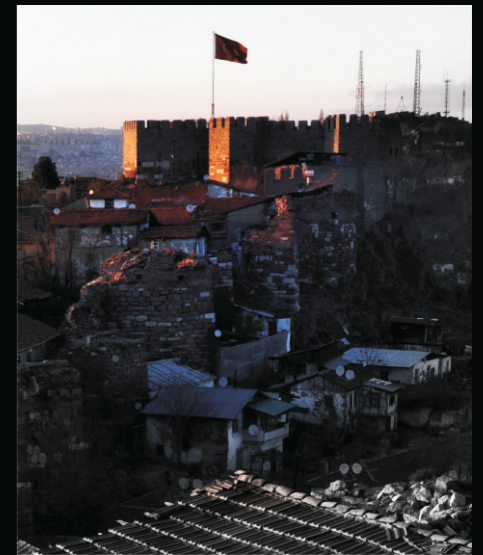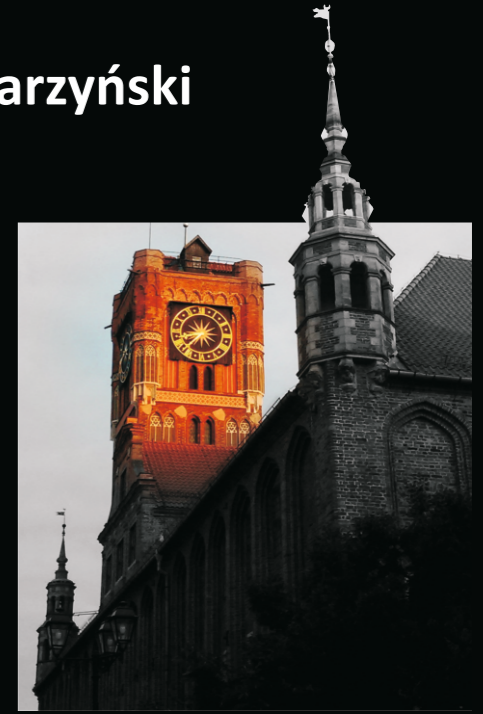edited by

Salih Şahin & Przemysław Charzyński

The Cultural Heritage and Its Sustainability in Europe

Salih Şahin Przemysław Charzyński

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and Its Sustainability in Europe

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THE CULTURAL HERİTAGE AND SUSTAINABILITY IN EUROPE

edited by
Salih Şahin
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THE CULTURAL HERITAGE AND SUSTAINABILITY IN EUROPE

The responsibility of the book content belongs to the authors.

FOREWORD

International congresses are not only the environments where academic presentations are performed and information exchange is generated, but also the space for the scientists to recognise each other and to find opportunity for networking. By this way, the development of social and cultural interaction, which is primarily one of the most general objectives of the mankind, leeds to a life of peace and friendship.

The process, which finally led to the preparation of this book had also begun with an international congress. The friendship and academic cooperation initiated in Toruń, Poland in 2005 lies in the background of this book.

Besides the numerous academic studies since 2005 to present, friendship between the families of the editors of this book also improved. By writing articles together, collaborating in joint projects like Herodot, ExHEGeT and finally CHiSE, lots of success is achieved.

The studies performed in project partnership are not limited to Toruń and Ankara, but also continued with the universities from Cluj-Napoca, Romania; Ljubljana, Slovenia; Vilnius, Lithuania; Lisbon, Portugal and Brno, Czech Republic.

Particularly, the experiences and friendship of the last 6 years include topics that could not take place in an academic book. In addition to the wide range of academic issues like e.g. knowledge exchange, ties important on social-cultural levels were established. The connection and relationships were established not only between the academic staff, but also between the students and academicians from different countries. As a result, the necessity to complete the workshop made participants upset and reluctant to departure to home countries.

This friendship and common ideas yielded in different ways. For example; ERASMUS academic staff and student exchange agreements were signed, trips were organized and the project afterlife is still ongoing in the virtual world like Facebook. It is almost sure that this experience cannot easily be finished and forgotten by the project participants.

Considering the facts emphasized, it is certain that the main goals were achieved in respect to the founding philosophy of the European Union and Erasmus projects. We owe a debt of gratitude to persons who contributed to the establishment and the success of the project.

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CONTENTS

CHiSE: The Cultural Heritage and Its Sustainability in Europe
(Beyond an Erasmus Project)

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INTRODUCTION

Definition and characteristics of an Erasmus Intensive Programme

It is a short programme of study which brings together students and staff from higher education institutions (HEI). The ratio of staff to students must be such as to guarantee active classroom participation and to promote an element of curricular development in the implementation of the IP. Main objectives of the IP are: to enable students and teachers to work together in multinational groups and so benefit from special learning and teaching conditions not available in a single institution, to gain new perspectives on the topic being studied, to allow members of the teaching staff to exchange views on teaching content and new curricula approaches and to test teaching methods in an international classroom environment. Erasmus students are also allowed to participate in an IP which is held parallel with their Erasmus study period. The general rules are that the number of eligible students travelling from countries other than the country where the

IP takes place must be 10 or more, and subsistence and travel costs are eligible only for a maximum of 60 students and a maximum of 20 teachers. The budget of the IP includes organisational costs, travel, subsistence with amendment to the agreement.

What is the CHiSE

Project grown out of the bilateral cooperation of Gazi University in Ankara and Nicolaus Copernicus University in Toruń in exchanging staff since 2005 to work together to learn from each other's pedagogical and didactic background by using the international dimensions to enable active and reflective learning for both staff and students.

This bilateral cooperation prepared a ground for the emergence of larger projects. Thus, an Erasmus project called ExHEGeT was created by the coordination of Nicolaus Copernicus University focusing on the issue of migrations in learning of geography (Lis et al. 2011, Stańczyk et al. 2013).

The success of The Expanding Horizons in European Geography Teaching, which was a 3-year IP Programme prompted the present application. During these workshops students gathered information and skills that are useful in their teaching career. Although that programme was focused on geographical issues, some cultural contents appeared which were not mentioned in the thematic scope of workshops. It was worth of deepening these issues and utilizing the experiences from that previous IP to gather the knowledge not only about a geographical perspective but also cultural, historical and ethnical dimensions in an interdisciplinary approach.

The idea of getting to know five countries' cultural heritage and finding the ways of sustainability increased the respect for cultural heritage which is vital for developing European identity. The cultural heritage of Europe is a reflection of European citizens, communities, and nations. It has major and unused potential to European integration by knowing and teaching about each others' cultural heritage. What is more, because it is strongly related with geographical features, heritage is both valuable and vulnerable. Thus, the sustainability

of this cultural and natural heritage is also a vital matter, to take into account. Both geography and history school subjects should play a major role in order to achieve project's aims, but in many educational systems these subjects are being marginalized which is a threat to integrated perception of natural and cultural environments which is essential to achieve the objectives of sustainable development. Three of partner countries have the same period of partnership in the EU, Portugal had the longest experience in EU and one is willing to join the European structures. Still, they have differences, Turkey and Portugal used to have strong influence on neighbour countries and used to reach out of Europe too, as did Poland partially too. The Czech Republic and Lithuania used to be rather under a influence of another countries. Sharing experience between partner universities on how to solve these issues with sustainability of cultural heritage and respect of others' beliefs and views should be done through face to face contacts. The best way to disseminate these ideas is through education of students on all levels. All these processes emerged a new project named CHiSE by the coordinatorship of Gazi University,Turkey.

The Cultural Heritage and Its Sustainability in Europe Project is an Erasmus IP project. Its main objectives were inspiring and motivating students to promote mutual awareness of each other's cultural geography and history within this overall Europe. Such workshops enable participants to introduce their cultural and natural heritage and to understand how important these heritage is to identify European identity and to find ways of sustainable development of countries, regions and local environments. Exchange of ideas at these international workshops is a perfect way to experience different cultures and daily life habits results can be used later on during geography and history teaching. It is a perfect way to reveal different and similar cultural heritages of the EU countries.

The main target groups of the study are academic teachers, staff and students from Turkey, Poland, Czech Republic, Lithuania and Portugal. These various countries can provide different perspectives on the same subject.

The main activities of the CHİSE Project were workshops. During those workshops participants have not only conducted lessons, but also many discussions and activities have been held. The main subject of the interrelation has been conducted with participants' curricula. Also, some fieldworks have been done in order to yet knowledge about the cultural heritage of the participant countries.

Participants have also prepared presentations, which can be later used as teaching tool. As a result of the activities a web site was created.

Basic aims of CHiSE was;

1. To share experience in European dimensions through geography and history teaching.

2. To familiarize each other with cultural heritage.

3. To find common European values, which can be developed through cultural heritage.

4. To develop mutual ideas in classroom practice, pedagogy, education, and didactics.

5. To enable students to appreciate their own national cultural heritage in a wider European perspective.

6. To develop ways to sustain cultural heritage in Europe.

7. To develop ways of teaching about cultural heritage and its sustainability in the learning process.

8. To create a common platform useful for international geography and history teaching.

Objectives

1. To inspire and motivate students to gain European identity via cultural heritage through international workshops.

2. To enable students and teachers to teach about their cultural heritage in international groups in selected schools and thus to benefit from the knowledge and experience of a variety of teaching methodologies about cultural heritage and its sustainability.

3. To enable students to understand how important European cultural heritage and its sustainability is.

4. To enable the students to comprehend the cultural, geographical, social and historical background of partner countries and incorporate those experiences in geography teaching through directed study.

5. To prepare a cultural heritage questionnaire, to elaborate students' perception of 'the importance of cultural heritage after recent EU enlargements'.

6. To demonstrate similarities and differences in national cultural experiences.

7. To create a series of presentations including cultural, social and economic aspects of living styles in partner countries to demonstrate perspectives.

8. To teach students to introduce the interdisciplinary approach likes historical, geographical and cultural issues in their teaching practice.

9. To teach the students how to use ICT in preparing and conducting their lessons which is still under development in some partner countries.

Why CHiSE

1. The Cultural Heritage and its Sustainability in Europe was a programme aimed to establish and strengthen the cooperation between five universities across Europe, which will result in increasing the students and staff mobility between old and new EU members as well as one candidate country. Partner institutions are also on different levels of ICT usage and innovative practices application and the programme will improve the knowledge and skills transfer from one participating country to the others.

2. Practicing, preparing and conducting lessons in national languages are essential during the teacher training studies. Thus, it is impossible for such students to study abroad for

longer periods of time. They can apply for Comenius Assistant Programme, but it means that they have to postpone their regular study for one year. Hence, a short term intensive programme would be a good possibility to enrich their teaching skills and techniques in rapidly changing geographical scopes. Also, in addition, international discussion on national curricula will be helpful in adjusting the teacher training system to altering educational needs.

3. Geography and History are highly multidisciplinary subjects. Students can gain knowledge of many social, economic and natural science issues. Geography as a natural science is now considered to be an underrepresented subject in ERASMUS students mobility programmes. International and interdisciplinary workshops in using English language as a communication tool will foster the interaction of students from different academic disciplines and countries and thus create a multidisciplinary dimension.

4. In a modern world, it is essential to communicate with use of modern, multimedia techniques. For sure, ICT adds a new quality for teacher training services provided by partner institutions; on the other hand it is possible to exchange new ideas quickly. In addition, a web platform, which will be created in order to cope with these issues, can also be used as a source of new pedagogy and didactic approaches in the future. This service will be also available for teachers, students and other interested people not only from the partner countries but also from people all over the world; this is an added value of the project.

Methodology

The Cultural Heritage and its Sustainability in Europe project (CHiSE) was an intensive course composes of pre-international visit activities using Open Distance Learning via a Virtual Learning Environment (web site). Project web site enables its users to utilise a range of highly effective communication tools and learner support

mechanisms. The Intensive Programme continues with a series of workshops in the consecutive years (in most of the partner institutions) as indicated below which comprises of international groups of students from local schools working on projects related with the theme of the course. After returning back to home institutions, students have the opportunity to continue to exchange experiences and ideas with partners (post international visit) via the web site of the IP program. Within the international part of the course, a series of experiences like visiting schools, Teacher Training Centres and local places connected with geography and history like museums and natural parks were planned. The choice of venues and events is strictly connected with the theme of the course.

ODL via the Project web site is being used to support students and staff, with pre-travel information about the topic of the course, the host countries and institutions, and an outline of each of the participating countries' geography and history curricula, natural and cultural heritage. It also offers the opportunity for national introductions. The web site also offers the opportunity for creative and highly reflective online collaborations before face-to-face activities. It also provides opportunities for those not able to 'physically' participate to be involved in the international experience. This is a great opportunity for those who are excluded due to their personal circumstances.

Introduction and information about the natural and cultural heritage (jointly presented by staff and students of the relevant country): Turkey,Poland,Lithuania,Czech Republic,and Portugal.

The pedagogical and didactic approaches, conducted during the workshops, encouraged students to become autonomous professional thinkers in terms of geography and history learning in the classroom. Each workshop involves students in a series of practical activities designed to develop skills, ideas, confidence and reflection and break stereotypes. There are series of "beginning together" sessions at the beginning of each day in which each national group leads a short session illustrating how the social and economic issues and the cultural heritage of their country can be used in geography/

history lessons in schools. They had the opportunity to discussed and develop teaching tools based on different methodological traditions with the help of the workshop meetings.

Students attend the workshops in mixed international groups are encouraged to explain and discuss their own cultural heritage and as means of discussion/demonstration to comprehend. The face-to-face workshops and discussions are an indispensable part of the teacher training because they develop interpersonal communication, rhetoric, language and knowledge transfer skills and abilities. On the other hand OPL methods enable students to extend the benefits of IP after the workshops. In addition more, OPL gives the possibility to exchange the experiences and study materials also to those who didn't participate in the workshops.

The IP workshop is equivalent to the course related with the project theme of each partner university. Students got 5 ECTS points. Information about the course is noted in their diploma supplements. Also each student got a certificate of attendance signed by the CHiSE coordinator.

Partnership

All partner organizations was responsible for preparing presentations on cultural heritage in their country and its sustainability. These presentations are performing during the lessons at workshops. The presantations create a base for discussions with students and teachers. The cultural heritage of the participant countries and how to sustain this heritage are elaborated by all partners via online contacts and carried out during the preparatory meeting. The staff from Turkey and Poland was responsible for technical support of the web platform (https://sites.google.com/site/chiseproject/) and coordinating the quality of the materials produced by the project participants to be submitted as course materials. Data collection for the questionnaire about perceived importance of cultural heritage was conducted by students from all partner institutions supervised by the academic

staff. The partner from Vilnius will was responsible for the elaboration of the questionnaire results. Czech Partner was responsible for the preparation of quizzes on cultural heritage developing students skills during preparatory web-based activities and for GIS elaboration of the workshop results. The partner from Portugal took responsibility to organize and coordinate the project evaluation.

Project management

Project management and administration issues were done by Gazi University in Ankara. The person responsible and project coordinator was dr Salih Sahin from the Department of Teacher Training of Geography, Gazi University. The main role of coordinator was to administrate meetings and organise discussion activities concerning the programme. The project management involves tasks concerning the evaluation and monitoring of the students and the progress of the IP, as well as administrative and financial management and the reporting of all aspects of the project.

Before workshops, partners have a face-to-face meeting in order to organise the IP. It was complemented by permanent online discussion and activities in the interactive web site (http://gazi.edu.tr/chise). It resulted in producing action plans, and reports, which was submitted by the coordinator to the EC before the proper deadline.

All partners were and still are responsible for promotion of the IP and managing admissions of their students in a selected period of time. After the IP, they have to make a final evaluation and review of the course. The Polish partner was responsible for technical preparation of workshops in the first year of the project, Portugal in the second and Turkish in the third.

Lisbon University and Nicolaus Copernicus University being institutions with the longest experience in UE projects helped the coordinator in the monitoring and evaluation of students before, during and after the IP. This was an important part of the project management and implementation.

Conclusions

The Cultural Heritage and Its Sustainability in Europe Project was an Erasmus IP project. This project was a result of bilateral co-operation of Gazi University and Nicolaus Copernicus University in exchanging groups of teacher training students. It's main objectives was to inspire and motivate students to promote mutual awareness of each other's cultural geography and history within the Europe. It was possible due to the international workshops. Such workshops enable participants to introduce their cultural and natural heritage and to understand how important these heritages are to identify European identity and to find ways of sustainable development of countries, regions and local environments.

Its main objectives was inspiring and motivating students to promote mutual awareness of each other's cultural geography and history within this overall Europe. Such workshops enable participants to understand how important heritage is to identify European identity and to find ways of sustainable development of countries, regions and local environments. Exchange of ideas at these international workshops is a perfect way to experience different cultures and daily life habits results can be used later on during geography and history teaching. It is a perfect way to reveal different and similar cultural heritages of the EU countries.

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The Concept Of Cultural Heritage, Its Sustainability And Relation With History

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"The future of our remaining heritage will depend largely on the decisions and actions of the present generation of young people who will soon become the leaders and decision makers of tomorrow."

K. Matsura, former Director– UNESCO

Keywords: Cultural heritage, sustainability, history teaching Introduction

This chapter is about the cultural heritage and its place and importance in school history. The chapter is based on the CHISE (Cultural Heritage and Its Sustainability in Europe) Project which was an Erasmus Intensive Program of training. Over the past three years, a group of 120 students coming from Portugal, Turkey, Lithuania, Poland and Czech Republic have been involved in this project. Every year the project puts different themes. For the first year, the theme was the cultural heritage of Europe; the second year it was the sustainability of this heritage and the last year the theme was the place and importance of cultural heritage in secondary school geography and history curricula. In this study, first of all the concept of cultural heritage will be examined. Then, the place and importance of cultural heritage in history curricula will be presented.

What is Culture?

Tylor (as cited in Güvenç, 2010: 100) identifies the concept of culture in a holistic manner as "culture or civilization is a complex unity that includes, as a member of a society, one's learned/gained knowledge, art, traditions, customs, skills, habits and other capabilities of mankind, into the field is a complex whole." It is a very dynamic concept that produces similar perceptions in the community and creates a communication and interaction between individuals who share common behaviors, beliefs and values (Hofstede, 2001). Culture plays the most important role in the formation of both our personal and national identities (Larrain, 1995). In their definition UNESCO (DPT, 1983:8) points out that cultural consciousness is connected with the historical consciousness as saying "it is a consciousness that a human society has about its own historical evolution". Culture is also playing a growing role in European integration process. This should come no surprise as Europe has always been a cultural undertaking since its very beginning. Indeed, the attempt to bring together the peoples of the continent with their different habits, traditions and languages has clearly a cultural dimension.

What is Cultural Heritage?

Cultural heritage is about far more than 'stones and bones' from the past. It is all the aspects of a community's past and present that it considers valuable and desires to pass on to future generations as one of the African proverb says: "The earth is not ours; it is a treasure we hold in trust for future generations."

