

Fostering geographical wisdom in fieldwork spaces – discovery fieldwork, paying close attention through sensory experience and slow pedagogy

Sharon Witt

Introduction

Journeying through the vast and breath-taking Icelandic landscapes in the summer of 2016 accompanied by local guide Gumundur Gunnarsson (Gummi) we experienced the unspoilt and otherworldly natural landscapes of the Northern Highlands and heard stories of local places passed down through the generations. Gummi's grandfather was Gumundar Jonasson, one of Iceland's pioneers of Highland driving who took Neil Armstrong and other astronauts into the Highlands for training in preparation for the moon landings. We heard tales of local place wisdom borne from experience. As we passed Mount Hekla, a volcano in Southern Iceland, we were told how locals read signs in the landscape and believed an eruption was imminent. Gummi spoke of skidooring to the top of the mountain and looking at the snow lines and feeling the heat of the volcano through his feet. Other people spoke of small rivers drying up within the neighbourhood. The local knowledge generated by the reading of signs in the landscape has been supported by the scientists who collect data from measuring magma and considering the internal pressure of the volcano. This personal experience has made me reflect on geographical ways of knowing and to consider the importance of both the scientific ways of knowing of the University professors and the power of local wisdom gained through experiencing the landscape. It has led me to consider what kind of geographical fieldwork opportunities primary teachers can provide to help develop their children's local geographical wisdom and what strategies we might use to nurture their abilities to attend and respond to places.

My consideration of geographical wisdom sits within the long held debate about what education is for and perhaps, more specifically in this case, what makes a good geographical education. How can our geography provision best be realised to help us act in geographically wise ways. The recent 'knowledge turn' (Lambert, 2011) within the new National Curriculum in England (Department of Education (DfE), 2013) promotes the acquisition of theoretical knowledge. This approach provides a 'pupils should be taught' list of essential geographical knowledge for children in key stages 1, 2 and 3. But perhaps suggests geography is a static and fixed body of knowledge. Craft, Gardner & Claxton (2008, 5) warn that 'we must be wary of reducing wisdom to just cognitivist needs'. One reason for this is that the pure acquisition of knowledge does not carry any obligation to see it used responsibly and so 'can render learners as narrow technicians who are morally sterile' (Orr, 2004, 24). Will this highly adult directed approach foster the children's local wisdom of the world on their doorstep? Lambert & Morgan (2010: x) suggest that the place of geography in education is more than 'imparting knowledge'. This alone will not help engage and excite young people's interest to understand the world as dynamic, unpredictable and restless.

Acting wisely in geography is more than the accumulation of facts and information; it is developed through an education which embraces a range of perspectives, encouraging students to engage with the environments and issues of their worlds to support consideration

of their world stance. It is about ‘thinking geographically’, which is a uniquely powerful way of seeing the world (Jackson, 2006, 199). Part of thinking geographically is a need to engage with emotional geographies for ‘wisdom is distinguished from bare intellect by an emphasis on the heart’ (Hart, 2001, 5). In recent years this has been widely acknowledged by academic geographers open to ‘the possibilities of developing a geographical agenda sensitive to the emotional dimensions of living in the world’ (Smith & Anderson, 2001, 8). This builds upon the work of the humanist geographers who felt it was important to acknowledge the relationship between humans and place. Yi Fu Tuan uses the term ‘topophilia’ to describe the ‘affective bond between people and place’ (1974, 4). He suggested that there was an emotional and moral connection between people and place (Tuan, 1977). This emotional attachment is the result of ‘direct and genuine experience’ in places which leads to an ‘authentic’ sense of place Relph (1976:64).

A real engagement in appreciating and understanding the places and environments in which we live can encourage children to consider wise actions for the future. Some geographers would argue that the search for geographical wisdom is more than just an emotional connection, it provides the opportunity ‘to engage with deep-seated, existential and spiritual questions concerning humanity’s relationship to the Earth’ (Wright, 2011, 156). A broad, holistic view of geography may help promote geographical wisdom as it can contribute to a deep, nuanced and sophisticated understanding of the world. Wright (2011, 156) suggests that this approach can ‘train the human eye and mind to perceive and comprehend how the world reveals its mysteries to our sentient being, to pay more attention to the living language of nature’. The spiritual dimension is now being recognised as important for wisdom (Morgan, 2006, 345). So, when considering the kinds of experiences that will help foster children’s geographically wise actions, I believe we need to consider a collection of discourses bringing ‘together the ideas of thinking geographically, with feeling, morality, and experience’ (Edmonson, in Fraser & Hyland Russell, 2011, 28).

