not use the courtyards of their buildings in order to serve their clients; the absence of urban furniture that could integrate itself into this landscape type; some chaotic restorations; vandalism of the monuments using graffiti; no plates that identify the historical buildings and with information about certain historical events associated to this square.

The opportunities we underline are the following: tourists should use the services of tourist guides; the cultural and sports events in the city (e.g. the Untold Festival) as occasion for capitalising the potential of the square.

The threats are the poor advertising of the Museum Square, the poor information of the inhabitants of the square, of the city inhabitants, and of tourists.

8. Proposals for increasing the impact of the Museum Square on the urban landscape

Moughtin and Tiesdell (1999) argue that in order to have an impact on the viewers, decoration and ornaments should be in harmony with their function and “urban design can knit together buildings, streets, squares and neighbourhoods so that each, while remaining an entity, functions as part of a greater whole” (p. 16). Characteristics such as the visual order of unity, proportion, scale, contrast, balance, rhythm are essential for landscape components to be able to unleash feelings, trigger reactions, feed the memory, stimulate the imagination (Moughtin &Tiesdell, 1999, p. 3), and thus create a pleasing and memorable pattern.

At present, the Museum Square is not an attraction for city inhabitants or for tourists, and it pales because of the Union Square. Nevertheless, first of all, the observer’s sight is attracted by the buildings and the surface of this square. In order to induce positive emotions due to looking at the buildings, these buildings should be painted with warm colours, in harmony among them. To give life to these buildings, flower pots are welcomed. Street lighting offers visibility to buildings during night time, but to show their beautiful features in a spectacular manner special lighting should be introduced for the Franciscan Church and the Carolina Obelisk. The steps at the base of this obelisk could be decorated also with flower pots.

The common and boring surface of the square has been improved by the appearance of the tables, chairs, and umbrellas, but one should customise them so that they are associated to the Museum Square. Their present crowded arrangement around the obelisk unsettles the space in the square and keep the obelisk into the shade. People cannot admire it well from the restaurant tables and tourists cannot take close photos of it without disturbing the people at the tables. Taking away the tables from around the obelisk would solve these problems. Urban furniture (reproductions of period street lamps characteristic of Cluj-Napoca, underlining the romantic features of the square created by the withdrawn space and the old buildings of the square) that optimally integrates into the landscape are necessary.

To increase the cultural impact of the square on the city inhabitants and on tourists, they should receive in a pleasant way information about the identity of this place. One way would be placing on buildings plates with pieces of information about their history and architecture, but, surely, only a few will stop and read them. More attractive ways would be placing, on the restaurant tables, information folders and other advertisements for promoting the history of the square and about the buildings.

In addition, tables could be decorated with replicas of the Carolina Obelisk, and on the menus of the restaurants they could introduce pastry products capitalising the name of this monument or the empress's name. Surrounding music that would not disturb the dwellers of the neighbouring houses would have a positive impact on tourists' emotions. Finally, there should be some limitations concerning the public space that restaurants may use for commercial activities, and establishing a specificity characteristic to this place that all business men observed in their activities within the square. These are just a few of the many solutions for restoring place identity and the unique image of the Museum Square.

9. Conclusions

In this paper, in order to understand the evolution of the exemplified cultural landscape, we presented a short history of Cluj-Napoca. Significant for understanding its cultural landscape was learning about the Museum Square as the oldest centre of the nowadays city, with two of the main factors influencing its evolution: (a) the permanence of habitation and the enlargement of the urban/inhabited space and (b) the religious reforms and counter-reforms reflected into architectural styles.

Then, we presented the elements of originality in the architecture of the Museum Square and starting from these we researched the impact of diverse elements of the Museum Square as components of the urban landscape and in forming the urban image. We analysed diverse laic buildings, a church, monuments and the Museum Square itself. This enabled us to create several tools that students should use: an analysis sheet for buildings – components of the urban landscape – and an assessment sheet for the impact of buildings on the urban landscape and on forming the urban image.

We also realised a SWOT analysis of the Museum Square so that we were able to understand its past and present development. We used the results of this analysis to make proposals for its arrangement, influencing both the preservation of the valuable cultural landscape of the square and its capitalisation.

We found out that, at present, the Museum Square is not an attraction for city inhabitants or for tourists. Still, it could become attractive for tourists by means of creating certain conditions that influence in a positive way their emotions, thoughts, and behaviour, and therefore, we realised a series of proposals for increasing the impact of the Museum Square on the urban landscape.

Secondly, the local and regional decision-making factors should co-operate with building owners', citizens in general, with associations, NGOs, etc. to enable a better protection and capitalisation of the cultural landscape in Cluj-Napoca.

One of the strengths of this paper consists in putting forward a working manner that could be employed by geography university students when studying urban landscapes and the construction of their identity: the meticulous and careful research realised for the Museum Square in Cluj-Napoca, much of which is based on field observation, beside literature sources.

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CHAPTER 4: Studying Cultural Landscapes in the Republic of Moldova. Field Trips with Geography University Students

Ion Mironov & Nina Volontir

"Am un plai ca din poveste,/Ţărişoara mea,/Altul mai frumos nu este,/Ţărişoara mea" [My land is like from a fairytale/My beloved country/There is no other as beautiful as this/ My beloved country]
(Vieru, 1987, p. 44)

Contents

1. Introduction

This study was designed due to our interest to find practical ways, as efficient as possible, in organising and conducting quality field trips with the Faculty of Geography students. The study focuses on students' assessing, realising a typology, and on their description, analysis and interpretation of cultural landscapes from the Dniester Plateau (the Republic of Moldova), as well as on the methodology for organising and running a field trip. We present the results obtained by teams of students who investigated some cultural landscapes and synthesized results through posters, exhibited and debated in the evaluation activities.

The field trip with our students aimed mainly at their working together, assessing, describing and analysig cultural landscapes, according to existing criteria in literature as well as at creative ways to present the final product. In the context of this study, the essential question, to which we an sought answer to, was: *How will students investigate different types of cultural landscapes?* In this paper, we present only a part of the field trip with students for the study of cultural landscapes.

2. Defining concepts and taking action for heritage protection

The geographic location of the Republic of Moldova in South-eastern Europe, as well as the process of populating this territory, determined by the interaction of natural, socio-economic, historical-political and ethno-demographic factors, has led to the individualisation of a characteristic complex of landscapes.

The views upon the genesis, definition, elements, structure, classification and regionalisation of cultural landscapes are multiple, which shows the importance of theoretical and practical investigations in this area. According to the axiologic and informational approach, the key concepts of cultural landscape are the following: heritage, information, value, natural-cultural territorial complex, evolution, authenticity, and integrity. The advantage of this approach is the balanced study of the natural and cultural elements through their axiological interpretation, which is important in the formation of the systems of protected areas and, generally, to assess the role of heritage as a factor for sustainable development of national goods.

This enables us to agree with the opportunity to highlight new approaches to cultural heritage: *the genetic approach,* in which the cultural heritage serves as a carrier of historical memory, which determines national or regional cultural identity; *the ecological approach* – the cultural heritage serves as a basis for the sustainable development of society and nature; *the geographical approach* – the cultural heritage serves as a basis for the preservation of the cultural and natural diversity of the world, of the country, of some regions, ethnic groups or population groups (Веденин & Кулешова, 2004, pp. 13-15; Веденин & Шульгин, 2006, p. 143; Ilovan, 2010).

The idea of combining the conservation of systems/natural components with the cultural ones comes from the United States of America. At the 1965 UNESCO Conference (Washington, USA), the call for creating the *World Heritage Convention* was launched and it aimed at promoting international cooperation for the preservation of both natural areas and historic monuments. In 1968, similar proposals have been drawn also by The International Union for the Conservation of Nature (Всемирное наследие. Информационный сборник. Центр всемирного наследия ЮНЕСКО, http://www.nhpfund.ru/files/world-heritage-information-kit-ru.pdf, p. 7). These initiatives have led to global awareness of the universality of world cultural and natural heritage.

The General Conference of The United Nations Educational, Scientific and Cultural Organisation, held in Paris in 1972, in the context of growing threats on the cultural and natural heritage, adopted the *Convention on the protection of cultural and natural world heritage*, to which the Republic of Moldova also underwrote (on the 23rd of December 2002) and ratified by the Act of accession no. 1113-XV of the 6th of June 2002. Earlier, the Republic of Moldova ratified *The European Landscape Convention* signed in Florence, Italy, on the 20th of October 2000 by *The Decree promulgating the law for ratifying the Convention on the European landscape* no. 321-III of the 12th of November 2001.

In parallel with the legislative approaches, specialists in various fields conducted a series of studies that examined the archeological, cultural, architectural, and natural heritage. Contemporary analyses on heritage, in accordance with the international treaties and government policies for sustainable development, emphasize the harmonious unity of the natural heritage with the cultural one and the need to impose its conservation, protection, cultural, and economic capitalisation, for the benefit of society.

The natural heritage includes all information contained in the natural elements, needed to understand the natural processes and phenomena, for preserving biological and landscape diversity, and for maintaining ecological balance in a particular region (Чибилев, 1996, pp. 4). Art. 23 of Law no. 1530-XII from the 22nd of June 1993, on preserving monuments (2010), states that the natural heritage includes:

- the physical and biological components that have national or international value from an aesthetic or scientific point of view;

- the geological formations and areas that constitute the habitat of animals and plant species threatened with extinction, having national or international value from a scientific or conservation point of view;

- the natural sites or natural areas that have national or international value from a scientific, conservation or natural beauty point of view.

The cultural heritage includes historical property values – historical, ethnographic and cultural monuments, works of art and works of spirituality with historical, scientific, artistic, or cultural value – as well as mobile values – the traditions and culture of different ethnic groups and the country's history. The cultural heritage reflects and preserves traces of historical events, of spiritual, political, economic, and social development, testimonies of past civilisations and is an identity marker for places at diverse scales (Ilovan, 2007, 2013, 2015).