The International Charter of Venice (1964) is the first text that gives a definition of the concept of heritage. In the introduction, the definition is given as: "Imbued with a message from the past, the historic monuments of generations of people remain to the present day as living witnesses of their age-old traditions. People are becoming more and more conscious of the unity of human values and

regard ancient monuments as a common heritage. The common responsibility to safeguard them for future generations is recognized. It is our duty to hand them on in the full richness of their authenticity is found"

Over the past thirty years, the concept of cultural heritage has been continually broadened. As seen above The Venice Charter (1964) made reference to "monuments and sites" and dealt with architectural heritage. The question rapidly expanded to cover much more. The quest for the "message" of cultural properties has become more important. It requires us to identify the ethical values, social customs, beliefs or myths of which intangible heritage is the sign and expression. The significance of architectural or urban constructions and the transformation of natural landscapes through human intervention are more and more connected to questions of identity (Bouchenaki, 2003).

The cultural heritage of a society is its living memory of all cultures (UNESCO, 1989). Cultural heritage is closely related to the existence of a state. Together with language and history, cultural heritage is one of the basic elements that constitutes the common national identity and gives legitimacy to the country's territory. The value of cultural heritage for the nation comes from that it makes concrete the nation's relationship with its history (Aksoy et al, 2012). Cultural heritage does not give value to just the individuals who own it or live in historic properties, it also give value to well-being and quality of life of communities, can help mitigate the impacts of cultural globalization and can become an incentive for sustainable development.

I. The Main Categories of Cultural Heritage:

UNESCO (2008) divided the concept of cultural heritage into several main categories of heritage (Fig. 1).
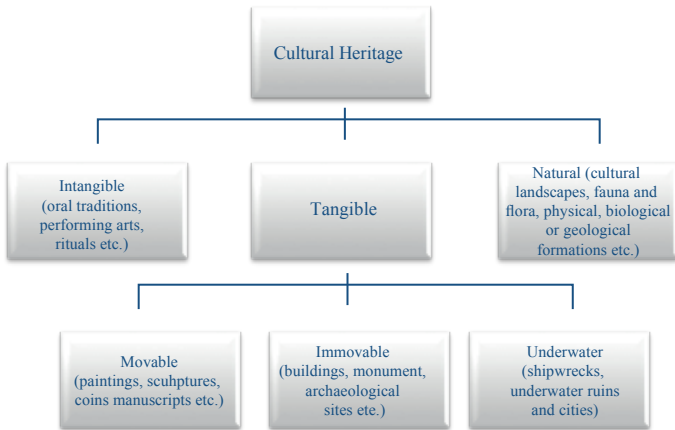
Fig. 1 Main categories of cultural heritage

Historical environment is a major document which demonstrates and reflects cultural identity. In historical environment having spiritual values of the ancient times, architectural heritage has added physical and living value to the environment.

A. Tangible Cultural Heritage

Tangible heritage includes buildings and historic places, monuments, artefacts, etc., which are considered worthy of preservation for the future (Fig.2 and 4). These include objects significant to the archaeology, architecture, science or technology of a specific culture. The preservation of the objects demonstrates recognition of the necessity of the past and of the things that tell its story. Preserved

objects also validate memories; and the actuality of the object, as opposed to a reproduction or surrogate, draws people in and gives them a literal way of touching the past. On the contrary of immovable cultural heritage, movable cultural heritage refers to properties that are fixed on the ground like a building (Fig. 2). On the other hand, as referred to in the Criteria for State-designated Cultural Heritage (attached Table 1 regarding Article 1 of the Enforcement Rules of the Cultural Heritage Protection Act), movable cultural properties are divided into five categories: 1) records, classical books and ancient documents; 2) paintings and sculptures; 3) artefacts; 4) archeological documents and; 5) weaponry and battle gear.

TANGIBLE CULTURAL HERITAGE

Topkapı Palace - İstanbul

Abuilding is *immovable* cultural heritage

A building can also contain a collection of cultural heritage objects-pictures, sculptures, tapestries, drawings, furniture, etc. (*movable* cultural heritage)

An inside look to Topkapı Palace

Fig. 2 Movable and immovable cultural heritage. Source: http://miniturk.com.tr/mİnİatuerk/maket-eserler/İstanbul-eserleri/topkapı-sarayı.aspx and http://www.topkapisarayi.gov.tr/tr/content/harem Title here

B. Intangible Cultural Heritage

From the Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003):

The "intangible cultural heritage" means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, is transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.

According to the definition by UNESCO, intangible cultural heritage includes the following types of objects, correspondently (Fig. 3):

- • Oral tradition, performing arts, rituals, and so on.

- • Nomadic culture

- • Customs

- • Language

- • Dances

- • Songs

- • Festivals

- Often *tangible* and *intangible* are closely connected

Musicians play their *intangible* music on *tangible* musical instrument; theatres (*tangible* heritage) are built to house *intangible* performancesv.

A folk group from Lithuania

Fig. 3 Tangible and intangible cultural heritage together. (Source: http://www.zona.lt/klova/e-flk.htm)

Cultural heritage is the most important evidence regarding the past society and each object of this heritage has valuable information about the past. Unfortunately each valuable element of the cultural heritage resources has been vanishing day by day through time, vandals and the other elements. The combination of natural disasters such as earthquakes and erosion along with the destruction brought by man-made processes such as military conflicts and urbanization dramatically accelerate the rate at inevitable ravages of the cultural heritage resources. Hence, some precautions are needed for protecting these valuable examples of cultural heritage from further deterioration and eventual extinction (Fig. 4; Guney et al. 2002; Guney and Celik 2003a).

Tangible Cultural Heritage

- A whole living city may be declared a historic site.

SAFRANBOLU-TURKEY   VILNIUS-LUTHUANIA   PORTO-PORTEGUESE

Fig. 4 Cultural cities from different countries.

C. Natural Heritage:

In the World Heritage Convention, natural heritage refers to the natural features consisting of physical and biological formations or groups of such formations, which are of oustanding universal value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation; natural sites or precisely delineated natural areas of outstanding universal value from the point view of science, conservation or natural beauty (UNESCO, 1972).

II. Sustainability of Cultural Heritage:

One of the most important issues about cultural heritage is its sustainability. For humans, sustainability is the potential for long-term maintenance of well being, which has environmental, economic, social and cultural dimensions. The term refers to the conservation, protection and regeneration of resources over an indefinite period of time. The aim of sustainability is to make equitable decisions and to conduct activities so that human health and well-being, the environment, and the economy can be improved and maintained for future generations. The challenge of sustainability is that it must be a collaborative process. Citizens need to agree upon a vision as well as an action plan for the future. The require collective and conscious decision making, and these are the heart of education for a sustainable future. As Duxbury and Gillette (2007) refers that education is one of the key dimensions of sustainability (Fig. 5).
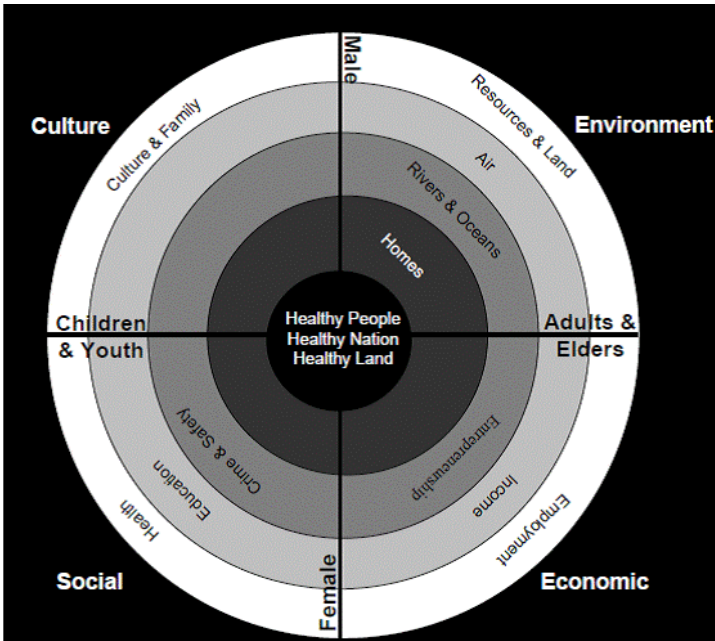

Fig.5 Culture as a Key Dimensiin of Sustainability. Source: http://faculty.washington.edu/rturner1/Sustainability/Big_Ideas13.htm

Education creates an environment of cultural understanding and respect. "We are now training our children to live in a world that cannot be sustained." (Milbrath, as cited in Sterling, 1992). Education is critical for promoting sustainable development" (Sterling, 2001). Education is seen as a key to a more sustainable society. For cultural heritage and its sustainability, education in all forms and at all levels has a vital role to play. Especially, the lessons that are related with cultural heritage like history, geography, literature, social studies and visual arts.

III. History and Cultural Heritage Relation:

History leads to progress in societies by transferring traditions from one generation to another because progress comes along with taking previous experience, skills and values of the past to the future (Mejuyev, 1987). One of the basic functions of history is to record, transfer and enrich the cultural values of the past so as to guide them towards creativity (DPT, 1983). Hence, history courses should be used to raise awareness and consciousness to preserve, improve, enrich and expand our cultural elements from the past (Donuk, 1990). As stated above, the preservation of cultural heritage cannot be ensured merely by state organisations. It is necessary to have civil participation in addition to the state's support. In particular, the courses such as history, geography, literature, the social sciences and visual arts are directly related to cultural heritage, and play a vital role in the transfer and preservation of cultural heritage.

An overview of the general objectives of the Turkish History Curriculum that has approved and put into action in 2007, points out the importance of cultural heritage by saying "Apprehension of fundamental elements and processes of Turkish history and Turkish culture, and instigation of students' taking responsibility for the preservation and improvement of cultural heritage." and also "Research on tangible and intangible heritage of culture and civilisation and apprehension of diligence and aesthetics as well as being scientific and art-loving" (MEB; 2009) besides many cultural aims of the curriculum.

From this perspective, it may be said that history education play a crucial role in training, preservation and transfer of cultural heritage, and history teachers should be equipped in terms of knowledge, consciousness and teacher qualifications.

Conclusion

Cultural heritage is recognizsed as being vitally important to sustainability. Cultural heritage reflects a country's ongoing relationship with the environment and plays a crutial role in defining identity. It is not thus simply concerned with the past but is about balancing conservation and change today and in the future. Sustainability is best understood through long term perspectives on the interactions of people and environment. This reflective relationship is important to inform future practice and research is sustainable development, and cultural environment management, and for promoting cultural diversity and education. Heritage provides an importantavenue to place based learning, education for sustainability, and developing a genuine sense of stewordhip and management fort he long term future. Education for sustainable development is a life-wide and life long endeavour which challnges individuals, instituions and societies to view tomorrow as day that belogns to all of us, or it will not belong to anyone.

A country's educational philosophy, priorities in education, social and cultural sensitivities is refl ected in the program. Each program is tailored to the needs of the times when the applied. As can be seen from the chapter, making cultural transmission in schools are assigned to the predominantly social sciences, especially history courses. Teaching history and geography contributes the cultural identity development of student by means of the organized education in schools.

The creation of national consciousness in the generation and national against internal and external threats to national integrity to make transfers in teaching Turkish culture is necessary to keep alive the consciousness. All these points are taken into consideration elements of culture to students about the best way school programs should be prepared to transfer.

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Europe as a Social and Cultural Construct

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1. Is Europe a continent?

The subject of Geography has played a vital role in building up
an idea of Europe. Portuguese political power is only too aware of
its relevance: in 1980 when Portugal was putting forward its appli-
cation for membership in the European Community, the 8th grade
school syllabus (for 12-13 year olds) asked pupils to identify what
the advantages were of Portugal joining the European Community;
when the country had become a member in 1986, the decision-
makers decided to do away with the level at which the Geography
of Portugal was taught in compulsory education at the same time
that it included a syllabus geared exclusively to Europe at another
level - the emphasis placed on the nationalist aims of the subject
was overridden by the European guideline set as the outcome of the
country's integration into the Community circle. As from 1992/93,
the Geography syllabi took on a clear propagandistic goal as regards
Europe which was accentuated in the school textbooks. When the
curricula were reorganised in 2011 and the Curricular Targets were

established as from the 2014/15 school year, the approach became more eclectic in terms of the different countries although Europe continued to be one of the most privileged features of study.

One of the first questions that may be raised about the European continent pertains to its differentiation from the Asian continent. This is a question that we intend to reflect upon here, above all bearing in mind the school Geography textbooks used in Portuguese compulsory-school education.

2. The Urals, a geopolitical construct

The concept of 'continent' is patent in the Latin etymology of the very word: *terra continens*, or 'continuous land' delimited by water. In sailing through the Mediterranean between the 'continents', it was the ancient Greeks who first felt the need to bound and divide them harmoniously, separating them by seas and rivers and centred around the Aegean Sea, as the map of Hecataeus of Miletus (500 BC) that retraces and perfects the map made by Anaximander (540 BC) aptly reflects (Figure 1). Herodotus, one of Hecataeus' successors, raised questions about the arbitrary character of the definition of Europe although he ended up by accepting the term that had already been coined (Nacu, 2001).

Figure 1 – Map drawn by Hecataeus of Miletus (Enciclopaedia Britannica)

Owing to the fact that it is very little studied, it is not our intention here to start a discussion about the evolution of Europe as a geographical space. Nevertheless, if the solidarity among the Christian crusades constituted the first step in which the construction of a 'European' unit came about (Nacu, 2001), the first reference to the Europeans appeared within this context (Abreu, 2012) - a view that Hobsbawm (2008) contested as he believed that armed resistance did not cement continental identity – the cartographic representative of Europe as a queen, drawn by the German map-maker Sebastian Münster in his widely diffused *Cosmographia (1544)*, (Baridon, 2011), shows us a continent that had its own elevated identity in relation to other continents that it 'discovered', colonized and exploited. This was the Europe that would, at the end of the next century, seduce the czar and the first emperor of Russia, Peter I or Peter the Great (1672-1725).

Knowledge about Russia was very scarce and its regions were considered almost to be barbarian (Nacu, 2001). European geographers had redrawn the River Don (which emptied out into the Black Sea) as the outer limit of Europe. Peter the Great headed a Russia that expanded and opened up the world, wanting to affirm itself as a European power – which was incompatible with the maps showing that Europe finished to the west of Moscow. The Russian emperor visited Western Europe twice (1697/98 and 1717) and got to know countries such as Holland (where he worked incognito), Austria, the United Kingdom and Belgium. He brought back with him thinkers, scientists, technicians and soldiers. In his effort to become westernised, even the way of dressing which he adopted and imposed on all those around him became westernised. In 1703, he founded St. Petersburg, a city poised over the Baltic and facing the rest of Europe (was later to become the capital of Russia). The emperor's cartographer, Vassili Tatichtchev (1686-1750) who always swore he was 'close' to Peter I (Lavrov, 2008) and who considered himself to be a 'convinced Westerner' (idem. 196) was asked by the emperor to make a geography of the Empire. Tatichtchev proposed making a divide between Europe and Asia by using the Ural Mountains, the Ural River, the Caspian Sea and the Caucasus Mountains to the south. Owing to this division, Moscow appeared as being indubitably European and Russia ceased to be stereotyped as being 'Asian'

In the 16th century, Moscow's military victories and the Mongol retreat led to extending the Russian border up to the Volga river (Mongrenier, 2007). Vassili Tatichtchev knew the Urals very well as he had undertaken important state duties there and today, several localities recognize him as their respective founder-hero (Lavrov, 2009). Notwithstanding, at the beginning of the 19th century, the Austrian Chancellor Metternich no longer stated that "Asia starts to the east of Vienna" (Hobsbawm, 2008). However, the well-known remark made by General de Gaulle in 1959 about a "Europe from the Atlantic to the Urals" showed how consolidating the division inherited at the beginning of the 18th century was effected over time, even if the border comprising the Urals has been classed as "Peter the Great's geo-political invention" (Carroué, Collet, Ruiz, 2007), because Europe included a peninsular in Asia, or rather, the extreme west of Eurasia. Jean-Sylvestre Mongrenier (2007) referred to Peter the Great's construction of an imperial model in a Russia "à cheval sur deux continentes". In this respect, Nacu (2001) who believed that the Urals were looked upon more as a crossroads that demarcated one another, underlines the fact that we are confronted by the model of two great colonial empires, where one part belongs to civilizing Europe and the other to a peripheral Asia. But how does the subject of Geography deal with the division between Europe and Asia in the classroom.

3. Curricula valorisation of Europe and the influential role played by school textbooks.

The programmes reflect in a very direct way, the concern of educational noosphere as the transposed didactic model drawn up by Yves Chevallard (1985) shows.

In the first printed Portuguese Geography syllabus of 1872, Europe began to emerge as one of the parts of the world wherein the national territory was situated. In 1880, the syllabus unmistakeably took on a European stance and Europe was made the object of study in itself – while in 1918, the regional study of Europe was included. However, in the 1980 syllabus, Europe appeared as a reference to locality, and was studied alongside the other continents. After Portugal had joined the European Community (1986) as was mentioned

above, the geography syllabus that came into force as from 1992/93, reserved a full school year to studying Europe, whereby it took on added relevance in the curriculum. The 'Curricular Guidelines' adopted as from 2002/03 are vague as to the contents that had to be studied, although the valorisation of Europe was clear enough in that it was one of the levels to receive privileged treatment. The same focus may be said of the 'Curricular Targets' for 2014.

Owing to the fact that they have been inspired on the syllabi, the school textbooks have more closely influenced on the socialisation of knowledge where school children are concerned.

In Portugal, the Basic Law on the Educational System classifies school textbooks as the first of the preferential or '*privileged*' educational resources[1]; following laws published about resources and the state certification process launched as from 2006[2], which has been implemented in the meantime, confirm the particular attention that is paid to school textbooks by the policy decision-makers. Rafael Tormenta (1996) defends the idea that the textbooks sometimes replace the subjects' syllabi in the Portuguese schools. Falk Pingel (2010) has underlined that a school textbook contains much more than an unbelievable quantity of information: it is binding in its set of rules and beliefs that influence society and it is not by chance, that he states that it has already happened in such subjects as History and Geography. Choppin (1992) has no hesitation in affirming that the school textbook is an *instrument of power* and recalls that it is aimed at young people who are easily manipulated. Moore (2011) also writes along these lines and gives a warning about the school textbook being regarded as a vehicle for transmitting ideological messages that uphold values, rules and beliefs.

The division of the world in continents has not been oblivious to ideological questions. Thus, during the first part of the 19th century, it is possible to find authors who defend the existence of a Euro-African Continent (Figure 2). If Europe and Asia which are found to be connected to each other fail to form a single continent, what makes it possible to consider a continent that unites Europe and Africa?

1   Article 41, 2 a) in Law 46/86 of 14 October 1986.
2   Article 16 in Law 47/2006 of 28 August 2006.

Figure 2 – A Euro-African Continent (Ilharco, undated: 31)

The only explanation resides in the fact that Africa was the first continent to be politically and economically dominated; the second factor whereby this unification becomes legitimate is colonial Europe's presence in Africa.

Figure 3 - – The boundaries of Europe in the most widely used Portuguese Geography school textbook (Ribeiro, Lopes, Custódio, 2014: 45)

A localização dos pontos extremos do continente europeu nem sempre é consensual, principalmente a oriente. Na **Figura 32** observam-se os pontos extremos da **Europa continental**.