In this chapter I plan to explore the concept of geographical wisdom further and consider why it may be of particular interest in contemporary times. I suggest that geographical wisdom can be fostered through fieldwork practices that expect more than a data collection of facts and information, but rather invite children to ‘come to know’ the world (Bonnett, 2004, 714). Drawing on the principles of ‘slow education’ (Holt, 2002; Payne & Wattchow, 2009) I suggest that the ‘practice of slowing down’ during place explorations opens the ‘wisdom space within’ (Hart, 2001) providing possibilities for geographical enquiry that promotes cognitive as well as affective, sensory, embodied, imaginative ways of knowing which may foster geographical sagacity and lifelong conversations in and with the world.

I am writing this chapter from the standpoint of a former primary school teacher who is now a Lecturer in Initial Teacher Education. Although the emphasis in this chapter is primary geography, the principles discussed contain ideas and themes that are of relevance to educators at all levels within education. From initial exploratory investigations with junior school children, I believe this approach offers possibilities to develop deep and genuine relationships with the world that may nurture geographically wise actions in the future.

Why consider geographical wisdom now?

A consideration of geographical wisdom is perhaps timely as it is widely acknowledged that in these postmodern times of global, economic and environmental crisis we need a new kind of thinking which educates ‘citizens of the biotic community’ (Orr, 2004, 16). ‘This will require practical wisdom of the most thoughtful and sophisticated kind’ (Havlick & Hourdequin, 2005, 386). Lambert & Jones (2013, 2) suggest that this is a particular concern for geography educators who need to ‘decide what to teach children in a world we now know for sure is threatened in terms of human occupation’ due to the impacts of global climate change and financial crises. It is these complex and often contentious problems in the real world that will demand higher order problem solving and new pedagogical approaches that invite people to act wisely and sustainably for future generations. There is also a pressing need for educators to consider young people’s relationships with their environment (Children’s Society, 2012; Moss, 2012) and to question the purpose and nature of activities that will inspire and motivate future generations to protect their natural world (Chawla, 2006).

The notion of geographical wisdom

Wisdom is an ambiguous term which is highly contested, complex and socially constructed. Sternberg (1990, 3) suggests

understanding wisdom thoroughly and correctly probably requires more wisdom than any of us have. Thus, we cannot quite comprehend the nature of wisdom because of our own lack of it.

This makes wisdom a problematic area of study and so is often avoided (Roszak, 1992). I plan to heed Claxton’s (2008, 35) warning that ‘it would be unwise to try to legislate for an agreed or a canonical meaning of such an ambiguous term’ as wisdom. Ideas regarding this challenging concept are located within multiple perspectives and domains, such as the sociocultural, philosophical and psychological (Craft et al., 2008). Within education Claxton (2008) has taken a philosophical perspective by advocating the importance of practical wisdom suggesting it may be more useful to consider wisdom in terms of ‘acting wisely’, considering specific actions in specific situations. Whilst Craft (2008, 28), who has been influenced by the psychological perspectives of the Berlin School and Sternberg, suggests that ‘wisdom is appropriate action taking account of, not only, multiple forms of understanding and knowledge, but also multiple needs and perspectives’.

The concept of wisdom as outlined above is holistic and transcends the narrow confines of any one subject community. This chapter, however, seeks to consider the concept of wisdom from the single perspective of geography and the notion of geographical wisdom. Morgan (2006, 343) reminds us:

There is a real sense in which thinking ... is always developed and applied ‘geographically’ since the world, and specific places, environments and communities that comprise it, represent the principal contexts of enquiry and arena for action in which thinking happens and through which wisdom is realised.

Morgan (2006, 340) suggests that geographical wisdom is developed through life as a consequence of cognitive development and experience ‘derived through transacting with the ‘lifeworld’ and the resources or ‘things’ therein: human, societal, artifactual and ‘more-than-human’ (nature)’. This suggests that throughout our lives we undertake a complex journey towards geographical wisdom; one that may depend upon your personal account and perspective of wisdom. Major, (2011, 39) suggests that this learning journey in geography

...begins with wonder and curiosity at the everyday world that surrounds us, continues as we engage and converse with the subject matter of geography and ends in a homecoming in which the world seems revitalised, and more intricate, than before.