This can serve different purposes: developing science, culture, and education; developing a sense of patriotism, moral, and aesthetic education. In the Republic of Moldova, the following are considered cultural heritage objects: works of monumental art and architecture, mounds, isolated ancient monuments, ancient roads, medieval aqueducts, archaeological sites and ensembles comprising mud fortresses, unfortified settlements (ruins, ancient settlements, primitive man's sites, grottos, caves, tumuli groups, burial sites, various layers with archaeological value), ensembles of monuments with historical, archaeological, or memorial value (memorials, cemeteries) comprising anthropological objects, earth walls, stone steles, isolated ancient tombs, ancient defensive ditches, ethnographic objects, ensembles and reservations of urban and rural architecture (cities, town centers, neighborhoods, squares, streets, fortresses, monastic ensembles, medieval nobility yards, etc.) (Registrul Monumentelor Republicii Moldova Ocrotite de Stat, HP nr. 1531 din 1993, Monitorul Oficial from the 2nd of February 2010).

3. Why study cultural landscapes in the educational system?

Many researchers highlight the need to study World Heritage in graduate and undergraduate institutions, especially within the subjects of geography, history, biology, etc. Geography is perhaps the only object of study in school, at which the curricular content includes at the same time the scientific knowledge of both the natural and the anthropic. This enables students to understand: the complexity of the geographical environment, by knowing the particularities and the economy from different geographical regions; the holistic perception of the world, as a complex territorial system that was formed and developed according to certain regularities, not as a collection of distinct natural and social components (Марченко & Дмитриева, 2014, pp. 302-303).

The current task of the school is to offer the future Moldovan citizen profound knowledge, to support them to form skills so as to independently acquire scientific knowledge, and to stimulate their curiosity. Forming attitudes and behaviours aimed at protecting and preserving *the natural and cultural heritage* is an important task of the family, society and state, including of the pre-university and higher education.

To achieve these objectives, teachers should have knowledge about the natural and cultural heritage of the country and native land, but also the ability to study it. Future teachers can acquire the necessary knowledge and can develop these skills by studying these subjects in higher education. In this regard, great attention should be paid to studying *the natural heritage and cultural heritage*, as well as the interdisciplinary integration of different fields of scientific knowledge. One of the main trends in the training of specialists is to strengthen the future geography teacher’s practical training (Мосин, 2009, pp. 32-33).

The curriculum of the Faculty of Geography at the State University of Tiraspol, based in Kishinev, includes the study of natural and cultural heritage both in the classroom and during the field trips. During field trips, it aims to develop students’ following skills: to research; to analyse and interpret information from various sources, to solve professional problems; to develop and implement educational and cultural programs for different cultural groups; to use ICT.

In the context of increasing the training quality and thorough educating future specialists in Geography (Dulamă & Ilovan, 2016), an important role lies with the field trips. They are part of the contents of fundamental subjects lectured in college and are included in the syllabi courses of Geology, Geomorphology, Hydrology, Soil Geography, Climatology, Topography/Cartography, and Environmental Geography.

The geographer’s training can be effective in nature. The geographer should be a good observer, to be able to check into direct contact with nature the information read in books and lectured by professors, in order to learn how to decode nature.

In the *natural geographical laboratory*, students get into direct contact with elements and environmental factors and they develop representations by following an inductive path, from the concrete to the abstract. This *laboratory* is the ideal space for examples, for understanding the relations between the environmental components and their evolution in time and space, to explain processes, phenomena, etc.

Field trips have a *cognitive, formative and affective role* in the formation of the geographer student's personality. In a *cognitive* sense, field trips provide the context for:

- acquiring conscious and thorough knowledge of geography lectured during courses;

- the verification, deepening and practical application of theoretical knowledge gained from lectures;

- the use of specific geographical terminology learnt during theoretical courses;

- direct study of processes, phenomena, and geographical objects;

- identifying the causes that generate various processes and phenomena, as well as their effects on the environment;

- discovering geographical laws;

- acquiring knowledge of new geographical landscapes, natural monuments, cultural landscapes, etc.

The *formative and emotional* role of field trips is expressed through:

- the development of research and investigation skill, independent and in a team;

- the development of confidence in one's power and in the ability to find solutions to the problems tackled with;

- the practical application of characteristic methodology for observation, description, direct field investigation on the processes, phenomena, and components of nature and human society;

- training the students' practical skills and abilities to use and work with different field devices and cartographic materials;

- the training and development of intellectual work and scientific research skills;

- conducting research, respecting teaching principles (learning by doing, the principle of linking theory and practice);

- applying the geographical principles within the study conducted in the field (the principle of spatial distribution and extension, the principle of causality: cause-effect, the principle of geographical integration, the principle of evolutionism and historicism, the principle of actualism, the principle of generalization and abstraction, the ecological principle, etc.);

- the harmonious blend between students' theoretical-scientific and practical training;

- raising students' awareness environmental education for maintaining and restoring the natural balance in the environment;

- the formation and development of an environmental ethic and culture of qualitative and operational type, as well as of an environment friendly behaviour;

- the social and moral education.

Field trips end with the elaboration of a material or intellectual product.

4. Methodology

The main objective of the study was to analyse students' results obtained during the field trips on the Dniester Plateau, resulting in the final product (selecting, describing, analysing, realising a typology, assessing, etc. cultural landscapes).

The working hypothesis was the following: By using charactieristic methodology to investigate cultural landscapes during field trips, students will acquire sound and quality knowledge and will also form and develop students' competence to analyse and interpret cultural landscapes.

Time and place of the research. The field trip took place in the Dniester Plateau, in the spring of 2015. The choice of this region was due to the mosaic character of the Dniester Plateau, and that this plateau had hiking routes with various elements, both in terms of natural as well as cultural landscapes. The opportunity to learn during the field trip about the diversity of this region (topography, climate, water, soil, various types of economic activities, and various cultural landscapes) created favorable conditions for the students' development of their professional competences.

Participants. The research involved 20 freshmen students from the Faculty of Geography, the State University of Tiraspol. Students formed four teams, heterogeneous as level of competence in geography. The students accepted that the their products be used in the study.

Procedure. In order to achieve the objectives of this study, the teams of students were involved in an inquiry-based learning situation. The field trip with students was organised and carried out in several stages.

I. *The Preliminary Stage.* The professors communicated to the students the place of the field trip (the Dniester Plateau), the duration of the trip, the necessary individual and collective equipment, rules of conduct in the field. Coordinated by professors, the students designed the inquiry approach, and the working methods were selected. The manner of evaluation and presentation of the results obtained in the field investigation was established. The students prepared the necessary equipment for field work (e.g. tents, backpacks, and sleeping bags), cartographic materials (e.g. topographic maps, drawings, etc.), compasses, etc.

We targeted the following objectives during the field trip:

- elaborating the tasks to realise the field trip;

- analysing the concepts related to cultural landscapes;

- selecting cultural landscapes that were to be studied/investigated in the field;

- selecting procedures for obtaining information on cultural landscapes;

- collecting, sorting, interpreting and correlating information on cultural landscapes;

- realising documentation related to the drafting of the final product and its structure (a research report that contained the investigation results from the field, accompanied by graphics, photographs, pictures, posters, written text, etc.).

II. *The Investigation Stage* ("observation protocol achievement stage"). Several activities were carried out:

- selecting and studying the landscapes were based on the typology of cultural landscapes (the genetic criterion considered as fundamental and indispensable in any typology of geographical phenomena) proposed by Cocean and David (2014, pp. 38-39). The following major groups and subgroups were selected:

  - cultural landscapes resulting from productive activities (mansions and parks);
  - historic cultural landscapes (archaeological sites, castles);
  - sacred landscapes (abbeys, convents, churches, cathedrals, cave abbeys);
  - symbolic landscapes (landmarks, geographical symbolistic elements);
  - commemorative/restorative landscapes (obelisks, statues, plaques, memorial complexes).

- establishing the four teams and the workload for each team. Each team had to accomplish the task of selecting a present cultural landscape present in the Dniester Plateau and to characterise it in a written text, according to the description sheet and the established algorithm:

- Team no. 1. Cultural landscapes resulting from productive activities;
- Team no. 2. Historical cultural landscapes;
- Team no. 3. Sacred landscapes;
- Team no. 4. Commemorative and symbolic cultural landscapes.

\- filling in the “observation protocol” (landscape identification, location on map, description, analysis, interpretation, photographing the investigated sights, producing drafts, etc.). Students from each team have used the following *Description sheet*:

- the type of cultural landscape (symbolic elements; emblems of local, regional, national authorities, etc.);
- the positioning and its integration into the overall territorial system;
- the significance of the identified/investigated element;
- the cultural landscape dynamics in space and time;
- current problems identified in the investigation objectives;
- conclusions, forecasts on the future status of the investigated objectives.

The field trip route included: Țîpova Landscaping Reserve; Țîpova Cave Monastery; Temeleuți Mansion and Park; The Candle of Gratitude; Rudi Geodesic Point; Soroca Fortress; landscape reserves.

In the field, students looked at the investigated objectives, they located them on the map (Figure 1), described them according to the description sheet, and photographed them.

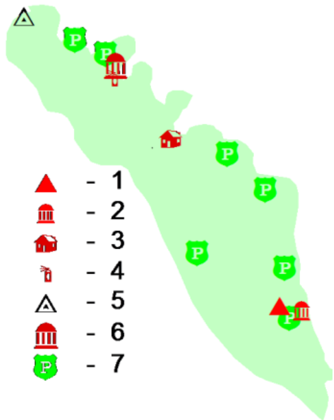


Figure 1. Cultural landscapes in the Dniester Plateau

Legend: *1 – Horodiște-Țîpova Site; 2 – Țîpova Cave Monastery; 3 – Temeleuți Mansion and Park; 4 – Candle of Gratitude; 5 – Rudi Geodesic Point; 6 – Soroca Fortress; 7 – Landscape reserves.*

III. The laboratory working stage included:

- processing, structuring, ordering, and interpreting field data;

- analysis and correlation of the collected data and of field observations;

- elaboration of graphic and cartographic materials (drawings, maps, etc.) to outline the spatial location of the researched elements;

- elaboration of the research report which included a presentation of the current state of the studied objects (descriptions of investigated objectives), presenting the future status through forecasts, proposing solutions for solving some problems, etc.;

- elaboration of posters to present them to their colleagues.

IV. The evaluation phase included:

- presenting the results of field research;

- exhibiting products (posters, photographs) in exhibition stands;

- designing the questions and answers;

- discussing the positive aspects, the strengths and weaknesses of field research;

- making recommendations to improve future activities.