Fig. 32 Pontos extremos da Europa continental.

Figure 4 – The furthermost points in Continental Europe (Ribeiro, Lopes, Custódio, 2014: 55)

Today, the most widely disseminated Geography school textbook for the 7th grade (11/12 year olds) states in a categorical way that Europe has well-defined boundaries that act as natural borders (Ribeiro, Lopes, Custódio, 2014: 45; Figure 3). However, further on, it may be read in this same book that there is not always common agreement as to the locality of these furthermost points, "mainly the ones to the east" (idem:55; Figure 4). The outer limits are the ocean to the north and the west, and the Mediterranean and the Caucasus Mountains to the south. There is no mention about whether the Caucasus Mountains form the boundary between the continents or if one continent is a large piece of land surrounded by oceans, as the children continue to learn at school. To the east, the furthermost points are the Urals, the Ural River and the Caspian Sea. Without clarifying whether the Caspian is a sea, once again the question arises of whether a mountain range and river separate and individualise the continents.

The doubt about the validity of the boundaries that are adopted is reinforced by the nature of the two physical features identified. Stretching for approximately 2500 kms, the Urals are an old frequently interrupted mountain range reaching a maximum altitude of 1895 metres. In the opinion of Mongrenier (2007), "In being easily penetrable and peopled by Russians, these modest hills in no way form a spatial discontinuity", while Alexandre Nacu (2001) queries how did it come about that this chain of mountains which is easy to cross and that "extends into a plain to the south, was chosen as the continent's natural boundary". Indeed, if the chain never stopped the Russian state from expanding to the east, how can it be considered as a boundary between the continents? It is worth noting, nonetheless, that the territories closest to the Urals to the east as much as to the west, have identical characteristics as much in their physical features as in their human occupation – which makes this delimitation by Vassili Tatichtchev who knew the country, even more unreliable. On the other hand, the Ural River runs along a plateau and only along two short stretches is it adopted as a border between the Russian Federation and Kazakhstan. Kazakhstan heads towards the east, indifferent to the direction the Ural River takes. Can a river that does not act as a barrier between the countries through which it flows, be considered as a boundary demarking the European continent from the Asian continent? In keeping with this boundary, the authors of the school textbook locate the region of Kazakhstan to the west of the Ural River, while the eastern region is considered to be Asian.

On the boundary of the European continent, Ribeiro, Lopes and Custódio (2014) locate the island of Cyprus (see Figure 2) within Europe despite the fact that Cyprus is also situated off the Asian coastline. Apart from that, the island is seen to be an isolated spot in the European territory. Opposite to this, are the Madeira and Canary archipelagos which are considered to be European – despite their proximity to Africa and without placing their inclusion in European countries at risk.

Contrary to these authors, Carlos Mocho (2014) believes that the division between the European and Asian continents is due to the western border lying between Kazakhstan and the Russian Federation (Figure 5) – thus including in Asia, the territory lying east of the Ural River flowing through Kazakhstan. Mocho includes all of Turkey in Europe, thereby making Turkey form the eastern meridian boundary between Europe and Asia.
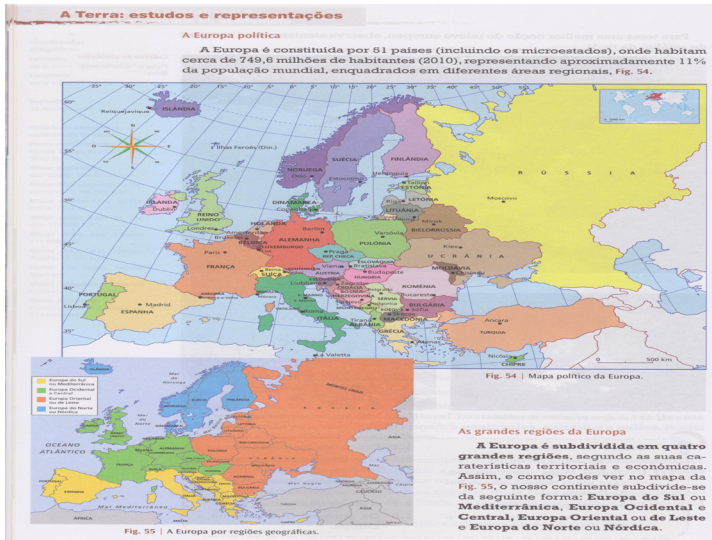
Figure 5. The boundary between the Russian Federation and Kazakhstan is taken to be the boundaries between the continents (Carlos Mocho, 2014: 74)

Opposite to the preceding authors, Amado, Baptista, Baptista (2014) defend the idea that Georgia, Azerbaijan and Armenia all belong to the European continent (Figure 6). Their integration, as other authors have observed, invalidates the Caucasus Mountains as the boundary between Europe and Asia. This move to the south of the border between the two continents may be explained mainly by a political thesis: when the former Soviet Union imploded and these countries became independent, they preferred being connected with Europe and more concretely with the European Union. This new

geo-political position explains the recent insertion of these countries in Europe. The same school-textbook authors also include Turkey as well as Cyprus in Europe. The border between Russia and Kazakh-stan is fetched back once again as the demarcation between Europe and Asia. Madeira (as well as the Azores) is included in the map of Europe.
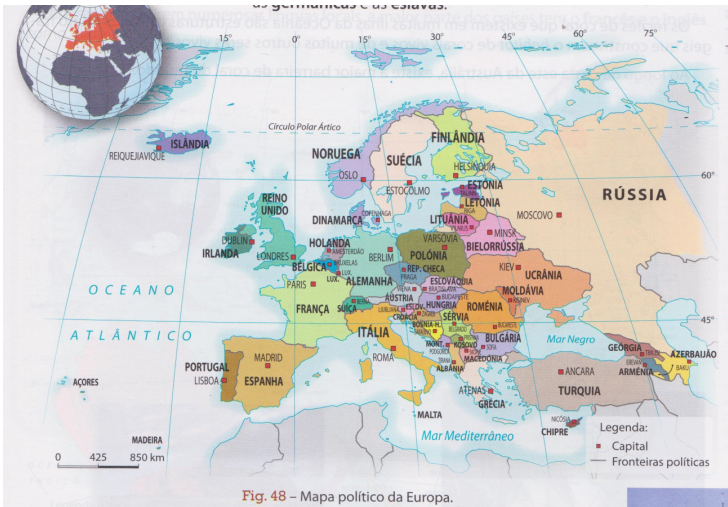
Figure 6. Georgia, Azerbaijan and Armenia are in Europe (Amado, Baptista, Baptista, 2014: 75)

Nevertheless, the boundary the authors mention does not co-incide with the one that appears on the physical map depicted by these same authors: on the map, Europe ends south of the Caucasus Mountains and Turkey is not shown as being a part of it (Figure 7). On the other hand, Cyprus does. In moving down to the southern part of the map, the Canary Islands are (intentionally) not drawn in.

Fig. 7 – The continental boundaries on the physical map do not coincide with the political map.

Mota and Nunes (2012) allege that the Ural River is the boundary between the two continents and they exclude the Anatolian peninsula/Turquey from Europe (although not the three countries on the Caucasus Peninsula), but accept the locality of the Canary Islands as making part of Europe (Figure 8).
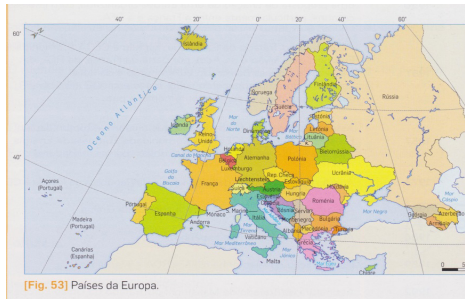
Figure 8. Exclusion of Anatolian peninsula in Europe (Mota and Nunes, 2012:70)

Domingos, Lemos and Canavilhas (2012) are somewhat original in their exclusion of the countries on the Caucasus Peninsula but they draw attention to them by placing them in a rectangle singled out by an arrow – in a sort of compromise (Figure 9). In the meantime, the border between Russia and Kazakhstan is once again adopted as the boundary separating the continents while Turkey is excluded from Europe as well as the part of Thrace situated within Turkish boundaries; Cyprus is once again included in Europe.

Figure 9. Caucasus Peninsula: a sort of compromise (Domingos, Lemos and Canavilhas, 2014:67)

The undefined state of Europe's boundaries is evident, with contradictions happening among maps drawn up by the same authors. Apparently, the boundary between the European and the Asian continents is left up to each of the author's own criterion although there is common agreement about including Cyrus in Europe. Nevertheless, at the start of the 19th century, Conrad Malte-Brun defined each island as belonging to the continent it is closest to (Claudino, 2001) – which means that Iceland should be located in Europe and not America. According to this principle, it does not seem to be very logical to situate either Cyprus or the Canaries or the Azores in Europe.

The delimitation between Europe and other continents possessing islands protracts the ambiguity about recognizing them in terms of the mainland.

4. Europe as a cultural construct

The definition of Europe as a continent reveals that it is seeped in multiple contradictions. There is a continuous landmass between Europe and Asia that prevents any geographical differentiation from attaining the least credibility. Shifting the boundary between e two continents southwards in the Caucasus or placing Cyprus in Europe or the Canaries in Africa, agrees with the statement made by Oliveira Martins to the effect that "Europe is an idea more than a continent" (Franco, 2012). The issue of whether the populations of Cyprus or the Canaries have a European culture and cultural identity is not broached but this does not mean to say that we have to find rather inconsistent geographical reasons for their inclusion in Europe. Besides, and as is particularly evident in terms of the island possessions, it is easy to see that geographical locality is subject to territorial pretensions: if Europe were a poor continent where people tried to get away from it so as reach other continents illegally, would Cyprus continue to be identified as belonging to Europe or would the Canary islands be considered a part of the African continent? In the subject of Geography which is unused to raising questions, the territorial messages in the school textbooks reproduce the dominant discourse.

After all, Europe is defined by a culture, by values that were built up throughout the centuries by its peoples. It is this construct that makes us feel, or not, European. Europe is more than a geographical construct with well-defined borders as decreed by Peter the Great. It is, above all, a social and cultural construct. And in times of globalisation, perhaps it makes less and less sense to underline the differences among peoples as regards the continent's respective origin.

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CHAPTER 4

Climate Change Impact on Cultural Heritage

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Introduction

Climate change has become a very serious problem due to its adverse impacts. Increase in greenhouse gas emissions (GHGs: carbon dioxide, methane, ozone, nitrous oxide, and chlorofluorocarbons) in the atmosphere causes positive radiative forcing of the climate system and warming up of surface temperatures and rising global sea level of between 0.09 and 0.88 m by 2100 as a consequence of thermal expansion of the seawater in addition to the contribution from melting of ice sheets and glaciers (IPCC 2001). The predicted climate change and concomitant sea level rise will affect the hydrological cycle and freshwater resources dramatically. The potential rise of global mean temperatures and the increase in weather disturbances due to the rapid increase of greenhouse gases in the atmosphere are well documented by the Intergovernmental Panel on Climate Change (IPCC) in 2007.

In climate change studies, the widely used methods for generating climate change scenarios are General Circulation Models (GCMs), which represent the most sophisticated attempt to simulate climate on a global scale (Lin et al. 2007). These models currently offer the most credible methods of simulating global climate responses to increased greenhouse gas concentrations, and provide estimates of climate variables (Prudhomme et al. 2003). Based on different climate change scenarios, increases in surface temperatures between 1.5 and 4.5 °C are estimated by 2100 (IPCC 2013). Turkey is one of the countries in the Mediterranean basin that could also be seriously affected by climate change and its consequences (Gonencgil 2008). Detailed information will be given in the following sections.

Climate change impacts on all aspects of the human and natural systems, including both cultural and natural world heritage properties. Therefore; protecting, ensuring and constructing the sustainable management of these invaluable sites have become an intergovernmental priority of the highest order. The assessment of the impacts of climate change on cultural world heritage must take account for the complex interactions within and between natural, cultural and societal systems.

Impacts of climate change on cultural world heritage

Cultural heritage sites can be found in variety of size and shape. They include architectural structures, ancient burial sites and cultural landscapes. However, in order to be regarded as heritage, such sites need to be considered as worthy and valuable of being preserved for future generations. Deterioration or disappearance of any item of the cultural or natural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world.

Impacts of climate change on cultural heritage sites are not a new phenomenon. It can be traced to the beginning of records of human civilization. Climate change is increasingly posing a threat to the protection of world heritage by affecting cultural diversity and socio-cultural interactions, forcing communities to change their work habits

and way of life, to compete for resources or to migrate anywhere. There are various important physical impacts of climate change on cultural world heritage. Modification of precipitation regimes, increase in extreme events' occurence such as droughts and floods, sea level rise and concomitant seawater intrusion problems will take effect dramatically due to climate change. With regard to these substantial climate change impacts; particularly, changes in ground water tables' levels, humidity cycles, soil chemistry and temperature and salt crystalisation and dissolution, associated soil instability, more frequent intense rainfall causing erosion will damage cultural world heritage sites seriously. The UNESCO (United Nations Educational, Scientific and Cultural Organization) World Heritage List comprises of more than 700 cultural monuments. If IPCC projections on global mean temperatures come true, almost more than one fifth of these sites will directly be threatened by climate change during the next 2000 years. Particularly, numerous cultural sites of the UNESCO world cultural heritage are located in low-lying coastal regions. Because of anthropogenic global warming and induced sea level rise, many of these sites will be partially or totally flooded in the coming milemnia. Because UNESCO cultural sites represent the common heritage of human beings and reflect the Earth and humanity history, they need to be protected for future generations (Nicholls and De La Vega-Leinert 2008; Cazenave 2014; Marzeion and Levermann 2014). Addressing the crucial climate change issues at different levels requires the development of synergies and partnerships with other multilateral environmental agreements and initiatives that are also working on this issue.

Climate change impacts on Turkey and Turkey's cultural heritage

Turkey is located in the eastern parts of the Mediterranean Basin, identified as one of the most vulnerable regions to climate change by the fourth assessment report of IPCC (IPCC 2007). Temperature increase together with the changes in precipitation could have important consequences on the environment, society and the economy in Turkey. Several factors including the distributions of population,

industry, agriculture, water resources etc. may influence the distribution of the impacts of climate change. Turkey is highly regionalized in terms of each one of these factors. For this reason, the climate change and impact assessment studies usually choose to work on sub-regions such as basins and provinces. The projected changes in the climate of Turkey for the future are obtained by GCM simulations conducted. Temperatures will increase ubiquitously in all seasons, but the increases will be higher in summer than in winter (Fig. 1). Precipitation will decrease in the southern parts of Turkey (Fig. 2). It may slightly increase in the northeastern parts (Şen 2013).
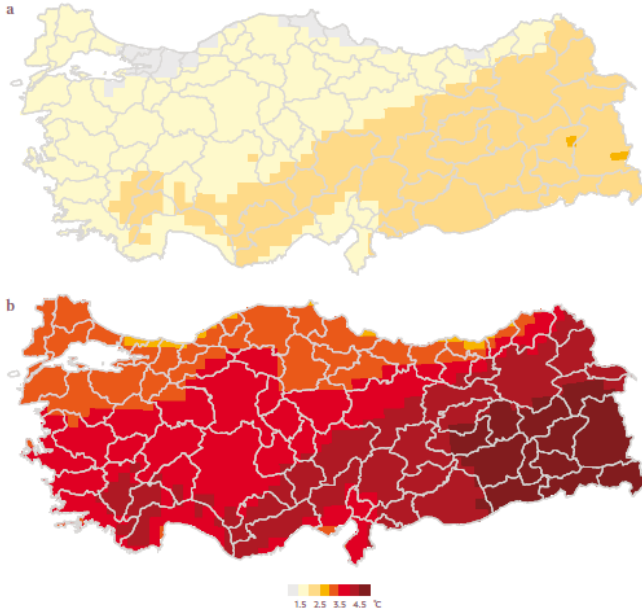
Fig. 1. Future temperature change over 1961-1990 period: (a) 2041-2070 period, (b) 2071-2099 period (Şen 2013).
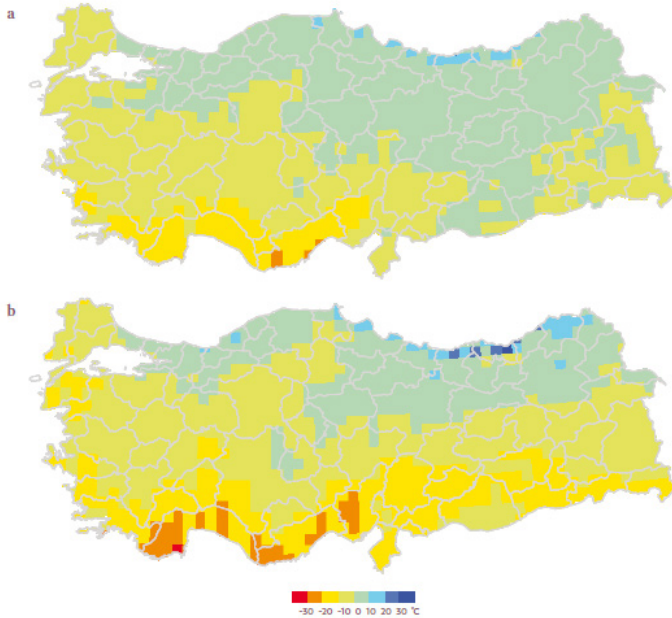
Fig. 2. Future precipitation changes over the 1961-1990 period: (a) 2041-2070 period, (b) 2071-2099 period (Şen 2013).

Önol and Semazzi (2009) investigated future climate change over the eastern Mediterranean for the last 30 years of the 21st century. They reported drying for the Mediterranean and Aegean coastal regions of Turkey, while wetting for the Black Sea coastal areas. Gao and Giorgi (2008) reported a similar pattern of precipitation change. Sea level rise is expected to impact the low-lying areas of the river deltas and coastal cities. Consequently, the changes in the climate parameters will likely increase the water stress. Overall, the intensity and duration of droughts and hot spells could increase in response to increasing temperatures and decreasing precipitation in Turkey (Şen 2013).

A study was also conducted to prepare a carbondioxide (CO_2) emission inventory of Turkey based on districts and provinces by using the fuel consumption data with respect to its sources, to find the CO_2 uptake rate of forests in Turkey using a model for the preparation of ground level concentration maps (Can 2006). The results of the CO_2 emission inventory which was linked to the GIS maps of the districts and provinces (Yomralıoğlu 2000) examined in this study between the years 1990 and 2003 showed that the CO_2 emissions were 142.45 million and 207.97 million tones/year in years 1990 and 2000, respectively.The regional distribution of CO_2 emissions revealed that the Marmara Region with high level of industrialization emits the highest regional CO_2 emission throughout the years with an average value of 54.76 million tones/year. It was also concluded that Eastern and the South-eastern Anatolia Regions were the least polluted areas throughout the years because of low level of industrialization (Can 2006).