This homecoming or the end point of the journey could be ‘geographical wisdom’; a ‘post formal’ level of thinking where wisdom represents the pinnacle of a life led (Morgan, 2006, 338). However, Bassett (2011, 37) suggests that care needs to be taken with such a view as it could suggest that wisdom is exclusive and seen ‘as an exalted and all-but unattainable quality’. Jarvis (2011, 89) supports this, acknowledging that wisdom may not necessarily be gained and suggesting it is unwise to regard it as a stage in development of a person because of their age or cognition. So when educators consider fostering wisdom within schools it maybe more helpful to think about ‘acting wisely’ (Claxton, 2008, 36) as this will help to ensure the geographical learning journey is inclusive and achievable. This positions geographical sagacity as more than a product of accumulated knowledge over a lifetime and suggests that it is an ‘activity of knowing’ (Hart, 2001, 7). So wisdom is concerned with developing a ‘relational level of being in the world’ which involves multi-dimensional thinking and encourages concerns of justice, morality and compassion (Morgan, 2006, 338).

Geographical wisdom fostered in fieldwork spaces

Claxton (2008, 36) suggests that we should, perhaps, consider ‘wisdom as being an attribute of real specific actions in real lived situations’. Within geography, fieldwork offers real world possibilities for children’s active engagement and participation with the world, whilst ‘immeasurably enriching the understanding of the world’ (Bonnett, 2008, 81). Primary teachers may consider the type of geographical fieldwork they offer. Does it provide children with opportunities to transform the way they look at the world? Can children explore and enquire independently engaging their bodies, senses, emotions and imaginations within the fieldwork site? Will the place be invited to reveal its potential to the children in order to provoke unique responses to local landscapes? This may lead to a new way of being in the world. This notion of ‘coming into presence’ (Biesta, 2010, 81) is concerned with valuing uniqueness rather than seeking standardisation and a uniformity of approach. To achieve this within geographical fieldwork a particular approach will need to be adopted that unsettles dominant models of adult led teaching practices and ‘expert models of teaching’ in the field.

To invite possibilities for learners to act in geographically wise ways, fieldwork spaces need to nurture approaches that promote the spirit of discovery, co-construction between the teacher and children, and an attention to both the human and more than human elements

(animals, plants, rocks, soils, etc.) within a site. Craft (2006) acknowledges that wisdom is fostered in an environment where openness and multiplicity are valued. So is it possible to foster geographical wisdom in the current educational climate where a restrictive, knowledge based pedagogy is adopted and where teaching is increasingly reduced to the deployment of technical skills in a manner that can be observed, measured and judged?

There are lessons to be learnt from the past. Ofsted (2011) reported the last time powerful knowledge was privileged teachers became over reliant on published schemes, such as the Qualifications and Curriculum Agency [QCA] units of work, creating a 'one size fits all' culture (Narayanan, 2007, 7). Many teachers failed to take the opportunity to engage in 'curriculum making' which would allow for spontaneity and creativity (Ofsted, 2008). This resulted in a lack of pupil autonomy with few opportunities for children to undertake their own geographical enquiries (Davidson, 2006, 105). The new curriculum continues to see children as a product of an education system that pressurises them to move from 'one targeted standard to another as fast as possible, to absorb and demonstrate specified knowledge with conveyor belt precision' (Holt, 2002, 265). The heavy certainties suggested by a knowledge curriculum threaten the process of 'coming into the world' (Biesta, 2010, 85) which I feel is important to the development of geographical wisdom. But Kidd (2015, 11) suggests teachers need to be courageous in their approach to curriculum planning. She suggests we need to 'become Mobius', that is to exist both within the linear culture of performativity and technicism promoted within the National Curriculum policy documents whilst at the same time 'subverting the notion of linearity' by developing a tolerance for uncertainty, process led and serendipitous encounters. This may move both teachers and learners into 'the domain of potentialities' (Dahlberg & Moss, 2009, xx).