The investigation results from the field research were assessed according to certain criteria: amount of information, scientific accuracy, logical structure of written text.

The evaluation criteria of the posters were adapted after Dulamă (2008, pp. 352-353) and are the following:

- accuracy of poster's execution;

- complexity (to contain as many aspects characteristic of the subject);

- aesthetic quality (to draw attention; illustrations should be properly spaced from the text, etc.);

- presence of subtitles (subtitles for each column, illustration);

- synthetic character of the information (the information is presented in sentences/short phrases, in the form of lists, charts, images, etc.);

- accuracy of the text (the text contains no grammatical or language errors, and is scientifically correct, too);

- quality of oral presentation (the presentation is clear, fluent, logical, open, and argumented);

- originality (poster design, original ideas, keywords, solution proposals, etc.);

- colleagues' appreciation of posters (strengths, weaknesses);

- self-assessment (based on the colleagues' analysis).

5. Results

5.1. Results for the Dniester Plateau, landscape reserves and for archaeological sites

The students located the Dniester Plateau on the *Physical map of the Republic of Moldova*. It occupies the space between the Dniester and the Răut rivers and accounts for 10.49% of the Republic of Moldova (Figure 2). For understanding and awareness of the interaction between the natural and cultural landscape, students researched the characteristic features of the Dniester Plateau, environmental conditions, landscape reserves, archaeological sites, etc. The results were summarized in Tables 1, 2, and 3.

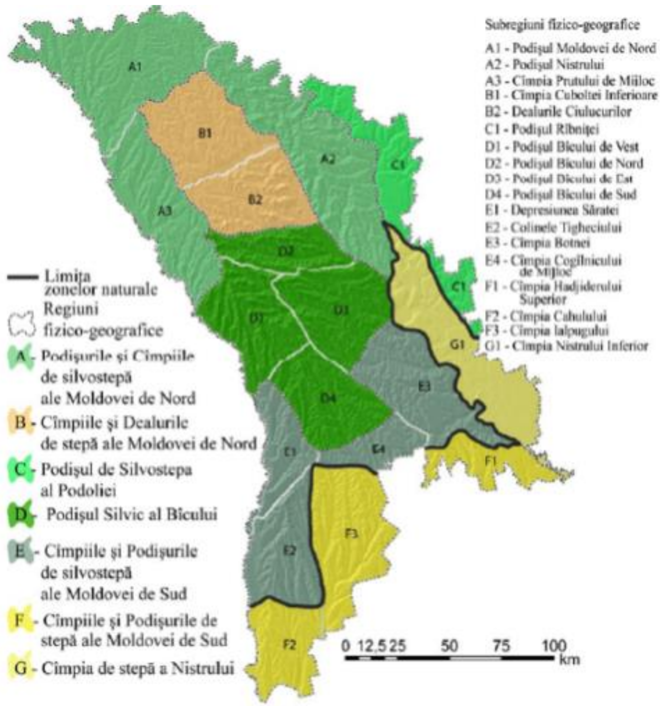


Figure 2. The Republic of Moldova

Physical and geographical regionalisation (Boboc, 2009, p. 164)

Legend (translation):

Limit of natural areas

Physical and geographical regions

Forest steppe plateaus and plains of Northern Moldova

Steppe plains and hills of Northern Moldova

The Podolian forest steppe plateau

The Bîc forest plateau

Forest steppe plains and plateaus of South Moldova

Steppe plains and plateaus of South Moldova

The Dniester Steppe Plain

Physical and geographical subregions

A1 The Northern Moldova Plateau

A2 The Dniester Plateau

A3 The Middle Prut Plain

B1 The Lower Cubolta Plain

B2 The Ciulucuri Hills

C1 The Rîbnița Plateau

D1 The Western Bîc Plateau

D2 The Northern Bîc Plateau

D3 The Eastern Bîc Plateau

D4 The Southern Bîc Plateau

E1 The Sărata Depression

E2 The Tigheci Hills

E3 The Botna Plain

E4 The Middle Cogîlnic Plain

F1 The Upper Hadjider Plain

F2 The Cahul Plain

F3 The Lalpug Plain

G1 The Lower Dniester Plain

Table 1. Characteristics of the Dniester Plateau

Name of the physical and geographical unit		*The Dniester Plateau*
Surface		1521.1 km^2
Altitude	highest	350 m
	lowest	17 m
	average	190-210 m
Depth drainage		100-200 m
Horizontal fragmentation of relief		0.8 – 2.35 km/km^2
Average annual rainfall		600 mm
Average temperature	July	19.5° C - 20° C
	January	4.5° C - 3.5° C
Water streams	surface	The Nistru, the Răut, the Căinari, and the Camenca
Soils		mollic ash, ash and leachate chernozioms
Vegetation		oak, hornbeam, and cherry

The *Cosăuți, Dobrușa, Saharna* and *Țîpova* reserves can be called natural and historical-cultural reserves as they are composed of different types of elements both natural and anthropic, of great historical and cultural value.

Table 2. Landscape reserves of the Dniester Plateau

No.	Name of the landscape reserve	Location	Area	Characteristic features (protected objectives)
1.	Holoșnița	Near Holoşniţa village, Soroca district	199 ha	The reserve includes a forest of *Quercus robur* (on the steep cliff from the right Dniester bank), mixed with *Carpinus betulus*, *Fraxinus excelsior*, *Tilia cordata* and a variety of rare shrubs and herbaceous plants.
2.	Cosăuți	Near Cosăuți village, Soroca district	585 ha	The reserve is positioned in the hilly *Quercetum* layer. In the meadow, there is superior productivity *Populus alba* vegetation.
3.	Climăuții de Jos	South of Climăuții de Jos settlement, Șoldănești district	668 ha	The reserve includes the gorges of the Cuşmirca and the Socol rivers, mounds, scenic rocks, karst, waterfalls, and springs. The forest consists of the following tree species: *Quercus robur*, *Fraxinus excelsior*, *Tilia cordata*, *Acer tataricum*, *Carpinus betulus*, *Cornus mas*, *Pyrus pyraster*, etc. It includes the following shrub species: *Berberis vulgaris*, *Crataegus curvisepala*, *Cotinus coggygria*, *Rosa canina*, *Prunus spinosa*, and *Rubus*.
4.	Poiana-Curatura	Between the villages of	692 ha	The reserve comprises steep slopes, sometimes rocky, covered with bushes. There are many rare species of plants: *Cerasus*

		Poiana and Tarasova, Șoldănești district		*mahaleb, Isatis, Neslia, Cotoneaster*, and *Tilia argentea*.
5	Dobrușa	Between the village of Olișcani and the Ciorna River, Șoldănești district	2,634 ha	The reserve includes *Dobrușa* and *Rudi* forests. Taking into account the geobotanical regionalisation, it is part of the deciduous forest layer.
6.	Saharna	West of Saharna village, Rezina district	674 ha	The reserve comprises a rocky gorge with caves and the Saharna River with waterfalls. On the slopes, grows a forest of: *Acer campestre, Acer platanoides*, and *Quercus pubescens*, mixed with *Ulmus laevis, Cornus mas, Carpinus betulus, Cerasus mahaleb,* and *Pyrus communis.*
7.	Țîpova	In the neighbourhoods of Țîpova village, Rezina district	306 ha	The reserve includes a complex of cliffs, canyons, gorges, waterfalls, caves, grottos, monuments of culture, the Cave Monastery (11^{th}-12^{th} centuries), worship objects, forestry community associations such as *Ceraso (avium)-Quercetum (robotis)*, with sub-associations *prunetosum, cornosum and sambucosum*.

Table 3. Archaeological sites of the Dniester Plateau

No.	Name of the site	Age	Archaeological culture	Objects/Tools
1.	Cosăuţi Station	Lower Paleolithic (about 250,000-70,000 BC)		Tools, stone and bone weapons, processed silex, an anthropomorphic statuette, a fragment of a zoomorphic statuette.
2.	Soroca I, II, III and V settlements	Neolithic (end of the 6^{th} millenium – beginning of the 5^{th} millenium BC)	The Bug-Dniester culture	Silex tools: knives, cores, retouched, chisels, scrapers, blade points, saws, drills, antler hoes, piercers, decorated pottery.
3.	Settlements: Solonceni (Rezina), Putineşti (Soroca), Zastânca II (Soroca), and Trifăuţi II (Soroca).	Eneolithic	Cucuteni-Trypillian culture	Silex, stone, bone, antler, clay, shell and copper objects (knives, awls, needles, sickles, axes, daggers, jewelry – beads, bracelets, etc.), spiral ornamented ceramic.
4.	Thracian tribes settlements: Ţâhnăuţi, Solonceni, and Mateuţii.	(9^{th}-10^{th} centuries – mid-8^{th} century BC); (10^{th}-6^{th} centuries BC)	Saharna-Solonceni culture	Zoomorphic and anthropomorphic figurines.

5.	Thracian tribe settlements: Şoldăneşti.	(8th-7th centuries BC)	Şoldăneşti culture	Şoldăneşti Culture pottery: bitronconic pots, pitchers, decorative and functional bowls and cups.
6.	Horodiște-Țîpova site, Geto-Thracian communities.	The peak of development is reached during the 4th-3rd centuries BC)		

5.2. Results of the cultural landscapes analysis from the Dniester Plateau

5.2.1. Cultural landscapes resulting from productive activities. *The Temeleuți Village Park and Mansion*

The Park from Temeleuți Village (Floreşti District) is arranged in landscape style and was planted between 1903 and 1908, on an area of approximately 3.5 hectares, by lord Melega, while he had the mansion built. The park lies in an area of grey forest soils and a flat relief with a gentle slope, located in its south-eastern part.

Most of the vegetation is in the north-east and south-west of the park area, while the centre is occupied by two clearings (Tarhon, 2013, p. 303), one of which is quite small. The predominant vegetation species are the trees characteristic of other regions, acclimatized to Moldova, but also native species: acacia, wild carob, elm, small leaves basswood, plain maple, and common ash. Along the paths, now no longer there, and along the edges of the clearings, one can notice that many species of exotic plants were planted.