The fragile situation of Turkey in terms of climate change makes it necessary for Turkey to act sooner rather than later in order to combat the adverse effects of climate change. Mitigation is important to combat climate change at a global scale, so the activities in this endeavor must continue. However, Turkey should be ready for the worst-case scenario, and develop adaptation strategies, which will certainly make Turkey more resilient to climate change impacts. It is also becoming increasingly important to be able to do global scale drought monitoring. Droughts may affect major crop fields in the world and cause shortages in the yield. In response food prices will rise. It will be highly valuable to be able to foresee this issue and take necessary steps earlier to compensate the negative impact (Şen 2013).

Turkey, being signatory of the World Heritage Convention since 1983 has thirteen natural and cultural world heritage sites inscribed on UNESCO World Heritage List (Figure 3). These heritage sites are defined as: Historic areas of İstanbul [1985], Great Mosque and Hospital of Divriği (Sivas) [1985], Hattusha (Boğazköy) - the Hittite Capital [1986], Mount Nemrut (Adıyaman - Kahta) [1987], Xanthos-Letoon (Antalya - Muğla) [1988], City of Safranbolu (Karabük) [1994], archeological site of Troy [1998], Selimiye Mosque and Social Complex (Edirne) [2011], Neolithic Site of Çatalhöyük (Konya) [2012], Pergamon and its Multi Layered Cultural Landscape (İzmir) [2014], Bursa and Cumalıkızık: the birth of Ottoman Empire (Bursa) [2014] in cultural type and Göreme National Park and the rock sites of Cappadocia (Nevşehir) [1985] and Pamukkale-Hierapolis (Denizli) [1988] in both natural and cultural mixed type. World heritage sites of Turkey with spectacular historical and natural values are important sources of attraction for a large number of tourists. Unfortunately, these invaluable heritage sites, especially the ones near the coast (historic areas of İstanbul, Xanthos-Letoon, Troy antique city) are under the threat of climate change. Climate change analysis suggests that the effects of a 1 m rise in sea level could be significant and adaptation costs will be substantial. Also, uncontrolled urbanisation and tourism development will worsen the condition. Currently, the consequences of sea level rise are ignored in coastal management and should be considered as an important long-term issue (Karaca and Nicholls 2008). In order to create effective management and preservation of cultural heritage sites in Turkey, there is a strong need to formulate management strategies and policies.
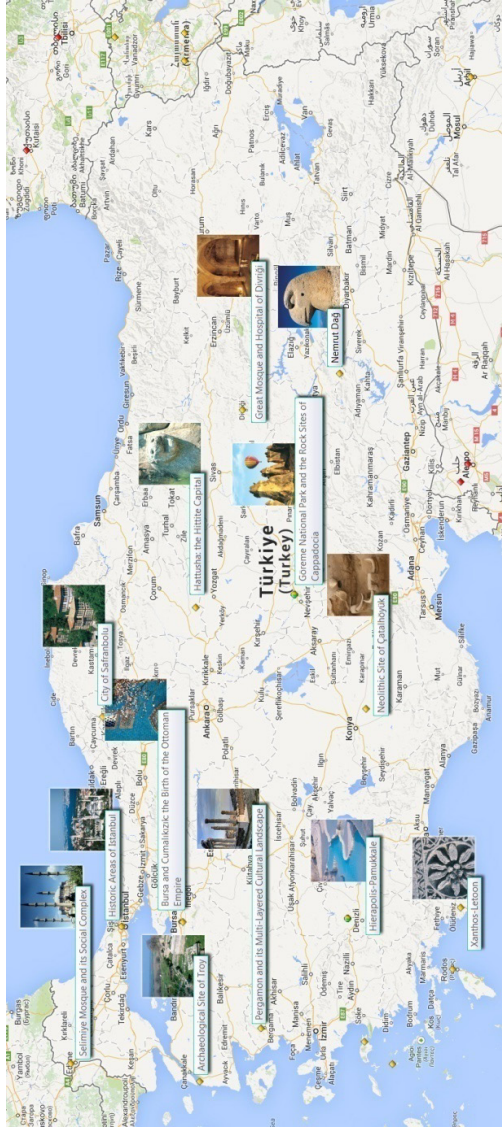
Fig. 3. Map of UNESCO world heritage sites in Turkey (http://nationalparksofturkey.com/world-heritage-sites-in-turkey/).

There are significant problems related with the management and preservation of world heritage sites in Turkey. An integrated sustainable management approach regarding "climate change impacts" should include: a cycle of planning, implementation, monitoring, evaluation and feedback, a thorough understanding of the property, full involvement of partners and stakeholders, allocation of necessary resources, capacity-building; and an accountable and transparent system showing how a property is to be managed efficiently (Somuncu and Yiğit 2010).

Adaptation of cultural heritage to climate change

Monitoring is an important process for the sustainability of cultural heritage in the face of climate change for communities to interact across the generations by documenting past climatic events and their impacts on cultural heritage. This will enable the present generation to learn from the past and to pass knowledge of the specific culture of the place and its adaptive capability to future generations. At the same time, there should be a focus on professional monitoring strategies. Remote sensing such as the use of satellite technology, non-destructive techniques, bio-sensing to assess biological damage to materials and the use of simulation tools to predict the impact of climate change on the behaviour of cultural heritage materials are needed (Cassar et al. 2006).

Adaptation is the adjustment in natural or human systems, in response to actual or expected climatic stimuli or their effects that moderate harm or exploit beneficial opportunities. On the other hand, mitigation consists in an anthropogenic intervention to reduce the sources or enhance the sinks of greenhouse gases. It is critical to the development of a coherent climate change strategy plan that problems, solutions, examples and best practices are developed through a common process for both cultural heritage and natural heritage sites inscribed on the World Heritage List (Cassar et al. 2006). Adaptive sustainable management, a systematic process of continually improving policies and practices by learning from the results of previous actions should be formulated in order to increase the flow and exchange of knowledge in climate change efforts.

Conclusions

Climate change is one of the most important issues facing society in the twenty-first century creating a severe threat to many cultural heritage sites. Turkey will also be seriously affected by climate change and its consequences. Many UNESCO cultural world heritage sites are located near the coasts and therefore threatened by climate change induced sea level rise. To preserve them for the benefit of as many future generations as possible, impacts on cultural heritage sites should be analysed sensitively. The key to successful mitigation is; in addition to reducing carbon emissions, to reduce stress from unsustainable activities, which may aggravate the negative impacts of climate change.

The scope of basic principles of the adaptive sustainable management should be based on the significant objectives as; to facilitate climate change adaptation and mitigation activities by providing efficient coordination and decision making processes with stakeholder participation, and to raise public awareness through joint efforts of all parties such as private and public sectors, universities and non-governmental organizations. On the other hand, research and development (R&D) and innovation capacities should be most importantly developed in this context.

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Food tour in South-Eastern Turkey – in the search of culinary heritage

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Introduction

Culinary tourism is the subset of Cultural tourism. Culinary tourism (food tourism) is experiencing the food of the country, region or area, and is now considered a vital component of the tourism experience. Dining out is common among tourists and "food is believed to rank alongside climate, accommodation, and scenery" in importance to tourists. World Food Travel Association defined culinary tourism as "The pursuit and enjoyment of unique and memo-

rable food and drink experiences, both far and near." Food tourism is usually linked with other subsets of cultural tourism e.g. heritage tourism. According to Lucy M. Long (2004) 'culinary tourism is about food as a subject and medium, destination and vehicle for tourism. It is about individuals exploring foods new to them as well as using food to explore new cultures and ways of being. […] Finally, it is about the experiencing of food in a mode that is out of the ordinary, that steps outside the normal routine to notice difference and the power of food to represent and negotiate that difference'.

Culinary experience is inevitable part of any journey, for pleasure or for business. However only small number of tourists seeks for real local food. It is not so easy to find it in tourism destinations, where restaurants are tourist-oriented. You need to go off beaten sightseeing track, make some internet researches before or have a local friend or colleague, who will help to discover authentic tastes in places oriented for locals. It is not so easy like eating in international chains restaurants or multi stars hotels. Sometimes menu is only in local language and restaurants owners or waiters don't speak English at all or their knowledge is very limited, therefore at least basic knowledge of food vocabulary is useful. Sometimes in local establishments visited occasionally by foreign tourist a copy of menu with handwritten explanations can be found, sometimes not very accurate and clear (Fig. 1). On the other hand, probability to get "tourist oriented" menu with double or triple prices at such places is virtually nonexistent, though it does not guaranty some "touristic inflation" in places without detailed menu. Thus pre-travel preparations are important. Since it takes time, not so many tourists are determined enough to do so and finally experience of the vast majority of tourists with authentic food at destination is non-existent. In general, visiting non touristic places guarantees the lowest prices for the same quality of products. For example oltu peynir (Van style cheese) in Batman, with no tourism at all is half as expensive as the one in slightly more touristic Mardin, say nothing about Istanbul or Antalya.
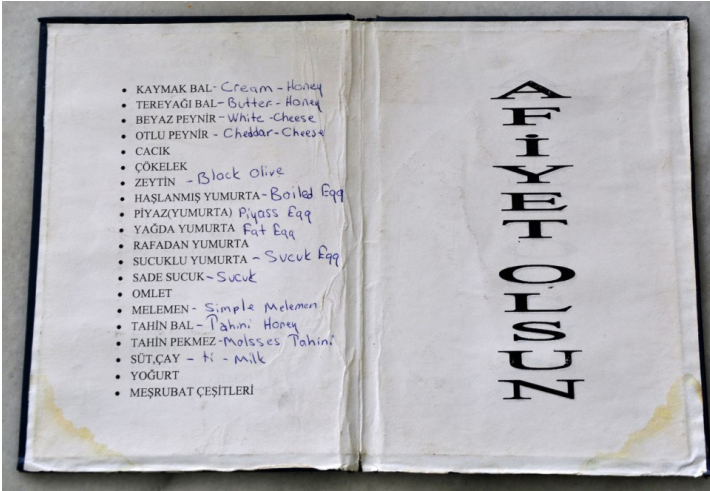
Figure 1. Menu in breakfast restaurant in Van, Turkey.

Interesting case of attitudes towards local foods was international conference 'Local Food and Tourism', held in Cyprus in November 2000. Despite conference topic, the lunches provided at the conference were served in the hotel dining room and featured a mixture of local and international dishes. The organizers claimed that it is 'easier, quicker, and more convenient to eat in the hotel', and that the open buffet allowed for each participant to choose according to his/her own tastes. In the evenings, the participants ate in the tourism area of Larnaka, and chose dishes from Multilanguage menus. Only two meals were organized in 'tavernas', but clearly "only for tourists" ones. On both occasions, the food was chosen by the Cypriot hosts. A survey among the participants revealed that most of them did not eat independently even once in a local restaurant that was not tourism-oriented. Clearly, even for experts in the field, 'local food' is rather theoretical term and becomes acceptable only if it is to some extent transformed (Cohen, Avieli 2004).

Existing literature about food travels is generally concerned with the gastronomic offerings in Western World and some other, touristically developed destinations (e.g. Žuromskaite 2009).

In the popular, and especially the promotional tourism literature, food at a prospective destination is generally presented as an attraction eg. the peculiar ethnic cuisines of exotic and far-away destinations. Whole countries or individual cities are promoted for their unique culinary attractions (Dann 199; Noguchi 1992). But in fact experience of majority travelers with culinary heritage will be equal to zero.

Tourists on a trip are generally more curious and ready to take greater risks than in their ordinary life. The trip may awake their neophylic tendencies, motivating them to try novel and strange dishes and drinks (as well as drugs). But even those who are open to new culinary experiences may be repelled by the local culinary situation (hygienic standards) and reluctant to eat food served in local establishments, particularly in less developed countries. Fear of illness may be the main reason for tourists' suspicion of local dishes.

Only few publications mostly deal with food in tourism as a significant attraction (Hjalager and Richards 2002). Curiously eating and drinking, and more accurately taste, the most bodily of the senses, remained virtually unexplored in the sociological and anthropological study of tourism, despite of their obvious centrality in the experience (Cohen, Avieli 2004).

Culinary Heritage of Turkey

Turkey is a country located on the eastern end of the Mediterranean occupying a peninsula called Asia Minor. Turkey has always been the meeting point for European and Middle Eastern Cultures, becoming an important link between east and west. Over the centuries many civilizations ruled the area, amongst them the Hittites, Seljuks, Persians, Greeks and Romans. Thanks to it extremely rich cultural heritage can be experienced in this country.

Despite the influence of western cuisines and existence of global fast food chains in the larger cities, Turkey eagerly preserves her culinary heritage. Turkey's varied geography conditions allows cultivation of various crops, fruits and vegetables eg. tea in the cool north and hot pepper and melon plantings in the south. Turkey is for example largest producer of Apricots and Hazelnuts in the world (796 000 and 660 000 tons in 2012 respectively; source: FAOSTAT).

Fig. 2 String of dried eggplant in shop in Şanlıurfa

Turkish cuisine is characterized by use of fresh ingredients, and ease of basic cooking techniques. Dishes are usually not hidden under sauces. The most common seasonings are: dill, mint, parsley, cinnamon, garlic, and the lemony sumac. Yogurt is a common side condiment. Another southern condiment are pepper flakes, called in Turkish '*pul biber*'.

Fig. 3 Ezme salad

Turkish cuisine also has many regional variations: eg. there are at least forty ways to prepare eggplant alone. Unique are the strings of dried, hollowed out eggplant, which can be seen in markets and small vegetable shops (Fig. 2).

The first meal of the day is breakfast. A typical Turkish breakfast consists fresh tomatoes and cucumbers, white 'feta' style cheese, black olives and bread.

Dinners will most commonly start with appetizers called *mezeler* [singular: *meze*]. Typical Mezeler are roasted pureed eggplant, fine chopped salads and least but not last *Ezme*. *Ezme* is a very typical Turkish dish, served in *lokantas* (restaurants) throughout the country. This salad primarily based on tomatoes, hot peppers, onions and parsley (Fig. 3).

During the day the popular drink is tea, served in small tulip shaped glasses. Tea houses (Çay Evi) are popular among the men, both in rural and urban areas.

Culinary trip to South-Eastern Turkey

This paper reflects Authors' experiences with culinary heritage of South-Eastern Anatolia. Trips took place in 2010, 2011 and 2014. Different parts of region was visited (Fig. 4). The very southern part of the visited region, e.g. environs of city of Mardin, at least locally, is being perceived as part of Mesopotamia.
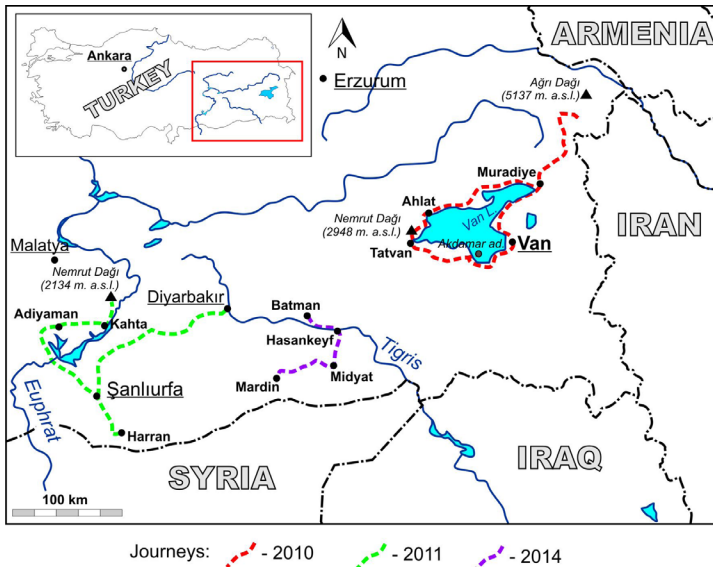
Fig. 4 Authors' culinary trips to South-Eastern Turkey

The main ingredients typical for Southeastern Anatolia Region are meat, wheat products and vegetables. Tomato paste, onions, garlic, crushed red pepper and parsley are used to season the dishes. There are some differences between particular regions. Meat – especially lamb and mutton - plays an important role in Diyarbakır cuisine. Many dishes are spicy or sour, and are prepared with plenty of oil. Pastrami, cured meat, cheese, tomato paste and pickles are prepared as winter provisions. Examples of typical dishes are: *Kaburga dolmas* (stuffed lamb or goat ribs) or *Meftune*. Mardin cuisine reflects

the climate and lifestyle of the region and is based on local ingredients. Like the rest of Southern and Eastern Anatolian cuisine, Mardin dishes are rather spicy, and generally meat-based. Two of the most popular dishes are 'çiğ köfte' (spicy raw meatballs) and rice. Cracked bulgur wheat also plays an important role in the Mardin cuisine.

Fig. 5 Homemade otlu peyniri from village of Serinbayir

Van is famous for city's breakfast culture and is dotted with single-purpose *kahvalti salonu* (breakfast restaurants).

In most *kahvalti salonu*, you can see on windows display: bins of glistening olives, Honey with slabs of honeycomb, blocks of cheese and plates stacked with delicate sheets of fresh kaymak, Turkish-style clotted cream made by skimming the fat that rises to the top of vats of boiling milk (sheep's milk is used in Van). Fresh, traditionally prepared *kaymak* is delicious. Absolutely must-eat while visiting the Van region.

Van's most iconic cheese known as *otlu peynir* in East Anatolia, is a firm white salty cheese that is flavored with *otlar* (wild herbs) gathered in the spring from the slopes of mountains. The herby cheese produced in Van is also produced in other cities such as Diyarbakir, Mus and Bitlis. The local production started more than 200 years ago. The herbs mainly consisting of wild garlic (*allium*) species are believed to be added to Van cheese as flavorings, antimicrobial preservatives and as well as vitamin-rich sources to be eaten during severe winter conditions of high mountain areas when fresh fruits and vegetables are no longer available to the villagers. Purpose is to raise the resistance of the population to diseases (Çelik 2008). The herbs, which can also include wild fennel, thyme, mint) and the esoteric 'Mustafa's flower', are soaked for at least a week in a salt brine and then being added to the cheese, (Eckhardt, Hagerman 2010). In the traditional way of *otlu peynir* making, the milk is filtered and renneted. After coagulation, it is cut into small pieces and whey is removed. The chopped herbs are added at a ratio of 0.5–3.0 kg per curd obtained from 100 kg milk. Then the curd is mixed well to get a homogenous distribution of herbs. The cheese making is completed by pressing, breaking down into blocks by hand, salting, filling into containers. Last stage is ripening for 3 months (Çelik 2008). Van province produces more than 5 000 tons of *otlu peynir* a year, exporting it also to other regions of Turkey.

Fig. 6 Kaymak with honey and SE Anatolia cheeses with olives

One of special culinary experiences was breakfast in house of Kurdish family in village Serinbayir Köyü at the foot of the volcano Nemrut Dağı, between the mountain and Lake Van. In ambient atmosphere of sunny garden young Kurdish women welcomed us with homemade Van cheese (Van *otlu peyniri*) with freshly baked flatbread (Fig. 5).