By engaging in the complex systems of education in a playful manner practitioners can find 'modes of resistance which allow us – to exist in the between spaces of one AND another in order not only to survive but thrive' (Kidd, 2015, 22). I believe there are possibilities within the existing curriculum to adopt practices that nurture geographical wisdom. After all, the purpose of study suggests that 'a high-quality geography education should inspire in pupils a curiosity and fascination about the world and its people that will remain with them for the rest of their lives' (DfE, 2013, 214). Primary geography teachers need to be bold to engage in curriculum making which makes their planning relevant and meaningful to the cultural and social context of their classes. As Figure 1 demonstrates there are many different types of fieldwork that teachers can adopt. Some approaches, such as hypothesis testing, with more of a focus on quantification, teacher-led and predetermined outcomes will provide the children with essential place knowledge. Other more affective, heuristic, process led approaches invite fieldwork participants to engage in experiential journeys which invite teachers, children and landscape to engage in a continuous dialogue together through embodied and sensory encounters. By creating fieldwork spaces of non-hierarchical engagement and mutual reciprocity, participants may have opportunities to engage and attend to the detail of places, building personal knowledge, experience and place wisdom.

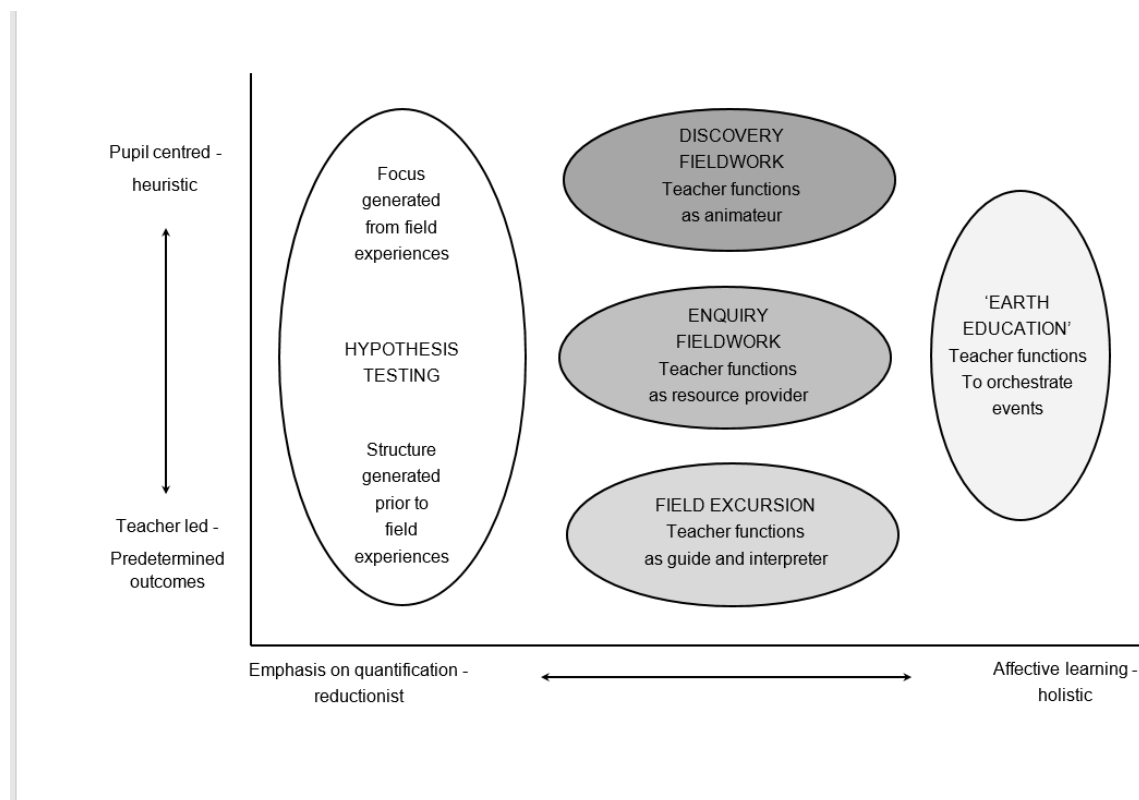


Figure 1: A classification of fieldwork activities (after Job 1996, in Kinder, 2013, 183)