The edges of the large clearings, which lie in front of the manor, now destroyed, were meant to form a landscape with separate individuals of silver maple, black American walnut, European larch, common spruce, and not very large groups of conifers. The edges of another clearing are embelished by a group of spruce trees, then by another composed of London plane trees, red chestnut, English oak, and pyramidal acacia. The total surface of the clearings is approximately 0.4 ha, which is 25% of the total park surface.

The dominant vegetation in the park presents a special kind of interest. In the park, there are 52 species of trees (e.g. 8 species of coniferous trees, 34 species of deciduous forest trees), 9 species of shrubs, and a clematis species. Local flora is represented by 11 species of trees and shrubs.

From the rare species of coniferous trees, brought from other regions, in the park were planted:

1) *Picea engelmannii* – one piece 11 m high and 16 cm in the diameter of its trunk;

2) *Larix decidua* – one piece 16 m high and 28 cm in the diameter of its trunk;

3) *Abies nordmanniana* – one piece 12 m high (the tree top was cut down) and 22 cm in the diameter of its trunk;

4) *Pinus mugo* – one piece.

Among the species of deciduous trees, brought from other regions, in the park there are the following:

1) *Ginkgo biloba* – the remaining trunk has a diameter of 14 cm from growing shoots, which are cut permanently, and they indicate that it was a large tree;

2) *Abies nordmanniana* – two trees with a height of about 11 m and fairly big branches, high above the ground;

3) *Tilia Americana* – a tree with a height of 12 m and a trunk diameter of 27 cm;

4) *Platanus orientalis* – two trees with a height of 10-12 m, the largest having a trunk diameter of 28 cm.

Among the decorative varieties, in the park, also grow two sycamores that have an average height of 16 m and a diameter of 25 cm. This species of sycamore is present nowhere else in Moldova.

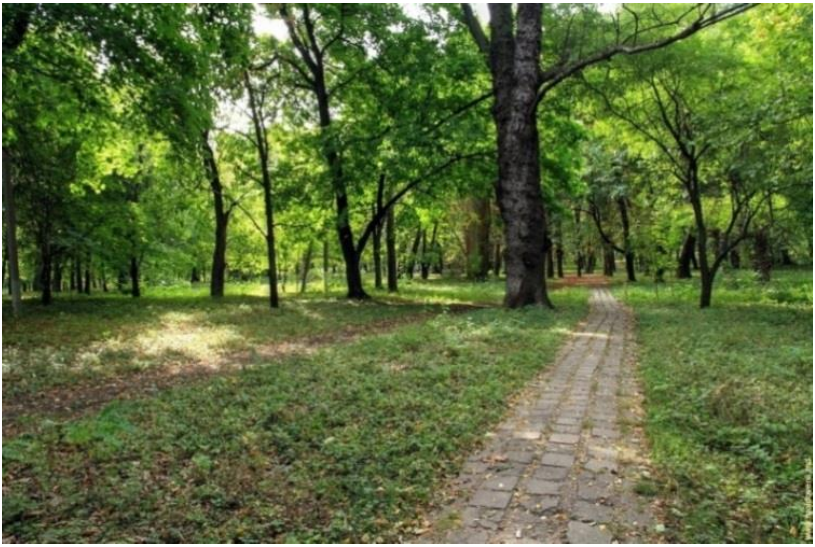
The central building of the manor and several other auxiliary rooms were completely destroyed until 1940. Of all manor buildings, only one was preserved, that served as kitchen, living room, and cellar.

Up to 1984, the manor hosted the village school, and after that, in a new building, a village and manor museum was set up. In the early 2000s, the building was abandoned permanently, there is no guard, and the exhibition of the museum was stolen by villagers. Currently, the building is in bad condition, becoming a ruin.

The park, despite its state of neglect and lack of adequate care, still retains its attractiveness. Because of numerous illegal logging and lack of care for vegetation, one can hardly decode the original landscape plan of the park. In places, the original pavement of some alleys is preserved. Although the park looks abandoned, it continues to play its role as a leisure area, and is still being visited by villagers (Figure 3).

In the past, the old estate parks and dendrological gardens represented living proof of the masters' welfare, and of their tastes on landscape architecture. Along with the mansions built in architectural styles specific to the 19th century and the beginning of the 20th century, they create extraordinary assemblies. At present, these important objectives are not priced at their true value, although their potential is quite large.

Refurbishing or rebuilding the mansions, rearranging the parks and introducing them into the cultural, touristic or economic tours, will bring many benefits to the local and regional communities, and it would contribute to the rational use and conservation of the natural and historical heritage. Given the many facets of old estate parks and dendrological gardens, it is necessary to ensure them a proper status and management, the ultimate goal being their utility for future generations.



(a) The central alley of the park, leading to the manor

(b) Building from the former manor

Figure 3. The park and the manor from Temeleuți. (Photos by students in Team no. 1)

5.2.2. Cultural and historical landscapes. *Archaeological sites. The Horodiște-Țîpova Site*

On the right bank of the Dniester River, north of Țîpova Village (Rezina District), starts a deep gorge with steep slopes. Near the Village of Horodişte, the gorge branches, forming a network of canyons, which, in turn, outline a series of promontories. In this microzone, an agglomeration of sites has been certified, composed of six fortifications and two civilian settlements (Figure 4).

Among these fortifications, considering the location, size and complexity of the defensive system, the one from Horodişte, called “At the Bend”, stands out. It is located east of the village, where it occupies an area of about 28 ha. The promontory, with an absolute altitude of 160 m and 65 m elevation, is flanked by three gorges with relatively steep slopes. The fortress has all around a “mud wall” having a total length of about 2.5 km, doubled on the west side by a moat. Horodişte fortification “At the Bend” can be attributed to the

Geto-Thracian communities. Together with the fortification "At the Bend", the access through the gorges near the villages of Horodişte and Țîpova was controlled by five fortifications located in the vicinity, on the northern, southern and eastern slopes of the canyons. Given the tight location of the fortifications and open settlements from the Horodişte-Țîpova Microzone, one can assume the existence in this space of a formation that had as administrative centre the Horodişte fortification "At the Bend". However, its lifespan of activity remains uncertain. If taken into account that most fortified sites and open settlements from the Middle Dniester region functioned from the first Iron Age on, one can assume that the community from Horodişte-Țîpova settled here around the same time, but the peak of its development is reached during 4th-3rd centuries BC, the same as the neighbouring communities around the present day Saharna (Niculiță et al., 2014, pp. 235-249).

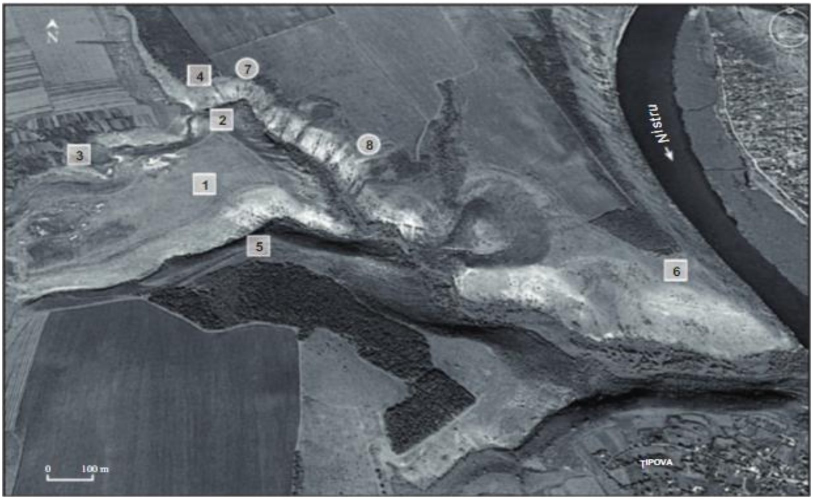


Figure 4. Horodişte-Țîpova Microzone.

Fortified and civilian settlements

Legend: *Fortified settlements. 1 – Horodiște "At the Bend"; 2 – Horodiște "At the Moat"; 3 – Horodiște II; 4 – Buciușca III; 5 – Țîpova III; 6 – Buciușca II; Civillian settlements. 7 – Buciușca IV; 8 – Buciușca V* (Niculiță et al., 2014, p. 236)

Fortresses. Soroca Fortress was built during the reign of Stephen the Great. The name of the fortress comes from the fact that Stephen the Great had put a “soroc” (term) on the building. In 1499, Coste was mentioned as the first governor of the fortress. Soroca Fortress was built as a small fortress, as a castle to shelter guards against the Tartars.

Soroca Fortress is a historical monument unique in the defensive constructions architecture of medieval Moldova. The Petru Rareș’s letter, sent on April 23rd 1543 to the magistrate of Bistriţa town in Transylvania, in which the ruler asked for masons to erect strongholds in Soroca, is considered evidence in dating the stone fortress. The stone fortress that we see today was built by a group of masons from Transylvania, led by master builder Jacob, who also left an inscription inside the city: “Jacob built this castle”. Before building this stone fortress, on this location there was a wood and mud fortress, which was mentioned in 1499. Vestiges of this wooden fortification were found during the archaeological excavations inside the fortress.

The current fortress has a circular shape, with a diameter of 30.5 m for the interior courtyard. It has 5 towers, 4 circular and one prismatic, with the entrance passage, all placed at equal distance. The enclosure walls are 3.05 metres thick and 21 metres high. The walls widen irregularly at the ground level and are deepened by a further 7 metres plateau to the hard rock layer. The upper part of the fortress, dominated by the towers that rise 4 metres above the curtain walls, has battlements.

Inside the fortress, three rows of wooden galleries, supported by cantilever beams, aim at defending the fortress. The entrence to the fortress is through the prismatic tower facing the Dniester River. The tower is crossed at the first floor by a passage cut through by the construction of two massive gates, preceded by a portcullis. Below the entrance way, there were two underground “traps”. Above the entrance, is the fortress chapel with access way from the first gallery. The chapel has an ogival arch portal, with wand frames in the spirit of Moldovan Gothic style. The entrances for the tower rooms were structured from the wooden galleries, connected among them by external stairs. The defense inventory was stored on the watch way, built near the curtain wall battlements, partially on their thickness. A well was dug in the centre of the fortress.