Kaymak Bal (kaymak with honey) in Kahvalti salonu in the center of Van was another great treat not to be missed when visiting this Region. Cheeses with olives (*beyaz peynir*, çökelek and *zeytin*) was very tasty too (Fig. 6).

When staying in Mardin we were accommodated in *Sahmeran Otantik Pension,* located in the heart of Mardin old town, set in a historical stone building harmonious with the local architecture. In the inner yard garden we had breakfast consisting of fresh cheese, honey and flatbread (*pide*) straight from the oven (Fig. 7). All from small local market (*Pazar*), located in side alley off the main street of Mardin old town (Fig. 8).

Fig. 7 Breakfast in Mardin

The opportunity to visit and experience the wonderful sights, smells, sounds and tastes of the markets (*Pazars* or *çarşılar*) is another great idea for culinary tourist (Fig. 8). It is possible to enjoy the various shapes of naturally grown vegetables. So different from the unified species grown in greenhouses of eg. Netherlands, which often are resembling plastic dummies. Remarkable are the colorful stalls of spices shining in the sun. Stands of dairy products are also tempting, full of a variety of naturally produced cheeses. Vendors are always happy to let you try them. They are delicious and affordable. On the market in Batman kilogram of Van-style feta (*otlu peyniri*) cost less than 2 Euro.

Fig. 8 Markets in Batman (top and middle) and Mardin (bottom)

An interesting experience is the ability to observe the procedure of meals preparation - from raw ingredients to finished product. It is advised to pry chef at work as it will help in recreating dishes after returning home. Such possibility was in restaurant Rido in Mardin. On the ground floor you can observe the process of preparing meat for *adana kebap*. Then application on the spit and grilling over an open fire with company of hot green peppers. (Fig. 9). The place was extremely popular among the local population. At the peak of lunch time there was about 20 people on the street in front of Rido waiting for a table. This demonstrates the excellent quality of the served food. It is worth to note such facts when choosing places to lunch or dine. It is better to wait for a table few minutes than to eat in nearly empty place. Local knows and it is worth to watch and follow them.

Fig. 9 Adana Kebap from raw product to ready-to-eat delicacy

However, the greatest culinary spectacle we saw occurred in Midyat. In a small restaurant with few tables located within the old city. Order of *saç kavurma* turned out to be a hit.

The restaurant owner prepared the dish on the grill located outdoor. Before our eyes, small pieces of lamb accompanied by onions, peppers and tomatoes, seasoned only with salt and *pul biber* (pepper flakes) turned into a masterpiece of Turkish cuisine (Fig. 10).

Fig. 10 Preparation of saç kavurma.

Another great stews, you can try in South-Eastern Turkey (and in other regions as well) are *güveç* (type of casserole) (Fig 11) and eggplant moussaka (*Patlican Musakka*), which in contrary to Greek version is not layered. Instead, it is prepared with sautéed eggplant, green peppers, tomatoes, onions, garlic and minced meat, usually beef (Fig 12).

Fig. 11 Güveç served in Nehir et Lokantasi, Hasankyef

Fig. 12 Patlican Musakka in one of Diyarbakir restaurants

Since Turkey is an Islamic country, alcohol beverages are not so popular like in Western World countries. Most popular drink is tea. Wherever you will go, you will find small teahouses (çay Evi). They can be found everywhere - in every village, town square, seaside, hilltops and crossroads. Just any conceivable place with a view, to provide opportunity to watch other people (Fig. 15).

Fig. 13 Game of okey in Çay Evi in Mardin.

The teahouses of Turkey play role of social clubs. In Turkey's more conservative regions, like South-East, *çay evi* is a cultural artefact claimed exclusively by males. It's owned by men, staffed by men and younger boys, who deliver orders beyond, and frequented by men. They are places where men gather all day long, especially in the evenings to meet their friends, chat, gossip, play okey (Fig. 13) cards, backgammon or dominoes while being served hot Turkish tea in tulip shaped glasses. 'They're where, if you are a retired Turkish gentleman, you might go to get away from the house, because the house is where the women are' (Eckhardt 2010).

Fig. 14 Tea served in çay evi on the shore of Lake Van. (Photo: R. Stańczyk)

When sightseeing in Turkey it is a must stop from time to time in tea house or outside on small distinctive stool in the sun or in the shadow sipping slowly black tea and observing Turkish neighbors playing games. An unforgettable moment was the visit to the *cay evi* on the shore of Lake Van, somewhere between Akdamar Island and Tatvan where we were served by the 'magician', who was able to keep in one hand 7 glasses of hot tea along with saucers (Fig. 14).

Fig. 15 Tea houses (Çay Evi) in Van, Hasankeyf and Mardin.

Summary

South Eastern Turkey is perfect destination for cultural tourists. Local air companies like eg. ''Anadulu Jet'' provides perfect and cheap connections from major Turkish cities to even relatively small local centres like Mardin or Adiyaman. Local public bus lines guarantee affordable and frequent journeys around the area. Region is safe and natives are very friendly. Prices are low, culture is rich and different from remaining Turkey.

Wealthy historical heritage, friendly natives, beautiful landscapes, local crafts like silver or gold jewelry and of course great local cuisine makes this region one of the best destinations for a people who don't seek just non-sophisticated sea & sun resorts. The opportunities to become acquainted with places still pursuing their traditional life styles in not so remote parts of the planet is disappearing in our fast changing globalised world. South Eastern Turkey is still one of the best chances to do this for people enjoying real cultural tourism but not having big funding for this. Social transformation processes, which clearly are taking place in this region as well (areas of multi-storey apartment houses are growing around ancient city cores), will eventually diminish differences of local life styles but the beauty and charm of this land will stay.

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Culinary tourism in the Cuiavian-Pomeranian Province, Poland

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Introduction

Poland is the ninth biggest country in the European Union. It is situated between the Baltic Sea on the north and the Sudetes and the Carpathian Mountains on the south, into the river basins of the Vistula, Odra and Neman River. Most of the land area is a lowland - a part of Central European Lowland. Geographical regions change from the lowlands on the north into uplands and mountains in the centre and on the south of the country. Poland is divided into 16 provinces. The capital city is Warsaw. Bearing in mind the fact that the article describes the culinary tourism issues, it is worth to mention that historical events had a great impact on the development of the specific Polish cuisine. In the past, Poland was a homeland for

a many different nations, which played a major role in the national cuisine. As a result, there are many Tatar, Turkish, Rusyn, German, French, Italian and Jewish culinary impacts.

The Cuiavian-Pomeranian Province is situated in the center of the northern Poland, between the Pomeranian and Masurian Lake Districts (fig.1.). It also consists of some macroregions and geographical-historical regions. The biggest cities are: Bydgoszcz (367 054 citizens), Toruń (200 080 citizens) - with the headquarters of the provincial governor, Włocławek (119 939 citizens). Regardless of the administrative division, the region consists of some culturally and historically diverse areas. They are Cuyavia and Paluky - the area associates with 7 culture, and the Piasts - the first historical ruling dynasty of Poland. Moreover, the region is the largest part of the Cuiavian-Pomeranian Province. Nowadays, Dobrzyń Land, which used to be a part of Mazovia, is also a part of the area. Another area is Chełmno Land, known for its retained buildings of gothic architecture (churches and a castle of the Teutonic Knights), with medieval Toruń old square signed up for UNESCO list. The northern part of the province belongs to the Lower Vistula Valley macroregion, with its cultural landscape of the XVIII and XIX century Mennonite settlement. The area used to be inhabited by the Borowiaks people (the Kashubians) and the Kociewiacy people, who had different origin and culture. Geographically, the south-western part of the province called Krajna, belongs to the Pomeranian Province
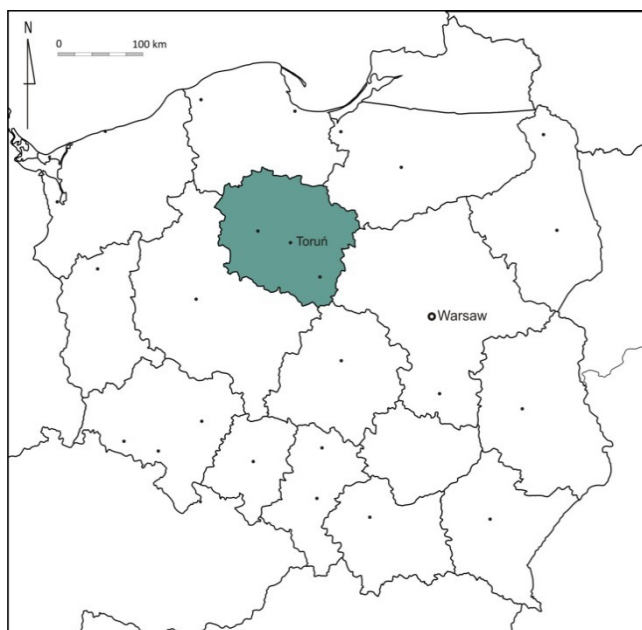
Fig.1. A location of the Cuiavian-Pomeranian Province.

From the ethnographical point of view, it is said to be the northern part of the Greater Poland because of many cultural features common with the west Polish region. The difference of the culture is seen in the regional / local cuisine.

Culinary tourism

The culinary aspect of travelling was always essential. Presently, the increasing interest in culinary art and the new trend in travelling are observed. World Travel Association says that it constitute one of the most developing ways of tourism (Global Report on Food Tourism, 2012; Internet source no 1). As a term, 'culinary tourism' was created in 1998 and introduced by Lucy M. Long (Kowalczyk 2008). In English researches the 'culinary tourism' term is also

known as 'food tourism' (Hall, Sharpels 2003) – a broader term. Most of culinary tourism definitions are associated with the cultural tourism (Czarnecka-Skubina 2008, Mikos von Rohrscheidt 2008, Jędrysiak 2010). Taking up a culinary tourism means, for instance: taking part in culinary festivities and festivals, participating in gastronomic competitions, travelling across so called culinary trails. The most obvious reason people choose the culinary travelling is the need to get to know the taste of traditional regional cuisine and dishes prepared by different ethnic groups (Kowalczyk 2008). The diversity of travelling has an impact on the development of the culinary tourism (Durydiwka 2013). The Cuiavian-Pomeranian Province is rich with substantial and formal offers (restaurants, breweries, vineyards, culinary trails, festivals, culinary museums).

Poland, as one of the European Union country, saves and promotes regional goods of high quality. One of the basic way of quality policy realization is giving a high quality sign to regional farm and food products which come from different regions and are traditionally made (Internet source no 2). More and more often, products made in a traditional way attract tourists, who come to the places where the products are prepared. Jęczmyk and Sammel (2012) believe that regional products of the traditional method of manufacturing, may be the main motive for traveling to the particular region. In the Cuiavian-Pomeranian Province 54 regional products was registered (Internet source no 3). They are: dairy, meat, confectionery, bakery products, oil, fat, honey, alcoholic and non-alcoholic drinks, prepared dishes. A special attention in the article is paid to some of the products which help to develop the culinary tourism in the Cuiavian-Pomeranian Province.

Fig.2. "Półgęsek" known also as "pierśnik". Source: http://www.czasnagesine.pl/

The first, worth to mention, is "półgęsek", which used to be a very popular snack in the Old Polish cuisine. It looked like a cylinder made of goose skin, with a layer of fat, sewed using twine or plaited string (Fig.2). Nowadays, it is raw smoked goose meat distinguished by intensive smell and taste. In the Pomeranian Province "półgęsek" is made from the goose breasts after removing the bones. Traditional ways of preparing goose meat in the Pomeranian, Kashubia and Krajna are known till now. The goose breeding is seasonal and lasts from the spring to the early winter. Traditional goose slaughter used to take place shortly before 11th November (before Saint Martin's Day). Preparing and curing, as well as smoking of "półgęsek" have become traditional ways of preservation.

Fig.3. A trademark-shop selling goose products. Source: http://eurodown.com.pl/v/ges-biala-koludzka

Taking the taste and nutrition into consideration, the Cuiavian-Pomeranian Province is famous for its best goose breed, so called the "Kołuda White" (gęś biała kołudzka). To continue and support traditional goose breeding The National Breeding and Research Center was founded in 2003, in Kołuda Wielka (village near Inowrocław). What is more, a brood farm and a hatch section exist there as well. Annually, pure-bred geese from the brood farm are delivered to local farmers. Nowadays, the "oat goose" is the most popular goose breed in Polish poultry. Moreover, it is also the most often exported and wanted product from Poland. The country exports about 95 % of goose meat. The National Breeding and Research Center also makes and sells goose goods or even dairy products made from sheep milk (eg. Bryndza cheese) (Fig.3).

An offer culinary tourism can consist of things associated with regional cuisine. A tool that makes use of the advantages of culinary are undoubtedly themed culinary trails (Tomczak 2013). In the province there is a unique trail, of which the main theme is goose products (Fig.4). The originator of "The Goose Goods Trail" is The Cuiavian-Pomeranian Tourist Organization and the local government. Presently, there are seventeen restaurants on the trail, which serve dishes made of goose meat.

Fig.4. A map of the 'Tourist Goose Trail'. Source: http://www.czasnagesine.pl/ges-inowy-szlak-kulinarny

Apart from the all year open restaurants, some of the culinary festivals are organized, where goose dishes are presented. The most important one takes place every year close to 11th November (The Independence Day) in Przysiek, near Toruń. The Cuiavian-Pomeranian Goose Festival is probably the biggest market of goose products (Fig. 5, 6).
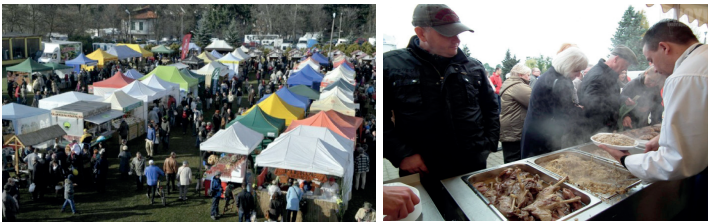
Fig.5. The 'Goose Festival' in Przysiek, 2013 Source: http://torun.naszemiasto.pl/ artykul/zdjecia/festiwal-gesiny-w-przysieku-2013

Fig. 6. The 'Goose Festival' in Przysiek promotional posters from 2012 and 2014. Source: http://www.czasnagesine.pl/

Fig.7.The traditional copper cauldron using for making plum preserve Source: http://bydgoszcz.naszemiasto.pl/artykul/zdjecia/swietuj-ze-sliwkami-i-strzelcami

Moreover, the plum preserve made in the Lower Vistula Valley is becoming more and more popular in the Cuiavian-Pomeranian Province. The area is inhabited by culturally different groups of people. The second part of the nineteenth century was a fruit farming development in the territory. At that time, settlers mainly from Netherlands, thanks to specific soil and climate conditions developed agriculture and orcharding. Nowadays, the traditional rituals are resumed.

For instance, the traditional way of making plum preserve is becoming popular in many small towns situated in the Lower Vistula Valley. The plum preserve is made in big, copper cauldrons hanged over the fire. A wooden stick (called 'a stork') (Fig. 7) is used to stir the liquid. The preserve is made of purple plumps grown by the local registered producers (Fig.8).

Fig.8. Plum preserves from the Lower Vistula Valley. Source: http://www.powidla.pl/

Fig.9. A group of visitors preparing gingerbread cookies
Source: http://www.muzeumpiernika.pl

Fig. 10. Worksheets for gingerbread urban game 2014.
Source: http://yoyo-design.com/?swieto-piernika,61

In addition, one of the most known confectionery product in the region is gingerbread. Presently, the gingerbread is baked at homes as a traditional spiced cake with honey. Its baking tradition stared in the Middle Ages when Toruń was the most popular baker center in Poland. The wealth and location of Chełmińska Land, which is situated on the Hanseatic Trail, enabled the development of the craft. Nowadays, Toruń is still associated with gingerbread cookies. For the last few years, the cookies have been made in a traditional medieval way. In The Gingerbread Museum in Toruń visitors are able to bake gingerbread cookies using traditional tools, for instance the wooden cake tins (Fig.9). It constitutes an interesting way to get to know the tradition and culture of the region. The museum has also got an on-line shop where the hand-made cookies can be bought (Internet source no 4). The gingerbread cookies are also made by a big confectionery factory copyrighted as "Toruń gingerbread". What is more, there is a cyclical event called "The Gingerbread Fest" in Toruń organized by the city government, the Toruń delicacy producer, The District Museum of Toruń, The Ethnographic Museum and 'Baj Pomorski' – the theatre. In the current year, 250th anniversary of "Kopernik" – the confectionery factory, was celebrated (Internet source no 5). During the festival was organized thematic urban game dedicated to the gingerbreads (Fig. 10).

Enotourism

The beginning of the enotourism started with *Grand tour* of British aristocrats from 17th to 19th century (Kowalczyk 2003). Mikos von Rohrscheidt (2008) claims that the kind of tourism is becoming more and more popular and is regarded as a popular cultural tourism. According to Buczkowska (2008), the enotourism is considered as a type of a tourism connected with cultural heritage and a current culture. Dubińska (2013) believes that the popularity of enotourism makes it a separated form of cultural tourism.

Fig.11. Owner of the "Przy talerzyku" vineyard with a group of tourists.
Source: https://www.facebook.com/winnicaprzytalerzyku/

The wine from Cuyavia is another traditional product made in the region. According to many historical resources, the tradition of Polish vinification started in 11th century. The vineyards were established mainly near monasteries, bishops' or dukes' residences, for instance, in Toruń (Charzański et al. 2013, Internet source no 6). Currently, it is hard to compare a development of enotourism in the Cuiavian-Pomeranian Province with the huge vine regions in the southern Europe. Viticulture and vinification is performed by a group of friends and hobbyists. Taking climate and the soils conditions into consideration, the Lower Vistula Valley is the most proper to cultivate grapevine. Moreover, in Kozielec "The Vine and Plum Festival" have taken place for some years (Internet source no 7). It draw the attention of the increasing number of enotourists. The meetings of vineyards and wine aficionados is taking place regularly in the vineyard called "Przy Talerzyku" (Fig.11).

Beer tourism

Beer tourism is defined as a kind of tourism, of which the main goal is visiting breweries, taking part in theme festivals, tasting homemade beer (Hashimoto 2005). Unfortunately, the number of local breweries in the Cuiavian-Pomeranian Province is being drastically reduced. It has been caused by bigger brewing concerns. The traditional way of making beer is still held by local brewery called "Krajan" and two breweries which are placed in restaurants in Toruń and Bydgoszcz. Nowadays, "Nakielskie" pale and dark lager beer is made in the "Krajan Cuiavian-Pomeranian Brewery". The tradition of making beer in Krajna province, especially in Nakło nad Notecią, was initiated at the beginning of 16th century. Beer tourism is also associated with visiting local microbrewery restaurants, which offer locally made beer. In the described province there are two restaurant breweries. "Jan Olbracht" Brewery in Toruń (Fig.12) is known of both - its homemade beer and traditional Polish and local dishes served.

Fig. 12 The interior of the 'Jan Olbracht Brewery' located in the old town in Toruń (Fot. R. Stańczyk).