Discovery fieldwork

For this discussion of geographical wisdom, discovery fieldwork will be explored for the possibilities it offers for knowledge to emerge through participatory actions. The emphasis of discovery fieldwork is on exploration and is driven by the curiosity of the children (Kinder, 2013). This approach recognises children’s lived experiences of the world and values their geographies ‘in dialogue with authoritative (geographical) subject knowledge, not as subservient to it’ (Catling & Martin, 2011, 317). I propose that a ‘slow pedagogy or eco-pedagogical approach’ to geography fieldwork will invite children ‘to pause or dwell in spaces for more than a fleeting moment’, therefore, enabling them to develop place attachments and make meaning within the landscapes they inhabit (Payne & Wattchow, 2009, 16). This slow pedagogy does not imply a lethargic or sluggish attitude to place exploration. In fact by embracing a deliberate and unhurried approach it ‘aims for resilience, harmony and the preservation of patterns that connect’ (Orr, 2002, 39). Learning to wait is a powerful pedagogical strategy to encourage children to appreciate the unexpected, the unfamiliar and the unknown. Currently fieldwork experiences are often time limited due to ‘an overcrowded curriculum’ (Alexander, 2010, 213) and time spent preparing children to achieve good test results in the core subjects. The decline in fieldwork has ‘been blamed on logistical challenges and worries about health, safety and litigious parents’ (Phillips, 2012, 79). Geographical fieldwork practices are often squeezed into a space in the timetable and are guided by a set of teacher led pre-determined learning objectives that often promote a highly structured and adult controlled experience.

Discovery fieldwork could be embarked upon with no predetermined outcomes in order to nurture the type of practices that encourage children to act wisely. In searching for an approach to foster practice spaces for geographical sagacity, I recognise that ‘wisdom cannot be trained or acquired directly, it is brought forth more subtly’ (Hart, 2001, 6). An outcome led syllabus can be constraining and, if teachers move from the pre-packaged knowledge of the geography curriculum, this can invite children to be more explorative and open in their investigations of the world. Hart (2001, 17) suggests that this can open ‘ourselves up to the mystery of the possibility of all things’, but it is our ‘responsibility to discover it’. This flexible purposing can lead to deep and genuine encounters with ourselves and the world (Dewey, 1916). Emergent fieldwork offers the opportunity for unscheduled real world learning opportunities that value the serendipitous and surprising. Inspired by ideas from eco-psychology this type of fieldwork can encourage children and tutors to learn through autonomous movement in landscapes that invite participation. This is a relational view of the world and informed by Gibson’s concept of *affordances* (1979). This proposes that there is a shift in emphasis from the mind to the body, so as to reengage

...the active, perceiving, and sensuous corporeality of the body with other bodies (human and more-than-human) in making-meaning in, about, and for the various environments and places in which those bodies interact and relate to nature. (Payne & Wattchow, 2009, 16).

This rehabilitates Bonnett’s (2004, 92-93) notion of a ‘knowledge of acquaintance’, where knowledge is not built on a set of truths. Instead, it ‘encourages meaning-makers to experientially and reflectively access and address their corporeality, intercorporeality, sensations, and perceptions of time, space and . . . place’ (Payne & Wattchow, 2009, 30). This challenge to teacher dominated practices offers an alternative pedagogy that recognises the necessity of experience (Reed, 1996). Drawing on case studies of discovery fieldwork children can appreciate the value of immersive, experiential learning encounters. :

...You see the place for real and it gives you a view that photos can’t show because you are looking at it from every angle. You just notice things. (Witt, 2013, 56)

By valuing multi-modal engagement in the world children come to know the world in multi-dimensional ways: physically, intellectually and emotionally. this helps them to conceptualise the knowledge that they learn and root it in their local landscapes. Discovery fieldwork uses the subject of geography as a way of seeing, being and knowing in landscapes. The emergent approach honours the complexity of children’s real world interactions which Abram (1997, 39). suggests are ‘an intertwined matrix of sensations and perceptions...lived through ...many different angles’. As one child who experienced this approach stated, it enables ‘*you to see things in a different way*’ (Witt, 2013, 55). There is no doubt that this is ‘risky’ as by its very nature the outcomes are inherently unpredictable (Kinder, 2013, 187). Yet this emergent approach can be creative because with every interaction and new meaning that emerges something uniquely new is created, something which is beyond our ability to predict or control (Manson, 2001, 410).