The size and shape of Soroca fortress are very important for understanding its origin and place within the defense system of medieval Moldova. Soroca fortress is contemporary with the achievements of the Italian Renaissance, it has features similar to many cities in northern Italy (in particular to Caprarola Castle), but there are many elements that distinguish them. The small size of the fortress, the inside diameter equal to 100 steps, place Soroca fortress among the remarkable achievements of European architecture, testifying the craftsmen’s experience.

A number of changes were made at the end of the 17th century, when 2,000 Polish soldiers stationed in the fortress. Outside the fortress, barracks for the Polish soldiers were built. 13 rooms for storing gunpowder were annexed to the enclosure walls, and above them were built accommodation rooms. The terrain was surrounded by a moat and a mud wall. The intervals between battlements were built by leaving holes for firing light weapons.

Today, the fortress is under state protection, being declared “National Historical Monument”. Soroca fortress was refurbished with European funds from the cross-border project “Medieval Jewels: Hotin, Soroca and Suceava fortresses” funded by the EU, under the Operational Programme Romania-Ukraine-Moldova.

Soroca fortress hosts the exhibition of the Museum of History and Ethnography from the city. The image of Soroca Fortress is applied to the cover no. four on the identity document of the citizens from the Republic of Moldova, as well as on 20 lei banknotes. Soroca Fortress is a monument of national importance, with a unique architecture.

Soroca Fortress (exterior)

Soroca Fortress (interior)

Figure 5. Soroca Fortress in 2015 (Photos by students in Team 2)

5.2.3. Sacred landscapes. Ţîpova Cave Monastery

Ţîpova Monastery is one of the oldest monastic settlements in the Republic of Moldova (Figure 6). It is near the village of Ţîpova (Rezina), at a distance of 15 km from the Orhei-Rezina road. The monastery is carved into a high rock on the bank of the Dniester River, at an elevation of 100 metres. The monastic cave Ţîpova is an impressive museum in the open, established on several levels, so it is considered one of the largest in Europe.

The monastic community here was created long before the foundation of the Moldovan feudal state. It is considered that the first cells were dug into the rocky bank limestone of the Dniester River in the 10^{th}-12^{th} centuries, to the north of the present day monastery. The hermitages of the monastery used to gather here over 700 monks, living in hundreds of surrounding cells.

The monastic ensemble consists of three monastic complexes carved in the steep bank of the Dniester river valley. The first complex, probably built in the 11th-12th centuries, consisting of a chapel dedicated to the St. Cross and a few cells, is the most distant and inaccessible. The second complex is bigger, with the church of St. Nicholas, carved into rock, in the 14th and 15th centuries. The third complex is the newest and it has more rooms, dating from the 16th-18th centuries. The belfry, cells, refectory, storerooms, and other household rooms were built in the 19th century. Over 20 rooms are connected by interior stairs and galleries. The Assumption Church impresses in an exceptional way, being quite spacious and having a basilican style, with plastered walls and a hemispherical dome.

Țîpova Monastery has maintained an important scholarly activity from the very beginning of its functioning. There were long kept two fragments of manuscripts: *NOMOCANON* and *OCTOIH*, both dating from the 13th century. In 1939, the monastery had a rich library made up of ritual books, church books, books with ethical character, magazines, etc.

In 1975, Țîpova Monastery was taken over by the state, undergoing restoration works in order to create an open-air museum. Spacious rooms carved into the rock were transformed into exhibitions of ancient objects found in the surrounding areas of Țîpova, Horodişte, Lalova, and Saharna villages.

This pearl of national heritage is included in the most prestigious catalogues and travel books in Europe. But lately, Țîpova Monastery underwent major transformations that seriously affected its cave identity. The old "caves" dug in limestone by Christians are now converted into rooms, made with cement and reinforced steel bars. The current constructions have changed the original look of the monastery to the detriment of its identity and characteristic features (Figure 7).

Currently, the restoration works of the cave monastery are going at a very slow pace because of the lack of funding. In order to turn Țîpova Monastery into a national and international tourist attraction, urgent solving of at least the following issues is needed:

- ensuring quality information service about the objective;

- rebuilding the road leading to the monastery (the Minceni-Țîpova sector);

- restoring the cave monastery to regain its original aspect;

- creating favorable conditions regarding accommodation, catering, guests, and visitors;

- the need for financial investment to refurbish the monastery and the tourist facilities.

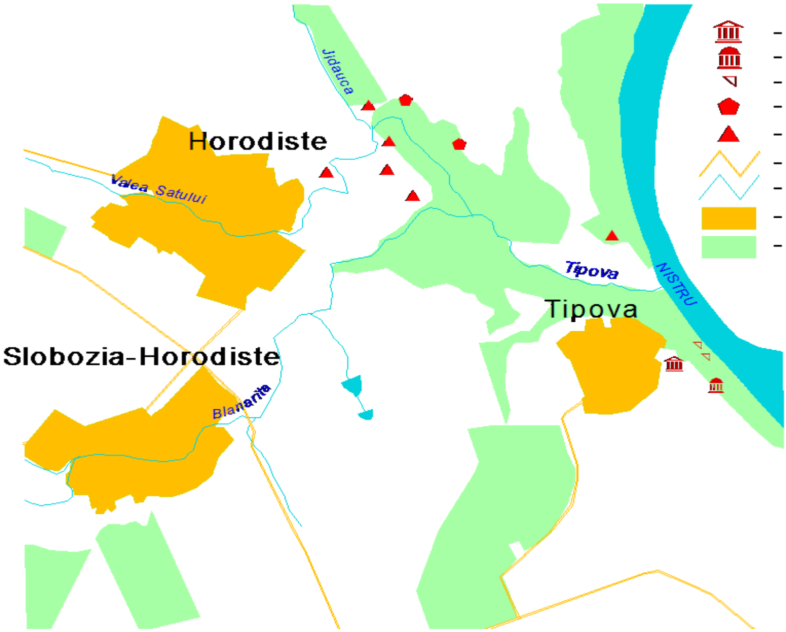


Figure 6. Țîpova Landscape Reserve

Legend: *1 – Țîpova Monastery; 2 – Țîpova Cave Monastery; 3 – Cells of Țîpova Cave Monastery; 4 – Civilian settlements; 5 – Fortified settlements; 6 – Roads; 7 – Rivers; 8 – Localities; 9 – Forest.*

Țîpova Monastery Church in 2015

The cave monastery under restoration works, in 2015

Description of the cave monastery, in 2015

Figure 7. Sacred cultural landscape of Țîpova Monastery

(Photos by students in Team no. 3)

5.2.4. Commemorative landscapes. The Candle of Gratitude

The Candle of Gratitude is one of the most important monuments built in the modern history of Moldova. The monument was built on the outskirts of Soroca, on a rock that rises above the Dniester River Valley. The idea of building this monument belongs to the writer Ion Druţă, who launched it 15 years ago. The monument was inaugurated only on 27th of March 2004. From the Dniester River until the summit of a hill from Soroca, where the monument lies, there are six hundred steps. The monument is a candle-shaped chapel 29.5 m high, and at night the light passes through to Otaci and Camenca (Figure 8). From this hill top, one can enjoy a picturesque view.

The Candle of Gratitude is a tribute to all the anonymous heroes who preserved their culture, language and history of Moldova in the polychromatic palette of human civilization, keeping altogether eternal the memory of the great anonymous poet, author of the ballad "Mioriţa/The Ewe". Here lie, spread in the foundations, tied stone to stone, the sufferings, hopes and toil of many generations of our compatriots. This extraordinary epic is dedicated to all the destroyed Moldovan cultural monuments.

Figure 8. The Candle of Gratitude in 2015 (Photos by our students)

5.2.5. Symbolic landscapes. The Geodesic Point Rudi

The Geodesic Point Rudi (Figure 9), located near the Rudi Village (Soroca District), is an important objective depending on which the measurements for compiling international maps were made. It is part of the Struve Geodetic Arc. The Geodesic Point Rudi was created and labeled in 1848. It was identified in the field in August 2003 by militaries of the National Army Topographic Service, on the initiative of UNESCO. The monument was included in the UNESCO World Heritage. The inclusion in the list confirms its outstanding universal value that should be protected for the benefit of humanity.

The Struve Geodetic Arc was designed to assess the parametres, the shape, and size of the Earth. The measurements were made by a team of military surveyors during 1816 and 1855 period, from the town of Hammerfest, in Norway, to Stara Nekrasivca, Ukraine (Figure 10). The Struve Geodetic Arc is 2,800 km long and it is the arc of the meridian 25°20'. This includes a network of 265 points – stone cubes the size of 2/2 m, placed in the ground. These points are located on the territory of 10 countries (Norway, Sweden, Finland, Russia, Estonia, Latvia, Lithuania, Belarus, Ukraine, and the Republic of Moldova). The geodesic points were created in order to determine the parametres of the Earth, its shape, and size. The Russo-Scandinavian measurement of the meridian in degrees entered the heritage of world science and has not lost its relevance up to this day. Only 34 of the 265 points of *the Struve Geodetic Arc* have been identified so far. 27 points are on the Moldovan territory.

The Geodetic Arc measurement results had been used for scientific and practical purposes, for more than 130 years, since 1834, when F. Bessel determined the dimensions of the terrestrial ellipsoid elements, using these measurements.

Currently, *the Struve Geodetic Arc* is considered one of the most important elements in the development of astronomy, geodesy, and world geography. This measurement has become an integral part of the modern knowledge basis about Earth’s spatial metrics, about the Cosmos, and about the proximal Universe, standing at the origins of geodesy, gravimetry, geodynamics, space technologies, providing geo-information and also information related to coordinates.

The UNESCO Committee introduced *Struve Geodetic Arc* on the World Heritage List as a cultural object with "outstanding universal value" (Decision № 1,187 of 15th July 2005). This geodetic monument is unique in the UNESCO list and the only one purely intellectual.