Culinary events

The culinary tourism in the Cuiavian-Pomeranian Province plays very important social and economic roles (Gonia 2013). The culinary festivals gather a great number of tourists. There are about ten cyclical culinary events in the region. A festival in Gruczno is one of the most known in the Cuiavian-Pomeranian Province. It takes place every year in the last weekend of August. The aim of the festival is to promote regional richness of different tastes and dishes from different parts of the province (Internet source 8). Every year in March, during the tourism fairs called "Wypoczynek", the "Festival of Taste" takes place in Toruń. Beside the culinary shows there are also Toruń's cooks competitions. This year the main theme of the fair was "Kopernik cuisine" (Internet source 9). The next two festivals are dedicated to promotion and popularization of goose dishes. It is celebrated close to 11th November (The Independence Day). In Przysiek, near Toruń, "The Goose Festival" is organized by local government. It constitutes the main event of "Goose for Saint Marcin" (Internet source 10). The "Goose Festival of Krajna" is smaller and younger of mentioned goose festivals. It takes place in Minikowo, close to Bydgoszcz. It is organized by the Cuiavian-Pomeranian Agricultural Consultancy Office in Minikowo. Except promoting the regional cuisine, it has also got an educational goal and its aim is to save the culinary heritage of Krajna and Pałuki (Internet source 11). What is more, the "September Cuiavian-Pomeranian Fair" has been organized for eleven years, so far. It promotes cuisine and goods made by regional farmers, honey producers, the owners of a quality control certificate food producers, the "Village Housewives Clubs" or even folk artists. One of the main aim of the fair is the integration of city and village communities (Internet source 12). All the festivals mentioned are the biggest culinary events in the Cuiavian-Pomeranian Province.

Promotional activities in the region

Nowadays, the number of culinary tourists is increasing. According to Jędrysiak (2008), the culinary tourism constitutes a bigger and bigger part of the world tourism. Thanks to culinary heritage, tourists can meet different cultures and traditions of other countries and regions (Hall et al, 2003). The increasing number of culinary tourists was noticed by the local government. It also makes a great way for the promotion of the region. The Cuiavian-Pomeranian Province government has taken promotional actions for years. Moreover, the local authorities and the groups of the social representatives, like for instance village housewives clubs or local slow food producers producers are involved.

Fig. 13. The restaurants' ownres awarded with the certificates and plaques of the 'Culinary Goose Trail' Source: https://pl-pl.facebook.com/GesinowySzlakKulinarny

One of the most popular and developing action taken is the promotion of goose dishes called "Goose meat on Saint Martin Day". It gather the Cuiavian-Pomeranian Province Government, the National Poultry Association, some of the food processing and gastronomy representatives, and village housewives clubs. The effect of the last five-year activities is the 80% increase in goose meat consuming (Kamiński 2014). In addition, the Cuiavian-Pomeranian Tourist Organization set up the "Goose Culinary Trail" in September of 2013. It does many promotional activities. It printed maps and brochures, created mobile applications (Internet source 13). The "Goose Culinary Trail" is also promoted on the Internet as well as on the social networking services (Internet source no 14). Many culinary competitions are organized. The winners are able to win vouchers to restaurants which are placed on the trail (Fig. 13). What is more, many culinary festivals are celebrated.

Fig. 10. Plaque informing that in restaurant are served local dishes from Cuyavian-Pomeranian region (Spichrz restaurant in Toruṅ).

The richness of traditional culinary goods inclines to the promotion of regional cuisine. One of the way is the "European Regional Culinary Heritage Organization" membership. From January, 2013 the Cuiavian-Pomeranian Province has been a member of the 'European Culinary Heritage Organization'. So far, the organization has linked 32 regions in 12 European countries. The history and tradition of making the high quality slow food in the Cuiavian-Pomeranian Province is promoted (Internet source no 15). The design of the recognizable sign (Fig.14) helps to promote local products. Also it gives the culinary tourist guarantee, that restaurants displaying such sign is serving regional dishes (Internet source no 16).

Summary

The physical, geographical and environmental conditions, as well as the cultural heritage, have a good influence on the tourist attractions in the Cuiavian-Pomeranian Province. As it was presented, the region offers a great number of the culinary tourism activities. Tourists can be attracted by many traditional products, festivals, festivities and culinary competitions. It is worth to mention that there are also some initiatives which focus on the popularization of the regional heritage. Due to the fact that the number of culinary tourists is still increasing, the culinary tourism is becoming a good way of the region promotion. It was important to create a strategy of promotion and development of the local cuisine and culinary tourism. Such activities are conducted. In the Cuiavian-Pomeranian Province practically every kind of the culinary tourism activity can be accomplished.

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Cultural Tourism in Lithuania – Experiencing Culinary Heritage in Regional Feasts

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Introduction

Tourism becomes more and more important economic activity in many countries and Lithuania is not an exception. The growth of foreign tourism here was one the fastest in Europe during last few years. Incomes, generated by tourism exceed billion of Euros in 2013. However apart from only economical aspects of tourism, which dominates very clearly in national tourism strategy and in tourism policy, there are other important issues related to the tourism. In particular it is very important tool forming the image of the country and building close connections with other nations. Cultural tourism is of the greatest importance in this case. On the other hand, cultural tourism is high personal adventure and many national wide strategies fail to make a serious impact on tourism flows in this case. Even more specific case is culinary tourism. Culinary tourism is the subset of Cultural tourism but very often these two come together. Culinary tourism is experiencing the food of the country, region or area, and

is now considered a vital component of the tourism experience. World Food Travel Association defined culinary tourism as "The pursuit and enjoyment of unique and memorable food and drink experiences, both far and near." Food tourism is usually linked with other subsets of cultural tourism eg. heritage tourism. We assume that in most cases these forms of tourism are hardly detachable or one is form of another. There is much more chances to attract tourist offering both stomach and eye pleasures. Therefore we will present some most important features of both traditional cultural heritage and food related tourism opportunities of Lithuania, concentrating on some specific cases. We will try to raise a question of promotion of cultural and namely culinary tourism via organisation of specialised regional events, such as fests and other celebrations.

Main tourism trends in Lithuania

In order to get reliable understanding of any nations' culture, one needs to go beyond the main tourism attraction points and often outside major metropolitan areas. Analysis of Lithuanian foreign tourism directions, reveals that absolute majority of incomers concentrates in main cities and resort areas (Fig.1).
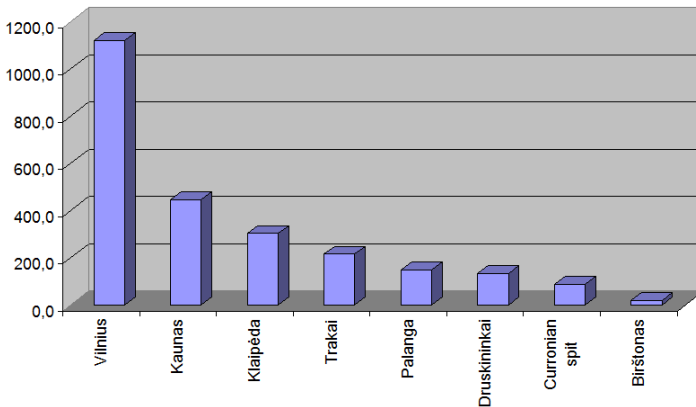

Fig.1. Distribution of foreign tourists in Lithuania in 2011 (source: Department of Tourism of Lithuania http://www.tourism.lt/lt/naudinga-informacija/turizmo-statistika)

It's a lucky coincident that many of the most important cultural heritage sites of Lithuania are located in most popular places, but some of worth visiting places remain out of tourist routes. On the other hand, official cultural heritage of national importance (such as objects included in UNESCO world heritage list) automatically attract people and business, what changes way of life in those places sometimes to the great extent. Therefore such places become less attractive for those, seeking to find authentic landscape, culture and cuisine.

Majority of tourist to Lithuania come here for reasons related to leisure (Tab.1), so cultural heritage could be one of their attraction points.

Tab. 1.Distribution of foreign tourist according to their aim of arrival
(source: Department of Tourism of Lithuania http://www.tourism.lt/lt/naudinga-informacija/turizmo-statistika)

	Leisure	Business	Visiting relatives, friends	Healthcare	Shopping	Other
2007	30,2%	28,5%	26,5%	1,8%	11,6%	1,4%
2008	30,9%	34,7%	25,7%	1,7%	4,2%	2,7%
2009	30,1%	36,2%	26,2%	1,3%	3,3%	2,9%
2010	33,2%	30,2%	27,0%	1,5%	4,9%	3,3%
2011	33,3%	29,7%	26,3%	1,5%	6,9%	2,3%

In order to attract those people to less popular and more authentic places, once should provide information about those places first of all. Permanent promotion of peripheral (touristically) areas is a difficult and expensive task, therefore organisation of local, more or less traditional celebrations, seems to be an affordable tool for this purpose; therefore many municipalities and even smaller towns started to develop this activity, often motivating those events with the local heritage of some kind. Sometimes this heritage is closely related to regional cuisine. The main question in all these cases lays in relation of those regional fests to real cultural heritage. Some serious doubts, concerning main ideas exists. One could get a serious suspicion, that in many cases commercial aspect dominates so much, that cultural heritage vanish from the event's "menu".

Cultural heritage in Lithuania

In a broadest sense cultural heritage could be understood as virtually everything, what have been influenced by the human beings, but usually we are stressing the value of the human creation. Therefore cultural heritage usually must withhold some cultural importance for human generations, which evaluates things usually from time perspective. Officially cultural heritage in Lithuania is defined as in few generations preserved cultural values of ethnical, aesthetic or scientific kind (Lietuvos kultūros vertybių apsaugos departamentas 2014).

It could be material (tangible):

1.   monuments (architectural, art or archaeological),

2.   ensembles (groups of monuments and landscape)

3.   famous places (creation of people and nature)

Or non material (intangible): way of life, identities, knowledge, traditions, cuisine, etc.

There are great differences of cultural heritage among European countries. This is mostly related to differences of their history. Lithuania is located not in the richest part of Europe, concerning world heritage sites. UNESCO sites in Europe (UNESCO world heritage list….., 2014)):

•   Northern Europe – 36 (Lithuania 4)

•   Western Europe – 131

•   Eastern Europe – 77

•   Southern Europe – 140

Lithuanian cultural heritage under protection of UNESCO:

I. Material (tangible) in UNESCO world heritage list:

- Old town of Vilnius
- Curonian spit
- Kernave cultural reserve
- Struve geodesic structure

II. Nonmaterial (intagible):

- Traditional cross manufacturing
- Tradition of song and dance festivals
- Lithuanian polyphonic songs

The small country located on the Eastern coast of Baltic Sea in the zone of transition between East and West European civilisation, Lithuania experienced influence of different cultures throughout the history. This influence could be red in cultural heritage which exists in the country at present. For main cultural regions of Lithuania have specific cultural heritage, own cuisine and traditions. The specific history of the country resulted in highly mixed cultural heritage, which could be found by tourists here. Common for central European countries catholic and in lesser extent Russian orthodox related architecture dominates in old parts of Lithuanian cities. Heritage created by other religion minorities (Jewish and Muslim), which inhabited the country since 14th century, also left their marks in Lithuanian landscapes.

The main street of Lithuanian capital city Gediminas avenue, presents an excellent **symbol** of the circumstances of development of the whole country. Straight street from the east to the west developed during Russian period. It has catholic cathedral in the eastern end and orthodox church in the western one.

The impact of these cultures could be felt not only in architecture but also in national cuisine of Lithuania. The impact of neighbouring countries (Poland and Prussia) also is quite substantial. Many traditional dishes in the country originates or are influenced by

non Lithuanian origin nations. One of the most popular "traditional Lithuanian" dishes Cepelinai (Potato dumplings) originate in East Prussia. Koldunai (boiled or fried dumplings with raw beef meat) were brought to the country with Tatar community in middle ages. Caraim community taught Lithuanians how to make kibinai and other toast dishes. Soviet era introduced dishes from all over Soviet union. Classical examples are: modified middle Asian schashlik (grilled pork instead of traditionally used lamb), plow (rise and lamb stew) or manty (dumplings with beef meat boiled in steam), Chennak or many others. All those and many other dishes nowadays are the most usual components of "menu" of every canteen or restaurant. Most of these traditional dishes of foreign cultures were locally modified and presents unique heritage of Lithuanian cuisine. Many traditional desserts like Šimtalapis ("hundredleaves"), also are of mixed origin (Imbrasiene 2009).

The main threat for material heritage is related for its destruction because of not understanding or profit related reasons. The main threat for intangible heritage is related to human minds ability to forget. People tend to forget things that are not in use, therefore the sustainability of non material heritage extremely depends on the usage of cultural heritage. Even material heritage, which is not used, tends to be damaged by forces of nature or humans, because its preservation is costly.

So summarising we must state that sustainability of heritage finally depends on ability to recognise valuable "things". It is strongly related to the priorities of the society, especially during last centuries (often: economy and comfort versus aesthetical values). But it also strongly related to accidental things – different places have different development trajectories and this finally results in different transformation patterns. Simply speaking, the fortune also plays important role forming heritage lists of all countries. Sustainability of cultural heritage doesn't mean only preservation of heritage. It means "wise" use of the heritage. In fact the idea of preservation is closely related to the idea of use – we have to preserve in order to use it for our needs (both material and aesthetic). It is so important

because it is part of our world, history, identity, etc... But also its important because its part of our income and well being.

We will not concentrate on tourism related to UNESCO world heritage list, because information on those topics is easily findable and numerous studies and projects were implemented concerning protection and use of those heritage elements. The next chapters will present most famous examples of culinary heritage of Lithuania and special cases of use of cultural heritage for tourism purposes, related to organisation of local celebrations, which become more and more popular in many East and Central European countries.

Culinary heritage in Lithuania

Culinary heritage is a good way to promote development of tourism in Lithuania. Eating is integral part of all trips longer than few hours. Many tourists appreciate local food. Such attitude gives the opportunity to promote regional cuisine both among domestic and foreign tourists. Consequently, the promotion of culinary heritage facilitate development of other tourist attractions, e.g. Lithuanian folk, traditions and customs and the less-known regions, which sometimes are not along the popular tourist routes (Žuromskaite 2009). The regions known for their tasty and unique dishes can "be discovered" for and by foreign visitors. Culinary tourism in Lithuania becomes more and more popular among tourists. Culinary traditions of Lithuania are very well known in Poland and now are being discovered by other nationalities too.

In Lithuania potatoes are considered second bread and are eaten all year long. The most popular potato dishes are:

a. "zeppelins" (cepelinai), type of dumpling made from shredded potatoes and usually stuffed with minced meat (Fig. 2);

b. potato sausages (vėdarai),

c. potato pancakes.

Fig. 2. Cepelinai. Source: http://almina-valgykmelskismylek.blogspot.com/2011/01/ tradiciniai-lietuviski-cepelinai.html

One of the Lithuanian regions promoting its culinary heritage is East Aukštaitija. Aukštaitija is located the northeast part of Lithuania and its unofficial capital is Utena. Cuisine of this part of the country is known for its simplicity. Rye bread is one of the most fundamental food products in East Aukštaitija, eaten every day for every meal - breakfast, lunch and dinner as well. Two kinds of bread are traditional - plain fermented and scalded. Plain fermented bread has been baked from many centuries or even millenia. The second kind is much later invention, dating back only to the beginning of 20th Century. East Aukštaitija belongs to European Network of Regional Culinary Heritage (http://www.culinary-heritage.com). Culinary Heritage project East Aukstaitija is run by Utena county and Švenčionys district.

Another region of Lithuania famous or its cuisine is Trakai area, where Karaims live. This ethnic group was in 1392 translocated from Crimea (330 Karaims families) by the Grand Duke Vytautas of Lithuania (Schur 1995). Lithuanian Karaims have various national

dishes. One of the most famous non-ritual dishes are kibinlar (sinular: kibin). It is a salty pastries in the form of half-moon and traditionally the lamb and onion filling. It is baked in the oven (Fig. 3).

Fig. 3 Kibinlar from Trakai. Source: http://www.balticadventure.com/en/tours/199/ the-kibin-way--a-taste-of-history.html

You can make your own Kibinlar thanks to the offer of BalticAdventure agency (http://www.balticadventure.com). The aim of making & tasting offered is to give tourists the chance of exploring the dishes of the Lithuanian and Karaite culinary heritage, offering them possibility of hands-on experience, something they unlikely to find anywhere else, but only in Trakai. During making tourist are listening to a tale of the Karaite traditions. Thanks to it they can understand how the special recipe and curious cooking process turn the combination of dough and filling into the unique traditional Karaite meat pasty – the Kibin. Package costs 10 Euro per person and includes: chef demonstration, tutorial and story about kibinlar, all the necessary ingrediens for kibinlar making. After preparation tourists can eat their own and ones prepared by local cook. Thanks to the offer You can also learn how to cook *zeppelins* (cepelinai) (*www.balticadventure.com*).

Lithuania is also famous, similarly like its bigger neighbour, Poland, for sausages and smoked meats. Amongst many various kinds is best known are ***Kindziukas (in*** Aukštaitija region) or ***Skilandis (in*** Suvalkija region) (Fig. 4). This kind of sausage is made from with salted, peppered garlic-flavored minced pork meat of higher quality and bacon and then stuffed into pig's stomach (sometimes also pig's bladder is used). Next stage of preparation is smoking and drying. Skilandis is characterized by its long keeping properties, thanks to very low content of water and special preparation. This type of sausage is an almost legendary. The name "Skilandis" has as gained protected status under European Union law in 2010 (Commission Regulation (EU) No 29/2010).

Fig. 4 Skilandis. Source:http://nematekas.lt/lt/produkcija/nori-pavaisinti-kolegas/ saltai-rukyta-tradicinis-skilandis/ & http://www.dargita.lt/photos/2Kaimiskas%20 skilandis_3286.jpg

Another very tasty and worth trying Lithuanian dish is ***Apple cheese*** (in Lithuanian. obuolių Suris), and matured at least for half a year. (Fig. 5). Despite the name, has nothing to do with the dairy product - the name is used because of the similarity of the implementation, and the final shape of the two products. It is prepared from sour apples (usually Antaninis (Antonovka) apples cultivar), sugar and cinnamon.

Fig. 5. 4 year matured apple cheese. Source: Authors photo.

Local festivals and celebrations – cultural preservation or imitation?

Local festivals and celebrations are becoming more and more popular across all the country. Though it's a good opportunity both for local business and for tourists, but the question about real relations to cultural heritage exist. Do tourists really have opportunity to know local tradition and namely cuisine or just they could only have nice time there? Clearly this helps to attract more customers to the towns and cities but if this also provides a good chance to know local heritage and traditions? We don't have unambiguous answer to this question. Everything depends on the type of an event, local management and many other accidental circumstances.

There are several kinds of local fests in Lithuania and all of them have their interesting points otherwise they could hardly reach their target – attract people to the place. At present this could be qualified as intangible non-preserved heritage of Lithuanian regions. We could classify local festivals into several groups:

- Traditional festivals based on seasonal nature gifts (like mushroom or migratory fish catching time);
- Traditional "semi-catholic" celebrations based on major year cycles (like Mardi Grass or Palm Sunday or Feast of St. John);
- Traditional feasts and other town celebrations (e.g. based on traditional crafts common for some area – like beer making in Northern Lithuania);
- New traditional cultural festivals like "Vilnius Jazz", or "Vilnius Cinema spring" and many other.