We need to be wary that an over-emphasis on desired geographical learning outcomes may limit the potential of children's interactions with the world. As an educator, I believe in the agency of children who often 'learn much more and much less than teachers intend' (Eisner, 2000, 344). In championing the 'coming into presence' of unique human beings (Biesta, 2010), a discovery fieldwork approach values spontaneity and intuition. Through participants' words and actions they are free to 'continuously bring new beginnings into the world 'and therefore engage in the complexities of the world which exist within a web of plurality (Biesta, 2014, 105). As Richards (2001, 250) points out 'Each of us is an emergent creation in every moment, and we evolve continually while remaining our recognisable and unique selves...A primary human role is to change and produce novelty'. In rooting fieldwork in an emergent pedagogy children may be invited to 'find their own wisdom' by developing 'the art of dialoguing' (Hart, 2001, 22) in relationships with their peers, their teacher and the landscape.

I recognise that the uncertainty of emergence would pose a challenge for many practitioners. As Csikszentmihalyi (1996) suggests, humans have a conservative tendency based on the instinct for self-preservation and an expansive tendency made up of instincts for exploring and enjoying novelty and risk. He states that 'the second can wilt if it is not cultivated' (Csikszentmihalyi, 1996, 11). Yet Dewey (1916, 179) suggests an emergent approach can contain an 'intellectual thoroughness' which priorities straightforwardness, flexible interests, open-mindedness, an integrity of purpose, and acceptance of the responsibility for the consequences of one's activity. The ability to deal with uncertainty seems to be a disposition required for acting wisely as 'wisdom allows space for ambiguity; when we stretch away from certainty we make ourselves vulnerable and yet vulnerability seems essential for growth' (Hart, 2001, 22).

This kind of geography work requires specific teaching strategies that focus on nurturing the spaces where the process of fieldwork takes place, whilst inviting children to create their own learning contexts, boundaries and parameters (Holt, 2002; Narayanan, 2006). The teacher may adopt the role of 'animateur' and model an explorative approach (Job, 1996, 39), valuing opportunities for 'looking and listening, exploring and thinking, making and being' (Narayanan, 2006, 7). I am aware that some may view this as an attempt to introduce a child-centred approach where 'anything goes'. However, I feel it allows 'the authoritative voice of both the child and the teacher to bring 'powerful knowledges' to the investigation and construction of knowledge and understanding '(Catling & Martin, 2011, 329). By engaging in a dialogic interaction between the teacher and the child the 'alternative perspectives' are presented which 'challenge and deepen... conceptual understandings (Alexander, 2008, 27). There is also recognition that 'landscape is loud with dialogues, with storylines that connect a place and its dwellers' (Spirin, 1998, 17). Adopting this open stance to geographical fieldwork can encourage a careful attentiveness to the world. This deepening understanding is illustrated by the comments of one child who discussed her silent, solo experience in local woodland:

You are seeing it actually happening. I think it is something to do with when you look at them, you can sort of tell how bluebells are sort of in creation... you see

how plants grow to the light or there are lots of oddly shaped brambles growing, weaving through things... (Witt, 2013, 56)

Not only does immersion in landscapes encourage children's knowledge of their world, it also helps nurture human/more than human connections in a profoundly intimate way. Unstructured moments enabled by slow, sensory pedagogical practices can provide opportunities for fieldwork participants to experience unique geographical encounters with the world that are qualitatively different to teacher-led, expository fieldwork. They enable participants to engage in 'silent conversations' which provide 'a continuous dialogue' with a place that unfolds deep inside a person (Merleau-Ponty, in Abram, 1997, 52).

Conclusion

'To know Iceland you need to spend time in these landscapes,' explained Gummi, our local guide. 'You need to feel the landscape, listen to the messages it is giving and be open to receiving them'. As we sat silently and still on the top of Askja, a caldera in a central volcano in the remote Dyngjufjöll Mountains, I felt a sense of connection and belonging to that site in the middle of vast landscape. In that particular moment the embodied and sensory experience invited a relational sense of place that provided a deep and nuanced way of knowing landscapes.

This chapter suggests that geographical wisdom is notoriously difficult to define, but it concludes that geographical sagacity is about more than just factual knowledge of the world. It is about constructing a relationship with the earth that has an ethical dimension that encourages a care and appreciation of the 'more-than-human'. It is important for teachers to consider what kind of geographical fieldwork experience can nurture wise actions for the future. I propose that serendipitous, unhurried, sensory exploration in the 'field' can provide possibilities for participants to be playful, attentive and nurture genuine, unique and complex relationships with local places. I hope that this chapter will provoke thought and reflection about the potential of geographical fieldwork practices to transform children's ways of seeing and being in their world. In suggesting a slow, emergent pedagogy for primary geography fieldwork, I advocate a vision for a good geographical education that values openness, respects multiple perspectives and has the potential to open up wisdom spaces in order foster a lifelong dialectic with the world.