Figure 9. Struve Geodetic Arc

(Source: http://mc.gov.md/ro/content/arcul-geodezic-struve-obiect-de-patrimoniu-mondial)

Figure 10. The Geodesic Point Rudi

(Source:https://www.google.com/search?q=arcul+geodezic+struve+rudi&espv=2&biw=1366&bih=667&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwiUtaL4qanOAhVsAZoKHeM-CUgQsAQINw&dpr=1#imgrc=VYijMkXhUqDg-M%3A)

6. Discussions

While investigating these cultural landscapes in the field, we found out that the students were motivated and involved in achieving the objectives and tasks proposed for the scheduled study. They seized more easily on the links and the interconditioning between environmental components and were preoccupied to find solutions for the identified problems.

Students proposed *measures to rehabilitate the investigated objectives*: realising a complex field research in order to evaluate the current status and establish measures and activities for the protection and sustainable management of parks, architectural objects (manor houses, monasteries, etc.), tree species, shrubs, etc.; starting projects to rehabilitate the cultural landscape elements; the introduction of a sustainable management system for manor-park complexes, monasteries, archaeological sites, etc. and their gradual introduction into the national and international cultural and tourism circuit.

In addition, the students pointed out that the rehabilitation of these objectives restored the former beauty of the native land and contribute to future generations' ecological, cultural, and historical education. They recognized that the scientific importance of these landscapes is undeniable; they are a suitable place for organising field trips.

While assessing the posters, they revealed the following strengths: the materials presented in the posters were representative for the types of cultural landscapes; the environmental elements analysis reflected their complexity; the essential elements of the cultural landscape were presented within the posters; the elements of the posters were correlated with the written text attached; the arguments were convincing; in presenting the oral and written text, they identified and presented some characteristic problems of the investigated objectives and proposed solutions.

The students showed the following weaknesses: the bibliographic sources were not indicated in all posters; the lack of a short text that explains the content of the poster images; little information on posters.

The professors discovered the following during the investigative process: their students' use of knowledge, abilities, and competences during the research process; each individual student's initiative and creativity; their participation at tasks; their co-operation and initiatives within the group; their flexibility in thinking and openness to new ideas; exploring new situations; their willingness and ability to generalise; their correctness of explanations; their argumentation quality; their accuracy in recording data, information, and observed facts; their selection of strategies for solving problems and making decisions in concrete situations; their way of presenting the results of the investigation.

The professors noticed that their students developed their spirit of independent and group inquiry, skills, and abilities to observe, describe, analyze, compare, systematize, synthesize, answer questions, and their self-confidence, by realising field research. They formed their habits of scientific documentation (search and bibliographic citation, accessing sites, etc.), they formed and developed the capacity to organise and conduct research in nature. Students developed attitudes and behaviours suitable for the protection and conservation of the local horizon. They manifested collaboration spirit, creativity, critical thinking (Dulamă, Ilovan, 2009), initiative, and freedom during discussions.

The professors and students proposed ways to improve the deployment of field trips: interviewing locals in the area of study on cultural objectives; scheduling time resources for a longer stage of field research.

7. Conclusions

Field trips are a complex activity in training teachers and specialists in Geography. These trips require a variety of activities with polyvalent educational role carried out as a continuation of subjects lectured in the classroom. They can be achieved through tours, expeditions, visits, hikes, stationary and deployed on various routes.

During the field trips deployed in the Dniester Plateau, students had the opportunity to select, analyse, interpret, and describe cultural landscapes with a wide typology, guided by a description sheet. The investigations carried out directly in the field increased students' interest in active learning and were an ideal framework for acquiring characteristic competences related to Cultural Geography.

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CHAPTER 5: Spatial Identity in Geography Education. Sketching a Research Agenda

Bagoly-Simó Péter

"He allowed himself to be swayed by his conviction that human beings are not born once and for all on the day their mothers give birth to them, but that life obliges them over and over again to give birth to themselves"
(Márquez, 2003, p. 176)

Contents

1. Introduction

Identity is crucial for both individuals and communities. Identities can stand among others for uniqueness, particularity, unification, identification, belonging, but also for exclusion, foreignness, stigmatization, and othering. Moreover, identity is one of the most complex concepts a range of disciplines has dedicated attention to. Territorial and spatial aspects of identity have shaped research both in geography and psychology. However, little attention has been paid to spatial identity within the framework of geography education. As a consequence, this chapter explores selected issues related to spatial identity and geographical knowledge acquisition at K12 level. In doing so, it first maps core concepts from geography, psychology, and geography education to subsequently discuss selected results of empirical research on spatial identity in geography classrooms.

2. Identities and geographies of identity

Geographical perspectives on identity, on the one hand, are strongly connected to key concepts of the discipline, such as scale, place, space, and the body. On the other hand, they display a progressive opening over the centuries toward non-geographical perspectives. Following a chronological view, three key stages of theorizing spatial identity, namely traditional materialistic, constructivistic, and relationalistic perspectives, require special attention.

Traditional perspectives on spatial identity are material, static, and normative. Space in traditional terms refers to space as container or space as category of interconnectedness (Wardenga, 2002). According to the former perspective, material space can be delimited in latitude and longitude and contains physical elements, such as relief, soil, bodies of water, vegetation, and/or cultural elements–i.e. settlements, agriculture, industry, services, communication and transportation infrastructure. In addition, the latter view also encompasses relations based on relative location. However, both perspectives remain strongly static and descriptive reminding of snapshots taken at a certain time only to subsequently be described with meticulousness. The third main characteristic of traditional perspectives is their normativity, which originates in the hegemony of the viewer's perspective. Hereby, two aspects seem to be of central importance. Firstly, there is only one viewer and his or her perspective becomes the sole and widely accepted description of spatial identity. Secondly, descriptive techniques of traditional geography follow specific guidelines that enjoyed wide acceptance and therefore facilitated the wide acceptance of identities described on their grounds.

A number of factors challenged rather traditional geographical perspectives on identity. The most powerful force certainly was and still is the multitude of communication channels, such as literature (Prokkola & Ridanpää, 2011), performances (Ridanpää, 2014; Tomaney, 2010), and broadcast media, which displayed, and thereby challenged the normativity of a generalized and imposed unique perspective on identity. The multitude of channels enforced voices that stressed the growing sensitivity towards subjectivity. Along these lines, the awareness of narratives around identities gained increasing attention. Among others, geographical perspectives on identity enjoyed the welcome influence of feminist and queer theories.

Constructivist and relationalist perspectives on identity seem to have shaped different fields of geographic research. Within the framework of tourism geography, del Casino and Hanna (2000) explain how hegemonic discourse inherent to categories shapes the construction of identities. The authors argue that categories themselves are representations and rest on the exclusion of the other. In addition, hegemony serves as a carrier for the articulation of constructions as social power serves to make categories appear as naturalized and fixed. Nonetheless, constructed categories always remain partial in the depiction of social stakeholders, as they perform their identity within and beyond the boundaries of the very same categories.

Along with tourism geographies, constructivist approaches also shaped discourse on general regional geography. Paasi (2011) argues that regional identity rests on constructions of division, regional marketing, governance and political regionalization which contribute to an identity narrative. Regional consciousness lies at the heart of these narratives. However, narratives on regional identity encounter a significant challenge as they become the constituents of the very interpretation(s) of what these identities actually are. In other words, studies of regional identity always start from a set of suppositions that are at least implicit in their nature. In addition, regional identity is performed in daily life practice, which also means that individuals who identify themselves with a region are not necessarily self-evident of their belonging to that specific region. With the increased mobility over the last decades, multiple identities of belonging to a range of spaces are becoming more popular challenging straightforward conceptualizations of regional identity. This development highlights that regional identity is a social construct constantly (re)produced in a multitude of discourses rooted in social practices and power relations both within and between regions (Paasi, 2013). Thus, regional identities in relational terms are by no means hermeneutically sealed, but multiple and fluid.

Zimmerbauer and Paasi (2013) further dissect the concept of regional identity in the light of a relativist approach, which describes regional identity as relationally constituted. They point out that the concept stands for both an instrumental ad hoc asset of branding and emotional phenomena of regional consciousness, such as distinctions between certain social groups or a perceived sense of belonging to a spatial entity. At the heart of the relation stands what Jenkins (2004) describes as a tension between the relational concept of non-bounded region and the bounded regional identity (containing the distinctive "us" and "them"). As a consequence, regional identities appear in a relationalist reading–with the exception of minority agendas–as politically regressive (Paasi, 2013).

3. Psychology and geography education

Paasi (2011) considers one of the biggest challenges researchers interested in regional identity encounter to be the undertheorized nature of research on spatial identity. Geography education faces similar difficulties. In contrast to geography, however, geography education encompasses all forms of education, thus it relies greatly on research in educational science and psychology.

In a paper dedicated to landscape meanings and personal identity of East Anglian children, Robertson et al. (2003) contextualize identity within the framework of landscape. Thereby the interrelatedness of geographical knowledge acquisition and identity is considered to be twofold. On the one hand, the authors link back to the early work of Lynch (1960) and Hart (1979) on mental mapping, which influences research in geography education until present time. On the other hand, work on young people's cognitive and affective understanding of local and urban neighborhoods (Korpela, 1992; Leal Filho, 1995; Taylor et al., 1998), along with parental influence on access to the local environment (Matthews, 1992), serve as prerequisite for the mapping of personal identities.

Based on a review of environmental psychological literature on social- and self-identity, as well as on place attachment, Spencer (2005) argues that geography teaching rooted in the child's geographies is essential for the enhancement of personal and community well-being. Contextualizing environmental psychology within dominating discourse in geography in the early 2000s (cf. Roberts, 2003; Valentine, 2003), Spencer (2005) sketches possible ways to improve a rather undertheorized geographical research on identity.

As a consequence, this paper explores selected issues related to spatial identity and geographical knowledge acquisition at K12 level. In doing so, it reflects on both aims and methods of the research on spatial identity within geography education. Two empirical studies gave insight into the representations of identity in two federal States of Germany. While the first study was carried out in Berlin and had an emphasis on music identity on different scales, the second case study focused on the way students from the federal state of Bavaria define their own regional identity.

4. Music and identity in Berlin

Performed identity and belonging are often connected to specific materialities of space. Music plays a central role in the daily life, hence in the performed identity of young people. Therefore, a study carried out in the early fall of 2014 analyzed the spatiality of music as perceived by high school seniors.