In our case the most interesting are those festivals, which are related to seasonal goods of nature, because they are related to local traditions and local cuisine. The relations of those feasts are closely related to local culinary heritage and therefore visiting such festivals (though also commercialised) would really have chance to get at least some experience of local cuisine heritage. Other traditional festivals also have some relations with national cuisine, but not necessarily it's a main point of a feast. For example "Kaziukas" fair, organized in Vilnius at the beginning of March for a few hundred years is mainly oriented to the selling of goods, made by local (and nowadays also international) private craftsmen but among them also are those, selling traditional food products. The open air restaurants with traditional Lithuanian cuisine is becoming more and more usual attribute of this (and other) feast, initially devoted for other purposes. Trade of smoked traditional meat products is a necessary part of almost all feasts. We won't concentrate on these events but instead will present the overview of worth visiting (from our point of view) events around Lithuania, directly related to culinary heritage. Many of those festivals or feasts have long traditions, but almost all of them were cancelled during soviet era and revived quite recently or created few years ago. Therefore we may argue concerning their "cultural heritage" status, but anyway, they have close connections to local environment, traditional way of life and cuisine.

We will start from the winter season, which is usually one of the least popular times for tourism activities in Lithuania; therefore the attraction of tourists to the main resort towns, which have infrastructure for huge tourist flows, is a very positive result in this period. The winter is a season when small salmon related fish Smelt (10 – 20 cm length) approaches Baltic coasts in huge quantities. Fishing and tasting this tasty fish with a strange cucumber smell is a long lasting tradition in these areas. This finally resulted in creation of new local feast in two main sea resorts of Lithuania. "Smelt festivals" are being organised separately both in Palanga and Nida, which attract tens of thousands people enjoying both fish meals (fish soup, grilled and backed fishes) and sea coast.

Another mass migratory fish – vimba, which inhabits sea coast and nearby rivers in spring and autumn results in organisation of wimba days ("Žiobrines" in Lithuanian) in several towns along Nemunas river and sea coast (Neringa, Jurbarkas and other). The beginning of May is the main time for these celebrations.

Another unique for Lithuania is a "Cherry celebration", organised in Northern Lithuanian town Zagare, famous for its local breed of cherries, popular in whole country. Cherry jam, drinks, wines, cookies and other meals are being made and tasted there in the middle of summer (July).

The day of "Craft, Music and Beer" is being organised in Northern Lithuanian towns in August. Town Pakruojis held this festival in 2013, when 19 local beer makers offered 37 kinds of beer in best beer contest. The beer making tradition in small breweries in Norhtern Lithuania wasn't lost even during Soviet time, when this activity was prohibited. The "beer road" in other town Birzai is offered for tourists all year round, where one can taste different kind of local beers and traditional meals, which go with beer. Northern Lithuanian beer region is also famous among worlds beer lowers for its specific unique breed of yeast, different from all other world regions. Another 3 day long "beer festival" is being organized in Vasaknai manor, Zarasai municipality in June. This event also presents opportunity to taste beer related meals.

The southern Lithuanian town Varena is unofficially qualified as a "capital of mushrooms" in Lithuania. Municipality tries to promote itself by the way of organizing "Mushroom feast" in September. Mushroom feast along with "mushroom gathering championship", organised there, is a nice opportunity to taste local mushroom meals and to have nice time in green and clean local pine forests.

Another unique case of exploitation of new heritage could be found in small central Lithuanian town Vidukle. It was one of the very few places in Soviet Lithuania, where travellers were able to stop for lunch or dinner in road restaurant. In fact this use to be one of popular at that time specialised canteens, which was serving almost exceptionally only dumplings "koldunai", mentioned in section above. Using this soviet created heritage "Koldunai feast" is being organised every June in the town. Here one could try various kinds of dumplings boiled or grilled in different ways.

Conclusions

The cultural tourism is not only an opportunity to develop tourism and related economic activities. It is also very appropriate way to create positive image and promote international relations of any country. Culinary tourism is important part of cultural tourism, which have specific territorial consequences because it opens otherwise unnoticed places for local and foreign tourists. One of the ways of promotion of such tourism is organisation of various locally related feasts, festivals, fairs or other kinds of similar events. Not always those events have strong cultural heritage dimension but usually they create an opportunity to feel at least some cultural traditions of various less famous but still often unique and interesting places. The recent boom of such activities in peripheral Lithuanian towns and municipalities illustrates the usefulness of such events for local economies and societies. Also it provides new attraction points for those seeking something more and something different than a common tourism attraction points can offer.

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CHAPTER 8

**Problem Based Learning and European Cultural Heritage:
a Marriage of Interests**

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Introduction

This chapter provides an insight on the potential of Problem Based Learning (PBL) on the development of significant learning in higher education. The evidence for the capabilities of this methodology builds on the CHiSE experience; an Erasmus Intensive Program of training focused on cultural heritage and its sustainability in Europe. Over the past three years, a group of 120 students coming from Portugal, Turkey, Lithuania, Poland and Czech Republic have been involved in this project. The program that every year runs for two weeks in a country of the network comprises a set of teacher and student-centered activities, ranging from lectures to teamwork activities, fieldtrips to cultural heritage sites and socializing activities. The program also gives students the opportunity to live a PBL experience. Divided into small groups, students are invited to prepare a draft of a proposal for the organization of an international festival about the European cultural heritage and its educational values.

The organization of an international festival as a learning activity has two main goals: firstly, to create an appropriate learning environment for the understanding of the European cultural heritage; and secondly to develop a set of generic competences relevant to students' professional future as teachers of geography and history. In fact, by offering this scenario we hope to provide students the texts and context to the development of significant and transformative learning. Through this experience, students not only have the opportunity to deal with a set of threshold concepts related with cultural heritage but also to improve their performance and skills namely on critical thinking, problem solving, teamwork, creativity and the art of communication.

In the next sections we present the main aspects of the PBL experience provided to students. We start by justifying the adoption of the PBL methodology. After that we briefly describe the experience, presenting the scenario and the objectives to be achieved by students. And finally we will provide a brief assessment of the experience based on the learning outcomes, the tutors' view and the students' feedback.

Why the PBL approach?

The decision to follow a PBL approach was based on a set of pedagogical and practical reasons. Firstly, it is relevant to stress the importance for the success of the CHiSE project to provide students with learning experiences based on different teaching styles and strategies. Among the critical factors for a successful training program in any subject are the adoption of teaching methods focused on the students and the planning of the curriculum in order to develop knowledge, understanding and transferable skills (Fink 2003; Jonnaert et. al. 2009). In this context, due to its constructivist and re-conceptualist nature, PBL approach is in a unique position to respond to these goals effectively. Secondly, emphasizing the holistic view of problems, PBL is particularly suited to study interdisciplinary themes and subjects (Pawson et al. 2006), as it is the case of cultural heritage. In recent years many researchers have

advocated the suitability of this approach for teaching different topics. For instance, its value has been assessed in fieldwork classes by Bradbeer and Livingstone (1996), Chappell (2001; 2006) and Perkins et al. (2001), in environmental education by Dahlgren et al. (1998), in environmental sciences by Alexson and Kemitz (2001) and Jr Levia and Quiring (2008); in world regional geography by Fournier (2002), in urban planning by Kotval (2003), in research methods by Spronken-Smith (2005), in earth systems interactions by Beringer (2007), in GIS by Bednarz (2000), and in consumption geographies by Cachinho (2009, 2012). As examples of *best practice*, these experiences besides being a source of inspiration also teach us to value the potential of this approach in other learning contexts. Thirdly, CHiSE is a multicultural project aiming at connecting people, ideas and communities through the discussion and sharing of experiences on cultural heritage and its role in the construction of European identity. Thus, being a student-centered method that uses teamwork and problem-solving strategies as anchors for learning (Bligh 1995; Wood 2003; Beringer 2007), PBL provides the appropriate tools for meeting these goals. Through the use of "triggers" presented as problem scenarios, students are placed in the active role of problem-solvers and start their learning process by defining the goals they need to achieve through a blend of self-directed study and teamwork (Doing 1993).

In addition to the pedagogical aspects there are also practical reasons that drive us to apply the PBL methodology in the context of this training program. Firstly, we need to stress the international environment of learning. The involvement in the project of students coming from five European countries, with different cultural traits and traditions, raise important problems in the design of the training program, mainly if we want to promote cooperation and knowledge sharing. As an interventionist model based on teamwork and problem solving, PBL has proved to be particularly effective in overcoming this obstacle. In fact, extensive research has demonstrated its effectiveness in promoting higher-order thinking, knowledge construction, collaborative learning, and independent learning

(Duch et al. 2001; Tan 2009; Barrett and Moore 2011), skills whose acquisition and development is much more effective the greater interaction and collaboration among learners is. Being aware of this potential, we believe that the adoption of this methodology allowed us to create the texts and the learning environment suitable for the development of interaction between students of different cultures and sharing their experiences.

The Scenarios of the PBL Experience

The scenarios set for the PBL experience took the form of a memorandum. In general, we can describe them in the following way: the CHISE project converted into an international agency expert in matters of cultural heritage and sustainable development got an invitation from the European Network of Educating Cities in order to present an application to The Culture Program of the European Commission. This application consists in the organization of an international festival promoting the European cultural heritage and its educational values. The students, as experts of the CHISE Agency, are invited to elaborate a draft of the application having in consideration a certain number of aspects, which should be respected in order to ensure the eligibility and financing of the proposal.

The draft of the proposal must include a certain number of aspects, highly valued in the evaluation made by the experts of the European Union, which are an important challenge to the CHISE team. Besides having to find a theme for the festival easily communicable through a slogan, they need to justify why all cities of the network should integrate the event, to point out the objectives to be achieved by the festival, to select the activities and explain their eligibility in the field of cultural heritage, to choose the stakeholders be engaged and to justify the educational value of the program.

Besides the memorandum, other elements complement the scenario. Among these are of particular relevance the visioning of the short documentary *Lisbon Unforgettable*, from de Portuguese Tourism Agency, and a set of scientific papers covering different facets of cultural heritage and its transformation into a commodity

to sell to tourists places, cities and regions. These documents have an instrumental value in the scenario. While the documentary raises the question of what can be considered cultural heritage, distinguishing it from the assets (material or intangible) used by the touristic propaganda to sell the city of Lisbon and attract tourists, the active reading of papers, published in scientific journals, allows students to go further in the discussion of the problem, putting them in contact with a set of threshold concepts in the realms of cultural heritage and sustainable development.

The scenarios were designed in order to foster the significant and transformative learning. Through the PBL experience it is expected that students, not only increase their knowledge about cultural heritage and the problems related to its management in Europe, but also improve their performance in a vast group of generic skills, transferable to other real life situations, namely as History and Geography teachers. Thus, from the point of view of knowledge it is essential that students are confronted with a set of threshold concepts essential in a reflexive approach about the theme of cultural heritage and its educational value for young people. Such kind of concepts, which several researchers agree to define as transformative and involving a traverse through a liminal space (Meyer & Land 2006; Meyer et al. 2010; Flanagan 2012; Fouberg 2013; Baillie et al. 2013), in most situations prove to be difficult to understand when first tackled but when mastered they have the capacity to change students, both epistemologically and ontologically in relation to the subject (Srivastava 2013). In this category we have included the concepts of cultural heritage (tangible and intangible), heritage consumption-driven, cultural tourism, authenticity, nature, culture, sustainable development, marketing place, and monument.

From the point of view of generic competences, in addition to the skills of problem solving and team work, intrinsically related to the PBL methodology, the scenarios offered to students raise other challenges often undervalued by traditional teaching methodologies, centered in the transmission of knowledge, but highly appreciated by the Bologna Process, the referential used nowadays to harmonize

the higher education in Europe (Gonzàlez & Wagenaar 2003). In this field it is important to highlight the need that students had to support their ideas on facts, evidences and arguments, to think critically, to answer questions creatively, to show collaborative writing skills, to appreciate diversity and multiculturalism; and to be able to plan and manage time; that is, a set of skills which are essential to the design of the proposal and to present the outcomes efficiently. Besides the undeniable importance to the students' training and their good performance as future teachers (Masciotra & Medzo 2009), the valorization of this set of transferable skills also aimed at extending to the learning environment the transformative and liminal effects intrinsically connected with the threshold concepts mentioned above.

Assessing the PBL experience

Now that CHiSE project is over, it is important to make an assessment of the PBL experience in terms of its contribution to the objectives of the training program, and the acceptance that it had by the students. This requires not only reflect on the quality of the main outputs presented by the teams, but also the feelings and thoughts expressed by students who had the opportunity to live the experience first-hand. Of course, this assessment cannot fail to be also a comparative exercise between our expectations and the observed results. This appraisal is crucial to learn about the process and to improve the design of future experiences in this field.

The assessment of the experience comprises different elements. Besides the oral presentations prepared and presented by the teams during the last session, following the different aspects of the scenario, we also used an anonymous self-assessment questionnaire responded by the students. This questionnaire, informally administered in class, included a mix of closed- and open-ended questions. In the first group, students describe their feelings and thoughts about the PBL experience by rating them on a fixed scale ranging from 1 to 6, according to their level of agreement with the items under evaluation. The questions dealt with the relevance of the

topic and subject-content, the quality of the scenario and problems, the suitability of teaching and learning methods, the adequacy of resources used to back up teaching and learning, and student self-evaluation in terms of knowledge, understanding and skills acquired from the experience. In the second group, students were asked to express their opinions about the strengths and weaknesses of the PBL experience, their performance and commitment to learning, and what they would change in the experience to improve it. And finally, they were invited to express their global level of satisfaction with the PBL experience on a scale from 1 to 5 (1 = poor and 5 = excellent).

The analysis allowed us to point out a set of conclusions about the interest of the PBL methodology in the development of projects involving multidisciplinary topics and multicultural environments. Its suitability is important not only at the level of knowledge and skills acquired but also in what concerns students 'motivation to learning. The data collected also allowed us to identify some weaknesses to overcome in order to improve the PBL experience.

From the standpoint of learning outcomes, the success of the experience is particularly evident in the quality of presentations made by the teams. Despite the restricted time they could devote to solving the problem (one of the handicaps of the experience most reported by students), they were able in a short period of time respond positively to all tasks, find creative solutions to the problem and support their ideas on evidences and arguments with scientific and educational value. The creativity of the teams reaches its highest level in the slogans, designed to sell the festival in the media, constructed from a set of ten words taken at random; a strategy used to promote the students' lateral thinking. Once designed, the slogans play an anchor role in problem solving. These set out the threshold concepts around which should be defined the dimensions of analysis of cultural heritage as well as the aims and activities of the festival. Figure 1 shows two examples of slogans developed in the workshop editions of 2013 and 2014, which took place at Lisbon and Ankara.
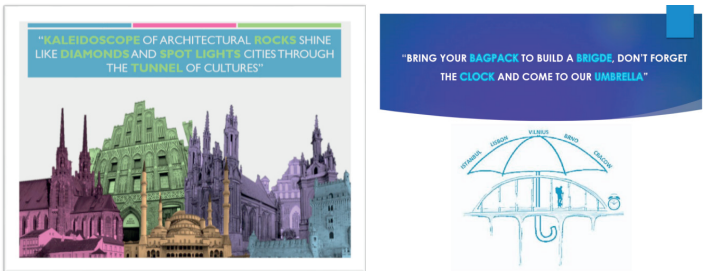
Fig. 1 – Two examples of slogans developed in the workshops of Lisbon and Ankara

With respect to the self-evaluation of the experience carried out by the students, a number of aspects should be highlighted. First of all, the large majority, who had the opportunity to live the experience, express a high level of satisfaction with it. Over the three years, 80% of students said they were totally or very satisfied with the experience, underlying its innovative character in terms of the teaching methods, the interest of the topics and the scenario, and the high educational value of the resources provided in view the geography teacher's training.

When asked to point out the strengths of the experience most of the students tend to put emphasis on the assets of the technique and the international learning environment rather than the knowledge and the generic skills linked with the problem-solving (Fig. 2). This happens mainly because for the majority of scholars enrolled in the CHiSE program this was their first PBL experience. Actually, situations with similar results on the perceptions of students were documented in a course of physical geography by Chappell (2006) and by ourselves in the course of geography of retailing and consumption (Cachinho 2009).

Fig. 2 – The main strengths of the PBL experience pointed out by students

Despite the educational potential of the experience, recognized by the large majority of students, some weaknesses were identified. Although mentioned by a small number of scholars, some references were done to the lack of time for teamwork, the difficulties in communicating ideas using English language, the technique problems linked to the access to the internet, and the work conditions offer by the room to develop the teamwork. In the Lisbon workshop, a small group of students also claims for clearer instructions about the activities they should undertake in solving the problem.

The assessment made by the students when related to the learning outcomes and the way the different working session took place allow us to emphasis two different conclusions that somehow confirm the results obtained in other experiences carried out in different geographical contexts and documented namely by Barrett (2006; 2008), Peterson (2004) and Cachinho (2010). Firstly, the way many students refer to the experience reveals the significant role it has accomplished as an experience of transition between two stages or ways of looking. In this sense, some students describe the experience as a kind of gateway that led them to a different perspective of considering cultural heritage and learning. For this reason, they did not hesitated to place the experience among the most significant of

the CHiSE program, including the fieldtrips to world cultural heritage places. As we have already mentioned, a key factor for this reference was certainly the fact that, for the majority of the students, this was a first contact with PBL, an experience completely different from the traditional teaching model of their universities.

Secondly, the high quality of the presented outcomes, the enthusiasm of the students and their involvement in the problem solving also confirms the important potential of PBL in promoting significant learning. Several studies have shown that well-succeeded PBL experiences tend to be perceived by students both as learning and entertaining practices, and so, they are described both as difficult and enjoyable (Barrett et al. 2011; Cachinho & Esteves 2014). They are entertaining because they are experiences of enjoyment, freedom, creativity and have a playful dimension. And they are described as difficult due to the intensive work required, the level of difficulty of some problems, the constant and challenging change of beliefs and values and the disruption with the traditional methods and working habits. This perception of the students supports the opinion of experts that design curricula anchored in problem solving, to be well succeeded they must be difficult, a true challenge to learners. And at the same time, the experiences must be interesting from the point of view of the learning process, mobilizing different activities and resources in order to promote motivation and creativity in the process of problem solving.

Conclusions

In this chapter we have sought to show the potential of the Problem Based Learning methodology on the development of significant and transformative learning by describing the experience carried out in the context of CHiSE program. The evaluation of the experience taking into consideration the quality of learning outcomes and the opinions of students testify the suitability of this methodology in learning environments marked by the cultural diversity and the approach of interdisciplinary themes. This suitability is particularly evident in the way students describe the experience. For the large majority of students both texts and context have played an important role as gateways for deeper thoughtfulness of the problems. The impacts of the experience have clearly exceeded issues related to cultural heritage and its sustainability in Europe, and were strongly sensed in terms of deeper understanding of the learning process.