References

- Abram, D. (1997). *The Spell of the Sensuous: Perception and Language in a More-Than-Human World*. New York: Vintage Books.
- Alexander, R. (2008). *Towards dialogic teaching: Rethinking classroom talk* (4th Edition). York: Dialogos.
- Alexander, R. (2010). *The Cambridge Primary Review research surveys*. Abingdon: Routledge.
- Bassett, C. (2011). Understanding and teaching practical wisdom. *New Directions for Adult and Continuing Education*, 131(3), 35-44.

- Biesta, J.J. G. (2010). *Good education in the Age of Measurement. Ethics, Policy, Democracy*. London: Paradigm Publishers.
- Biesta, J.J. G. (2014). *The Beautiful Risk of Education*. London: Paradigm Publishers.
- Bonnet, M. (2004). *Retrieving nature Education for a post humanist Age*. Oxford: Blackwell Publishing.
- Bonnett, A. (2008). *What is Geography?* London: Sage.
- Catling, S. & Martin, F. (2011). Contesting powerful knowledge: the primary geography curriculum as an articulation between academic and children's (ethno-) geographies. *Curriculum Journal*, 22(3), 317-335.
- Chawla, L. (2006). Learning to love the natural world enough to protect it. *Barn* 2, 57–78.
- Children's Society (2012). *The Good Childhood Report: a Review of our Children's Wellbeing*. London: Children's Society.
- Claxton, G. (2008). Wisdom- Advanced Creativity? In A. Craft, H. Gardner & G. Claxton (Eds.). *Creativity, Wisdom and trusteeship. Exploring the role of education*. (pp. 35-49) London: Corwin Press.
- Craft, A. (2006). Fostering creativity with wisdom. *Cambridge Journal of Education*, 36(3), 337-350.
- Craft, A. (2008). Tensions in creativity and Education .Enter wisdom and Trusteeship. In A. Craft, H. Gardner, H. & G. Claxton (Eds.) *Creativity, Wisdom and trusteeship. Exploring the role of education*. (pp. 16-35) London: Corwin Press.
- Csikszentmihalyi, M. (1996). *Creativity: Flow and the Psychology of Invention*. New York: Harper Perennial.
- Dahlberg, G. & Moss, P. (2009). Foreword. In L.M. Olsson *Movement and Experimentation in Young Children's Learning- Deleuze and Guattari in early childhood education*. Abingdon: Routledge.
- Davidson, G. (2006) Start from the beginning. *Teaching Geography*, 31(3), 105-108.
- Dewey, J. (1916). *Democracy and Education*. New York: The Macmillan Company.
- Department for Education (DfE) (2013). *The National Curriculum in England Framework document for consultation*. Available at: <http://bit.ly/1rZMFm>. (Accessed 27 February 2013).
- Eisner, E. (2002). *The Arts and the Creation of Mind*. London: Yale University Press.
- Fraser, W. & Hyland-Russell, T. (2011). Searching for Sophia: Adult educators and adult learners as wisdom seekers. *New Directions for Adult and Continuing Education*, 131(3), 25-34.
- Geographical Association, (2009). *A Different View*. Sheffield: Geographical Association.
- Gibson, J. J. (1979). *The ecological approach to visual perception*. Boston: Houghton-Mifflin.
- Hart, T. (2001). Teaching for wisdom. *Encounter: Education for Meaning and Social Justice*, 14(2), 3–16.
- Havlick, D. & Hourdequin, M. (2005). Practical Wisdom in Environmental Education. *Ethics, Place & Environment: A Journal of Philosophy & Geography*, 8(3), 385-392.
- Holt, M. (2002). It's time to start the slow school movement. *Phi Delta Kappan*, 84, 265–271.
- Jackson, P. (2006). Thinking geographically. *Geography*, 91(3) 199-204.
- Jarvis, P. (2011). Teaching, learning, and the human quest: Wisdom. *New Directions for Adult and Continuing Education*, 131(3), 85–93.