The aim of the study was twofold. On the one hand, it aimed at mapping mental representations of the spatiality of music at regional scale (the federal state, and implicitly, the city of Berlin) and national scale. On the other hand, students were confronted with a selection of their representations in order to discuss the variety of representational approaches, the techniques and elements used during the production process, and the overall spatiality attributed to music at various scales. In doing so, the overarching objective was to foster decision-making skills based on geographical knowledge containing but not limited to concepts, methods, and theories.

The sample consisted of representations delivered by over 150 high-school seniors (12th grade, students aged 16-18) attending a school located in the South of the capital region. Given the fact that the sample encompassed the entire cohort of the 12th grade, gender distribution reflected the usual sex ratio. Specific geographical knowledge or the attendance of elective geography courses during upper secondary education (*Grundkurs* or *Leistungskurs*) was not required. Data gathering happened outside of school within the framework of a one-day workshop dedicated to scientific work, ethics, and presentation techniques carried out at the Geography Department of Humboldt-Universität zu Berlin.

The research design was based on a paper-and-pencil representation of the spatiality of music. Each student was given two A4 sheets with the outline of Berlin and Germany respectively printed on it and a total of 20 minutes to represent music in Berlin and in Germany. Data collection started with Berlin (10 minutes) and concluded with Germany (10 minutes). Personal information was limited to age and gender, hence data collection remained completely anonymous. A total of five representations of both Berlin and Germany were selected for group discussion. Each group consisted of five students and was given fifteen minutes to evaluate the representations. An evaluation sheet containing questions supported the group work. A subsequent cascade-presentation brought together the different perspectives of the individual groups.

Selected representations will serve, in the following, to highlight patterns of representation on both scales. A brief discussion of the evaluative cascade-presentations concludes this subchapter.

The spatiality of *music in Berlin*–based on the representations–is heterogenous and follows compact areas. Most participants aimed at identifying surfaces that can be tied to a specific genre, such as indie, rock, pop, house, dance, rap, or electronic music. As shown in Figure 1, delimited areas in certain ways follow the anatomy of the city. For example, downtown areas marked with a circle in the middle of the city stand for electronic and house music. However, no general devision according to the districts can be identified. The former East-West-divide is hardly part of the spatial representations drawn by the post-socialist generation. Interestingly, none of the over 150 representations contained names of clubs or specific establishment that could be tied to or stood for one or more genres, such as the Berlin Opera House or the club Berghain. As school enrollment follows the school districts, all students are residents of the Southeastern districts and of the adjacent rural communes of the federal state of Brandenburg. Still, representations did not contain any more detailed information connected to the local environment of the students than they did for the other parts of the city.

Regarding the techniques used to grasp music's spatiality, most students insisted on physically delimiting areas by drawing borders. Some representations contained colours, while the majority remained monochromatic. Along with the genre names, some representations also featured a number of adjectives labeling certain parts of the city as "cool", "uncool", "boring" or "there is nothing there".

When confronted with their representations, students focused primarily on the content of the representations. The individual groups supported the spatial extension and location of a certain genre, however, their lines of argumentation did not contain any specific examples of locations, bars, discotheques, etc. The structure of the individual arguments also revealed that most representations were not necessarily based on direct spatial experience, but on broadcast media, social media, and personal assumptions. As a consequence, most representations can be considered to be assumed or imagined spaces of music and not performed spaces of music. Additional questions regarding the representational techniques, specifically the widespread tendency to use linear delimitations for borders, revealed that students aimed for clear categories. Along these lines, genre-based borders were argued to be important for clear limits and distinction. Highlighting the difference based on objective and distinctive categories was stated to be the best way to get a point across and the best guarantee for clarity.

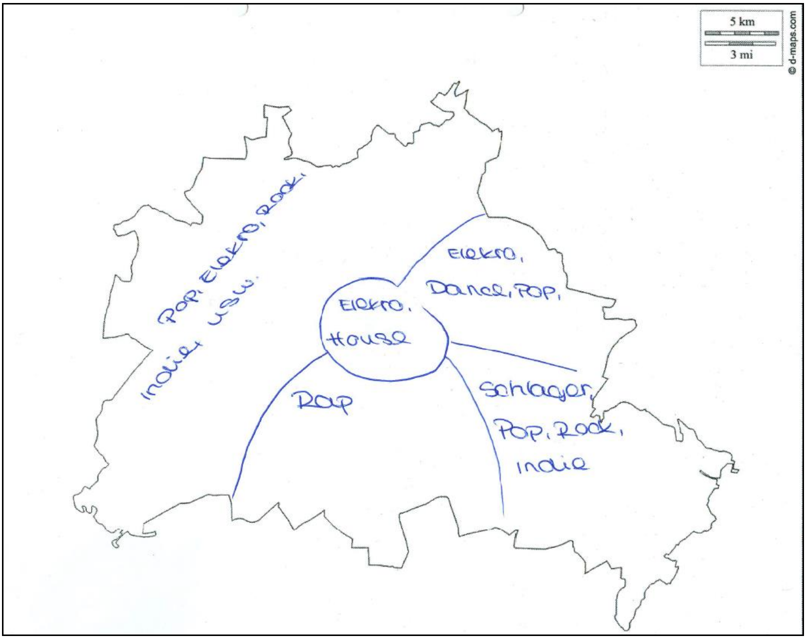

Figure 1. Spaces of music in Berlin

Representations of music spaces in Germany turned out to be less detailed, spatially more restricted, and more normative (Figure 2). In contrast to the multitude of genres represented in Berlin, national-scale distributions are often limited to German traditional folk music and music for brass instruments. The capital region often received labels, such as “progressive”, “mainstream” or “everything is possible”, however, the attribution of specific genres remained the exception.

Figure 2. Spaces of music in Germany

The second feature of the representations, namely a more restrictive spatiality, refers to the overall space music was associated with. While the rather traditional genres of traditional folk music and music for brass instruments is unmistakably and exclusively connected to Southern Germany (mainly to the federal states of Baden-Württemberg and Bavaria), there are large parts of Germany, such as the Northwestern (North Rhine-Westphalia, Lower Saxony), Northern (Hamburg, Schleswig-Holstein), and Eastern regions (Saxony, Saxony-Anhalt, Mecklenburg-Western Pomerania, Thuringia) that remained mostly unlabeled. Interestingly, the students seem to have a better and more specific knowledge on the spatialities of music of the more remote Southern states of Germany as of the neighbouring ones of their home region (e.g. Brandenburg). Along with this spatial normativity of exclusion and inclusion, the frequent adjectival labeling, as mentioned above, added a new dimension of normativity.

Regarding the representational techniques, most students seem to have opted for more careful delimitations. This, however, rarely applies to the Southern regions of Germany. Colours serve more often as tools of distinction.

When confronted with their representations, students displayed a much stronger discourse based on othering and exclusion. Knowing what music is not characteristic for their region seemed to dominate the discussion. Moreover, negotiating the exact limits and borders of less trendy genres seemed to be of crucial importance.

Summing up, the selected results described in this subchapter display the construction of spatial identity based on a mix of performed daily life identities and media-related narratives of space and place branding. It is crucial to note that the two-step data gathering encompassed the shifting perspective from a one-region-based view to a comparative and contrastive perspective–in this case–on national scale. Thus, students transitioned from a category-based self-identification to a contrastive construction of categories based on processes of othering, inclusion, and exclusion.

5. Regional identity in Bavaria

Regional consciousness of the individual contributes to the construction of fluid and multiple regional identities. In order to explore selected dimensions of the regional identity, a case study was carried out in the federal state of Bavaria (Bagoly-Simó, 2012).

The aim of the study was to map the regional identity of school children with an emphasis on the self-perception of the region Bavaria.

The sample consisted of 122 free sketch maps of Bavaria. The test persons were enrolled in the seventh (46 students aged 12-13), eighth (38 students aged 13-14), and ninth grade (38 students aged 14-15) of a Catholic girls *Realschule* (secondary school with vocational profile) in Bavaria. Students were chosen randomly and data collection happened outside of geography classrooms, hence no direct connection to the subject was established. As in the case of the above described case study, no specific geographical knowledge was required. However, all students enrolled in grades 7-9 attended two weekly hours of mandatory geography. Data collection was carried out during the school year 2011/2012.

The research design was based on a paper-and-pencil representation of Bavaria. Each student was given one blank A4 sheet and 15 minutes of time to complete the task. Given the homogeneity of the sample regarding gender, collected personal information was limited to age. Selected representations will serve, in the following, to offer an insight into the representation of regional identity (Figure 3). Both the content and representational techniques display a certain variance, when broken down to the three sub-cohorts. All *seventh-graders* represented Bavaria using non-textual techniques. While 13% of the test persons opted for a more cartographic representation, half of the subjects (52.17%) combined pictographic and cartographic techniques. A third decided to use exclusively graphic techniques and represented Bavaria within a drawing.

Regarding content, a range of features require special attention. First, borders of any kind seem to be of secondary importance.

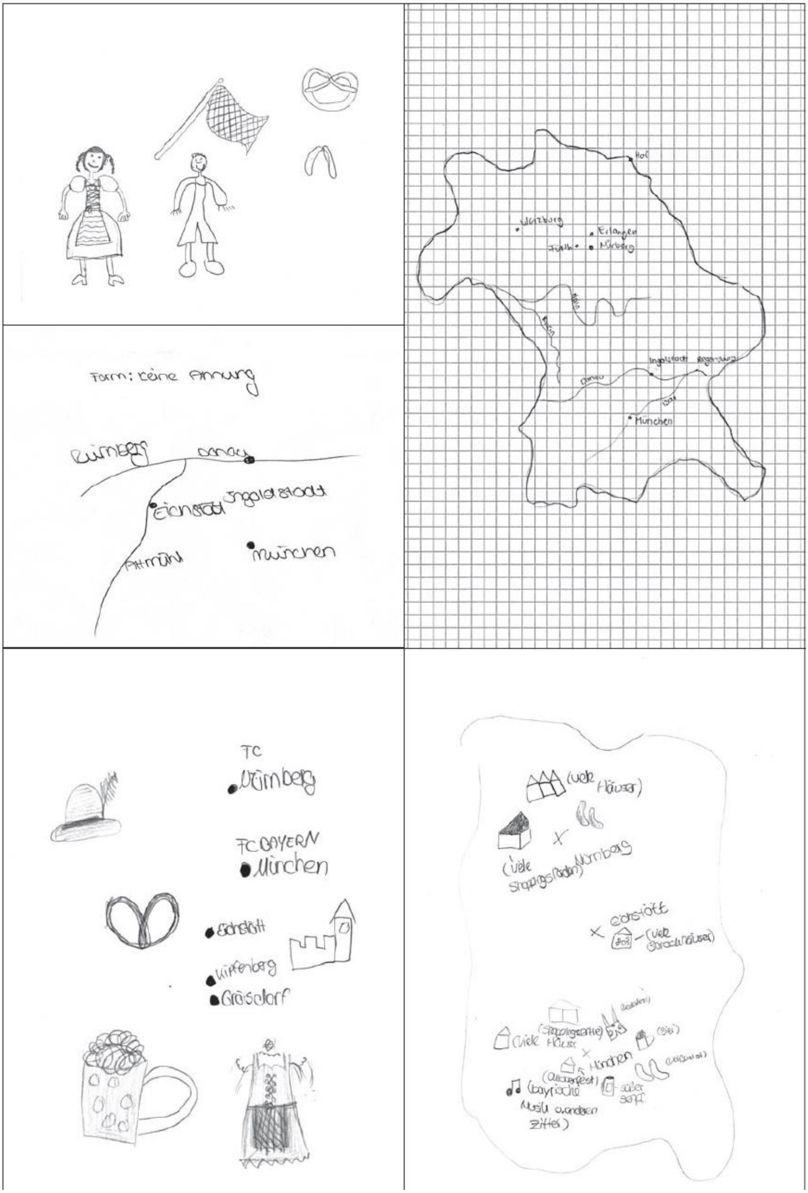

Figure 3. Representations of Bavarian regional identity

Representations rarely contain the national border and the intra-German borders of the federal states. Secondly, less than five per cent of all test persons embedded Bavaria into a bigger scale, such as Germany, neighbuoring countries, Euroregions, etc. Thirdly, most representations contained the location and name of the town the students went to school to. However, representational accuracy of the relative location varies greatly. Fourthly, metropolitan areas, such as Munich and Nuremberg served as major cardinals when representing Bavaria. Finally, graphic representations reflected a rather archetypical iconography containing but not limited to lederhosen, dirndl, Bayern Munich, Oktoberfest, beer, and Bavarian music.

Similarly to their seventh-grader fellows, *eighth-graders* also used non-textual techniques to represent Bavaria. In contrast to their fellow seventh-graders, however, their representations were primarily based on cartographic elements (84.21%). Less than a fifth of all representations (15.7%) contained both cartographic and pictographic elements. There were no representations containing exclusively graphic elements.

Content seemed to follow geographical categories much more closely. Most representation contained a rather consistent representation of borders including the limits of Bavarian regions, such as Upper Bavaria, Swabia, Lower, Middle, and Upper Franconia. In addition, a number of representations also contained the capitals of these administrative regional units. However, representational accuracy varied greatly. Pictograms remained limited to a minimum and consisted of pretzels, the Allianz-Arena in Munich, and beer mugs.

In contrast to their peers, *ninth-graders* opted exclusively for cartographic techniques of representation. Despite this rather homogeneous choice of technique, the content displays quite significant variance. More than half (52.64%) of all students chose to deliver a rather complete sketch map of Bavaria. Topographical knowledge containing morphology, borders, neighbours, political division, bodies of water, etc. dominated these representations. In addition, location accuracy seems much stronger as compared to the other two sub-cohorts. The other half of the test persons displayed rather superficial knowledge, opting to merely represent a sort of outline leaving most of the space empty.

The results of the case study lead to a number of conclusions. First, representations of space-based identity seem to be intimately connected to geographic representational techniques. While the main representational techniques used a cartographic scaffold, content was both of pictographic and textual nature. Secondly, constructions of regional identity seem to follow administrative boundaries of delimitations. Hence, no self-constructed categories of exclusion or inclusion appeared coded in the representations. Thirdly, historical elements seem to be of no importance for the spatiality of regional identity. Fourthly, history coded in both material and spiritual cultural artifacts, such as lederhosen, dirndl, Bayern Munich, Oktoberfest, beer, and Bavarian music, seems to be crucial while constructing regional identity. Finally, local identity appears in almost all representations, however, it becomes part of Bavaria exclusively as location of places students live in.

Summing up, representations of regional identity, as displayed by the results of the Bavarian case study, show a strong orientation along administrative–i.e. external and imposed– boundaries and structures. Category construction seems to follow a process of exclusion and inclusion, however, very few respondents used contrastive representation. Most drawings reminded of a mixture of history manifested within tradition and modern administrative spatiality. Based on these results, it remains hard to tell, to what extent performed daily life appears encoded in the representations of Bavaria.

6. Towards a research agenda on spatial identity

Space-related identities of music and regional identity as represented by secondary school students offer a first insight into the way young people deal with identities. Despite their differences, the results of both case studies highlight a number of aspects of great importance for geography education.

First, geographic and cartographic techniques of representation seem to shape the way students represent identities connected to space. Mapping these seems to have a number of consequences on the content as well, as boundaries appear to be indispensable when choosing to “delimit” a space at a certain scale.

Secondly, the content seems to be most challenging for students. When confronted with specific content, such as music, students rely greatly on media. However, when the content is to be filled individually, as in the case of Bavaria, students present an amalgam of history, tradition, “objective” administrative structures, and media. This raises two main questions further developed below under the third and fourth aspect.

Thirdly, identity construction as part of daily life performance seems (yet) to be less important for students. Alternatively, students may encounter difficulties to express identity in a non-textual way.

Fourthly, missing local identity and the daily life could be linked back to the discourse around the duality of subjectivity vs. objectivity that keeps on shaping classroom activities.

Fifthly, representational products as sole artifacts seem to grasp only selected aspects of spatial identity. Exploratory studies rich in methods might foster a better understanding of how identity construction works and changes over time.

Based on the above, a number of central research questions for further work on spatial identity can be formulated. Possible elements of a research agenda for geography education could contain, but should not be limited to the following questions:

- How do young people construct identities? What are the ingredients of this process and how does it change over time?

- What is the relationship between performed daily life identities and media-related narratives of space and place? How does this relationship change in time and which variables contribute to its changing nature?

- What is the relationship between performed daily life identities based on material and digital experiences of space?

- What is the influence of school geography and geographical knowledge on identities?

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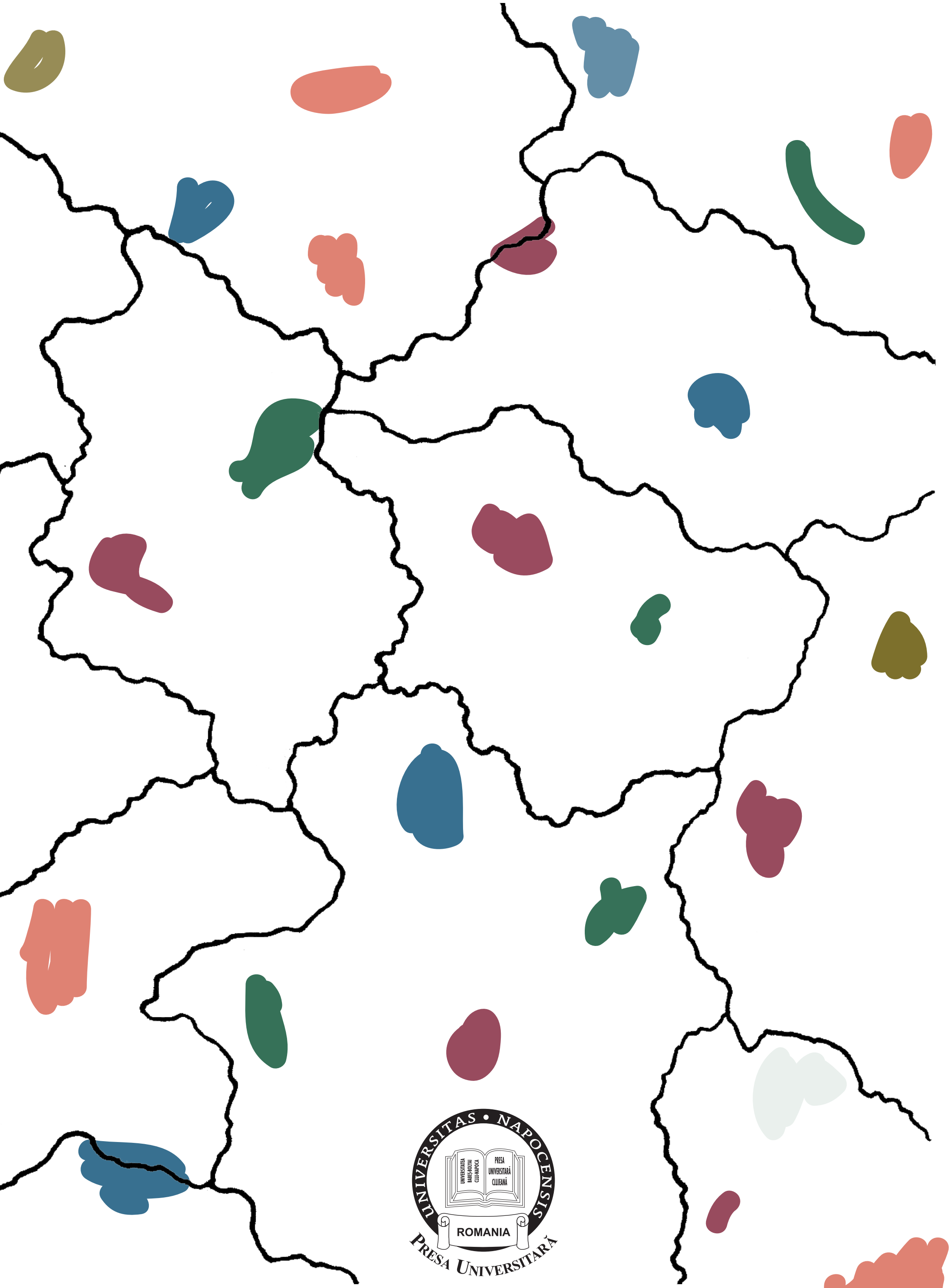

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