- Job, D. (1996). Geography and environmental education – an exploration of perspectives and strategies. In A. Kent, D. Lambert, M. Nash, and F. Slater, (Eds.). *Geography in Education: Viewpoints on teaching and learning*. (pp.22-29) Cambridge: Cambridge University Press.
- Kidd, D. (2015). *Becoming Mobius. The complex matter of education*. Bancyfelin: Carmarthen: Crown House Publishing.
- Kinder, A. (2013). What is the contribution of school fieldwork to school geography? In D. Lambert, & M. Jones, (Eds.). *Debates in Geography Education*. (pp. 1-14) Abingdon: Routledge.
- Lambert, D. (2011). Reviewing the case for geography: and the knowledge turn in the English National Curriculum. *The Curriculum Journal*, 22(2), 243-264.
- Lambert, D. & Jones, M. (Eds.) (2013). *Debates in Geography Education*. Abingdon: Routledge.
- Lambert, D. & Morgan, J. (2010). *Teaching geography 11-18: a conceptual approach*. Maidenhead: Open University Press.
- Major, B. (2011). Geography as journey and homecoming. *Geography*, 90(1), 39-43.
- Manson, S.M (2001). Simplifying complexity; a review of complexity. *Geoforum*, 32, 405-414.
- Morgan, A.D. (2006). Developing Geographical Wisdom: Postformal Thinking About, and Relating To, the World. *International Research in Geographical and Environmental Education*, 15(4), 336-352.
- Morgan, A.D. (2010). Transformation: Travel to An "Other" Place as a Vehicle for Transformative Learning. *Journal of Transformative Education*, 8, 246-268.
- Moss, S. (2012). *Natural Childhood*. National Trust. Available at: <http://www.nationaltrust.org.uk/servlet/file/store5/item823323/version1/Natural%20Childhood%20Brochure.pdf>. (Accessed 3 March 2013).
- Narayanan, G. (2007). A Dangerous but Powerful Idea - Counter Acceleration and Speed with Slowness and Wholeness. *The Knowledge Tree, An e-Journal of Learning Innovation*, 13, 11-20.
- OFSTED (2008). *Geography in schools, changing practice*. London: OFSTED.
- OFSTED (2011). *Learning to make a world of difference*. London: OFSTED.
- Orr, D. (2002). *The Nature of Design. Ecology, Culture and Human Intention*. Oxford: Oxford University Press.
- Orr, D. (2004). *Earth in Mind On Education, Environment and the Human Prospect*. Washington D.C: Island Press.
- Payne, P. G. & Wattchow, B. (2009). Phenomenological Deconstruction, Slow Pedagogy, and the Corporeal Turn in Wild Environmental/Outdoor Education. *Canadian Journal of Environmental Education*, 14, 15-32.
- Phillips, R. (2012). Curiosity and fieldwork. *Geography*, 97(2), 78-85.
- Reed, E. S. (2009) *The Necessity of Experience*. London: Yale University Press.
- Relph, E. (1976). *Place and Placelessness*. London: Pion.
- Roszak, T. (1992). *The Voice of the Earth: an exploration of eco-psychology*. New York: Simon and Shuster.
- Spirin, A.W. (1998). *The Language of Landscape*. London: Yale University Press.
- Sternberg, R.J. (1990). *Wisdom: Its nature, origins and development*. New York: Cambridge University Press.
- Tuan, Yi-Fu (1974). *Topophilia*. New York: Columbia University Press.

Wright, P. (2011). Challenging Assumptions: What is a 'human-centred geography'? Stretching the geographical imagination in pursuit of holism. *Geography*, 96(3), 156-160.
Witt, S. (2013) Playful approaches to learning out of doors In S. Scoffham (Ed) *Teaching Geography Creatively*. London: Routledge, 47-58.

Sharon Witt is a Senior Lecturer in Education at the University of Winchester, where she teaches geography on undergraduate, postgraduate and Masters courses. She has over twenty-two years teaching experience within primary schools promoting geographical and environmental education and the value of residential visits. Now working for over ten years in Higher Education, she seeks to promote a creative, explorative, enquiry-based, playful and purposeful approach to primary geography. She has valued her membership of the Charney Manor community sharing her research on exploring children's geographies through scrapbooking, storytelling and den building. Sharon is a member of the Early Years and Primary Phase Committee of the Geographical Association, Geography Champion in Hampshire, and a primary representative on the Geography Expert Advisory Subject Group. Sharon is currently studying for a professional doctorate at the University of Exeter and developing work on attention to place and place responsiveness.