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Cultural Herıtage in Portuguese School Geography

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Introduction

This article is based in a lecture prepared for the CHiSE IP project of 2014 that took place at the Gazi University in Ankara. The CHiSE project involved students and teachers from five Universities with the same concern: to foster mutual awareness of each other's cultural geography and history within the overall Europe. The participants were geography students, some involved in initial teacher training. The university teachers that took the role of instructors during the three year programme were also related to Geography.

In the scope of an international intensive workshop devoted to bring together students from different cultures, but sharing a common formation in Geography it was important to relate the issues approached during the last year program with their future role as geography teachers. The lecture presented during the program discussed aspects related to the concepts of cultural and natural world Heritage, the importance of a geographical approach to these matters and the importance of introducing them in school

geography. A presentation of Portugal school Geography potential was the base of this analysis, in order to give real examples to these future geography teachers.

In the next chapters, some ideas will be presented: a brief reference to tangible and intangible cultural heritage in Portugal, as well as examples of natural heritage sites, followed by a reference to Geography as an autonomous subject in the Portuguese school system. Then, it will be made an analysis of how this thematic appears in the Portuguese Geography syllabus in the third cycle of basic school including some reflections made by Portuguese geographers related to the importance of the subject as to promote better prepared citizens. Finally, in order to get some feedback from the participant students, they were asked about their views on cultural heritage. The main purpose was to gather common ideas, views and concerns within the scope of CHiSE program.

Portuguese Cultural Heritage: a brief presentation

The belief that certain places on our planet have a universal value and for that reason should be preserved as part of the common heritage of humankind was recognized by the UNESCO convention "*Protection of the World Cultural and Natural Heritage"* in 1972.

According to the UNESCO (1972) the idea of cultural heritage refers to different categories of heritage: tangible cultural heritage that includes movable cultural heritage (such as paintings, manuscripts and others), immovable cultural heritage (like monuments, archaeological sites, cultural landscapes, and so on) and underwater cultural heritage (such as underwater ruins and shipwrecks). Portugal has several sites classified as world cultural heritage mainly built monuments that represent different periods of Portuguese History. Still, the cultural landscapes are also present in this list: the prehistoric rock art of Coa, the cultural landscape of Sintra, Upper Douro Wine Region and the Vineyard landscape of Pico Island in Azores, as illustrated in Table 1.

Table 1. List of tangible cultural heritage in Portugal Source: UNESCO (2014)

Properties inscribed on the World Heritage List (Tangible Cultural Heritage)	Date
Central Zone of the Town of Angra do Heroismo in the Azores	1983
Monastery of Batalha	1983
Monastery of the Jerónimos and Tower of Belém in Lisbon	1983
Convent of Christ in Tomar	1983
Historic Centre of Évora	1986
Monastery of Alcobaça	1989
Cultural Landscape of Sintra	1995
Historic Centre of Oporto	1996
Prehistoric Rock Art Sites in the Côa Valley and Siega Verde	1998
Alto Douro Wine Region	2001
Historic Centre of Guimarães	2001
Landscape of the Pico Island Vineyard Culture	2004
Garrison Border Town of Elvas and its Fortifications	2012
University of Coimbra – Alta and Sofia	2013

Another category of cultural heritage is referred as intangible cultural heritage (or sometimes called living cultural heritage) and includes oral traditions, performing arts, rituals, and so on. Portuguese intangible culture heritage is Fado, defined by the UNESCO (2014) as a performance genre incorporating music and poetry widely practiced by various communities in Lisbon representing the Portuguese multicultural fusion of Afro-Brazilian dances, local traditional types of song and dance, musical traditions from rural areas brought by successive waves of internal immigration, and the cosmopolitan urban song patterns of the early nineteenth century.

Adding to world heritage classification, there is another type of heritage classified as natural heritage: it includes natural features consisting of physical and biological formations which are of outstanding universal value from the aesthetic or scientific point of view, geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation and also natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty. Portuguese natural heritage area is the Laurissilva Forest of Madeira Island which is the vestige of a previously widespread laurel forest type, which covered much of Southern Europe 15-40 million years ago.

It is possible to refer that the variety of world heritage sites in Portugal is an important area of research from the geographical point of view. Aspects like location, sustainability, environmental threats, tourism, economic value and other items related to conservation are important subjects also addressed in geography research. In the next chapter, Portuguese school geography will be presented considering the importance it gives to the use of world heritage sites as a geography content developed in the classroom.

Cultural Heritage in Portuguese School Geography

Portuguese School Geography: organization, themes and geographic skills

Geography as an autonomous subject appears in the Portuguese school system when students enter the third cycle of basic education (12 years old). In the previous cycles some aspects of geography are included in the syllabus of different subjects, but it is in fact when they reach this cycle that, for the first time they have a subject related to Geography Education.

This third cycle of studies introduces the geographical approach to students work. It is a syllabus to be developed in the three years of duration of the cycle, and includes a variety of themes ranging from orientation and use of maps to sustainable development issues (M.E. 2002). Thus, school geography is organized in six broad themes:

- The Earth: How to study it and represent it;
- Natural environments;
- Population and its patterns;
- Economical activities;
- Development contrasts;
- Environment and society;

The themes constitute the layout for the implementation of educational experiences where students can develop geographical skills organised in three main domains:

- Location**:** compare Earth representations using different scales, use different types of maps, use relative and absolute location of places;

- Knowledge of places and phenomena: geographical enquiring, describe, compare, research physical and human phenomena;

- Dynamic relations among places and phenomena: impact of human activities in the environment, sustainable environment issues, preservation of human and natural patrimony;

The syllabus includes some considerations about how to create significant learning experiences for students: it is recommended that students should get involved in active learning activities through the use of team work, research activities, field work and other activities that may be complemented by classroom work.

In the following cycle of studies (Secondary, 3 years) geography is also an independent subject but it is optional for students in some areas of study. These final years of compulsory school are divided

in General courses that offer the subject of Geography: Social and Human Sciences and Socio-Economic Sciences. For this reason the third cycle of basic education (where Geography is a compulsory subject) will be analyzed in terms of knowing how cultural heritage subject are included in the syllabus.

Cultural Heritage in School Geography Syllabus

Portuguese school geography is particularly interested in contributing to the formation of a geographical competent citizen, able to develop a geographical literacy by using geographic skills to understand the world around. This geographical competent citizen is the one able to understand the importance of local, regional and global cultural heritage. So, classroom geography must allow students to develop geographic skills. Teachers must be able to create learning experiences centred in different themes always having this in mind.

Geography education is interested in the relation between of human activities and the environment and this is the point of view that matters to geographers. This means that through school geography students should learn to apply concepts of location and place, environment, interaction and sustainability. Therefore, teachers are advised to use syllabus themes as context to develop geography learning.

A careful analysis of Geography syllabus reveals several approaches related to cultural heritage conservation. A brief synthesis will be presented in order to illustrate the kind of themes that include issues related to cultural heritage:

- Population and its patterns: within this theme the study of migrations and cultural diversity of the population is an important area that may be used to introduce cultural heritage issues and debate;

- Economic activities: within economic activities tourism and the sustainability of cultural heritage may constitute a possible field of debate;

- • Environment and society: within this theme there is a clear reference to the importance of cultural heritage sustainability as well as natural patrimony and its sustainability;

More themes could be added to this list having in mind the idea that cultural heritage sites are important contexts to geography education: in the first theme to deal with contents like natural and human landscapes, absolute and relative location and learning to use maps, in the second theme that focuses on natural environments, natural heritage sites could be used to explore concepts like sustainability of natural world heritage. In fact, world cultural and natural heritage sites are good examples of the interrelation of human activities and the environment, raising many problems in terms of conservation and sustainability.

When considering immaterial cultural heritage it is also possible to foster debates on the subject, mainly concerning traditions accepted as cultural in some societies and rejected by others. Geography thinking is also about debating what exists and trying to understand different points of view. The Portuguese geography syllabus recommends the use of activities such as research, debates and role-plays so as to develop students' social and mental skills.

More recently, the M.E.C. (2013) introduced an addendum to Geography syllabus in order to clarify some curricular targets teachers should follow in terms of geographic contents to be learned by students. It is a set of specific learning targets defined for summative evaluation purposes, still it is interesting to refer that some aspects related to cultural heritage are included:

Cultural diversity (what students should be able to do within this context):

- • Discuss concepts such as territorial, cultural, ethnic and religious identity;
- • Discuss concepts like tradition, acculturation, globalization, racism, xenophobia and multiculturalism;
- • Explain how religion, arts, traditions, social organization (…) are factors of cultural identity.

Environment and Society (what students should be able to do within this context):

• Justify the need to preserve humankind natural and cultural heritage.

In spite of these curricular commitments, it is important to mention the work of Cachinho (2000) referring to the kind of Geography teachers should promote in school in order to foster significant learning. Firstly, it is very important to choose learning contexts that motivate students to realize the usefulness of geographical thinking. Secondly, it is fundamental to work real world problems either at local, regional or global scale. Students must be viewed as actors and so given the skills to read, understand and intervene in real world problems. Thirdly, the importance of viewing geographical phenomena is a systemic way. Nowadays, global problems have local impacts and vice versa, and this is a unique opportunity to develop this geographic skill: being able to reason at different scales of analysis of the same issue. And finally, the importance of preparing students for real life actions as citizens, that is to say, fostering an active geography.

In 2007 (Claudino), discussed the fact that the European Union faces new social problems related to the aging of its population and consequently the increase of migratory movements towards Europe. The educational systems of European countries should be prepared to include issues related to social and civic integration of these populations, and of course, new problems will certainly arise if they don't. So, once again, school geography as an important role in addressing these problems related to cultural diversity.

More recently, Esteves (2012) stated that the multicultural dimension of societies has made it impossible to ignore that many global issues are now reflected in our countries, regions, cities, and of course in our schools. And for a subject specially designed to understanding the relations between nature and society and its impacts in our daily lives, geography education can give an important contribution to dealing with social diversity and multiculturalism. Cultural heritage either in its tangible or intangible forms are part of a glo-

balized society that also exists at the classroom level. And it raises some important issues to be discussed through the geographic lenses.

It seems clear that Portuguese school geography is concerned with the development of cultural heritage themes in order to foster students' skills in terms of understanding the world around them or, at least, help them to analyse the complex nature of many problems related to cultural issues. But, the most important factor in this equation is the teacher: how he/she is able to build learning situations based in real problems that will help students to develop not only geography skills but also transversal skills, such as initiative, autonomy and cooperative work, just to mention a few, that will prepare them to be active citizens.

Conclusions

In order to have some feedback in terms of CHiSE participants' perception regarding the lecture, the students were asked to reflect briefly about the concept of cultural heritage. It was mentioned before that the majority of the students are attending Geography courses in their universities, which gives them a common background in terms of scientific formation. It is also important to remember that some intend to become geography teachers.

With the intention of gathering students' insights in what cultural heritage is considered, they were asked to write down in a blank piece of paper five key words they associate with the concept of cultural heritage. After data colleting, it was possible to get some information about students' common ideas, views and concerns on the subject of cultural heritage. The main ideas are presented in the Figure 1.

The main aspects that can be stressed are clearly an association with the concepts of tradition, history and sustainability. For these students cultural heritage is definitely a concept related to an historical and traditional dimension. Yet, the core awareness is in the notion of sustainability. This approach reveals a concern with the importance of conservation, as culture heritage, as defined by UNESCO (1972), is considered the common heritage of mankind.

Fig. 1 – Key words associated with Cultural Heritage (graphic using: http://www.wordle.net)

The geographical approach is also related to sustainability. The importance and need to preserve humankind natural and cultural heritage is a discussion that makes sense within geography education, as was presented in the case of Portuguese school geography. It gives a context to develop students' geographic skills, and foster the awareness towards mankind common heritage. As Cachinho (2000) mentioned school geography needs to address real problems and prepare students as future problem solvers.

According to UNESCO (2014), armed conflict and war, earthquakes and other natural disasters, pollution, poaching, uncontrolled urbanization and unchecked tourist development pose major problems to World Heritage sites, considering material cultural heritage. This is all about sustainability. CHiSE program was very important for these students not only in terms of first-hand experience of the subject of cultural differences between countries, but also as a foundation ground for the development of the subject in their future career as geography teachers.

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Multicultural Heritage and its Impact on the Present Landscape of the Czech Republic: Its Importance On Educational Application of Heritage Resources in the Czech Republic

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Introduction

Contemporary Czech lands are represented with Bohemia, Moravia and Czech Silesia near the border with Poland. In the ancient times, this area had been gradually under the influence of Celtic tribes (hence the Latin name of Bohemia - the Celtic Boioes tribe), later under Germanic Marcomans and Quades in the Marobud´s Empire. With the expansion of Roman power into the Danube region, the southern part of Moravia felt into the Roman influence. The attempt of Emperor Marcus Aurelius on the establishment of the province of Marcomania in the present Moravia, especially in the years 166-168, remained unsuccessful regardless of surviving Roman oppidum nearby the latter village of Mušov. After the year 568, tribes of Czechs and Moravians are coming to the territory of today's Czech Republic. With the support of the military unit of the Frankish merchant Samo, local tribes have established an ephemeral state – Samo´s Empire - approximately between the years 626 to 661. In the years around the turn of the 8th and 9th

centuries, the future core of the Great Moravian Empire is formed in the lower Morava River area on the border of the current Czech Republic and Slovakia, which during the period of about a hundred years dominated the territory of today's Czech Republic as well as large parts of the middle Elbe River basin, upper Oder River area, upper Vistula River course area, extended areas in today´s Slovak Republic, Hungary and Austria. After its decline of around 907, the power of the ruling family Přemyslides expanded into the territory of Bohemia and Moravia, from the Central Bohemia. During the course of time, the Czech state got into the sphere of influence of Eastern Frankish Empire, later known as the Holy Roman Empire of the German Nation. The relationships between the Czech state and the Empire was mostly formal, but often developed into a concerted armed conflicts. (From the 11th century the Czech princes become kings heritately since 1212. Attempts to expand the Czech state into the Eastern Alps and to the Adriatic coast in the second half of the 13th century was only temporary. During the rule of the Czech King and Roman Emperor Charles IV. in the mid-14th century, Czech lands gained a privileged status within the Roman Empire and changed into the hereditary monarchy called the Lands of the Czech Crown, consisting of Bohemia, Moravia, Silesia and Lusatia. In the 17th and 18th century during the reign of Habsburg dynasty, first Lusatia was lost (in favour of Saxony in 1639) and then most of Silesia (definitely in favour of Prussia in 1763). With minor changes (apart from the occupation of the Czech border areas by Nazi Germany in 1938-1945), the territory of the Czech lands stayed unchanged.

The geographic character of the territory clearly differentiates Moravia from Bohemia. While Bohemia is represented by a large Czech basin, surrounded on all sides by relatively high mountains (usually over 1000 m above the sea level, a natural connection with the neighbouring areas is the Elbe River canyon only), Moravia has an opened transit character. Its territory is widely opened to the Polish lowlands to the north and to the south into the vast Pannonian

Basin and the Danube area. While the government power was always too concentrated and centralised in the Bohemia - from the late 9th century in Prague, Moravia experienced certain administrative fragmentation for a long time. After the consolidation of the Czech state in the 11th century, the so-called Czech colonisation of less favorable areas on the border of the old residential area of warm lowlands and basin started. From about 1220 ran the second, so-called German colonization of sparsely populated and rugged mountainous border areas. The foreign colonists from overpopulated regions Schwaben and the Rhineland in Germany were invited by the king, the nobility and the church of when the own domestic population resources for colonization were insufficient. German immigrants were awarded advantageous privileges better than the original Czech population, like earlier the foreign merchants in the towns, on the other hand, they have brought the new knowledge and efficient technology. Over a relatively short period of time, there was a major national transformation in northern, western and southern borderlands in favour of the German language. Germanization of borderlands then continued in other already less distinct waves after depopulations in the border wars, the Thirty Years' War and after repeated epidemics of plague and cholera. The germanization peak came in the period of enlightened absolutism from the mid-18th century to the mid 19th century (to the top of the Czech National Revival), when German was the only official language, Czech was pushed out of the cities and also partly from the countryside. Although the rule introducing that the nationality criterion of the population census was the language used in the family (mother tongue) was adopted in the second half of the 19th century in Europe, in the Habsburg monarchy survived the so-called handling language, a language used in contact with the state authorities. This language usually remained generally German, in ethnically mixed areas German only. Also this way large German-speaking borderlands has established itself (Fig. 1).
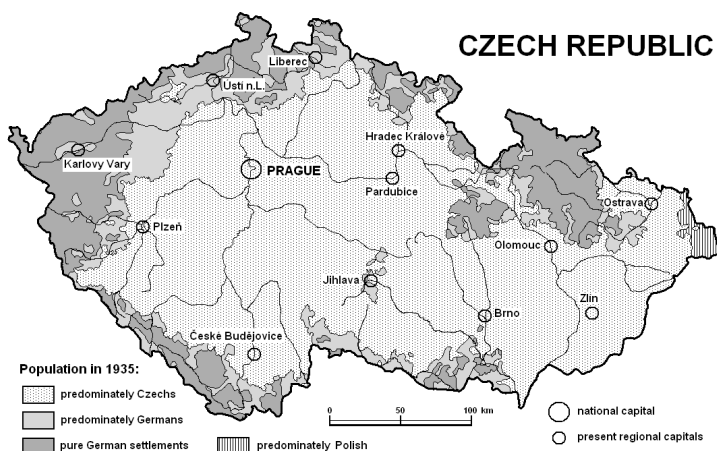
Fig. 1: Language areas in the territory of today's Czech Republic in the interwar period (Source: Atlas Republiky Československé, 1935 – data, own processing)

Another situation occurred on the eastern borders of Moravia and Silesia with Hungary and Poland. The settlers possessing the art of using the dissected terrain, poor soils, vast forests – Valachs (Wallachs, Vlahs) started coming to the mountainous regions of the Carpathians from the late 15th century The starting point of people engaged in herding, woodcutting and mountain area defence was the Wallachian principality in today´s Romania between the Southern Carpathians and the Danube. The local mountain people gradually managed to control the mountain ranges of the Carpathians south and north of the Danube. Along mountain ridges and mountain valleys, they progressed through the current western Ukraine to Slovakia and southern Poland and their journey westward was completed at the turn of the 15th and 16th centuries on the eastern banks of the rivers Oder and Bečvy in Moravia in the territory of today's Czech Republic. Valachs crossed the river Morava at its lower course and settled in the Chřiby Mts. Unlike the German colonization, which practically did not merge with the native population, but it has almost completely assimilated locals in the Czech borderland,

Wallachian colonization meant the immigration of new knowledge and technologies, but not another language, although many technical terms, some terms of geographical terminology and nomenclature retained their Romanian origin. Valachs on their way west integrated into the local population and adopted its tongue, but not the customs. Yet still areas with traditional Wallachian settlements are characterized by specific dialects of the Czech language (Fig. 2) and it is similar in neighbouring countries.
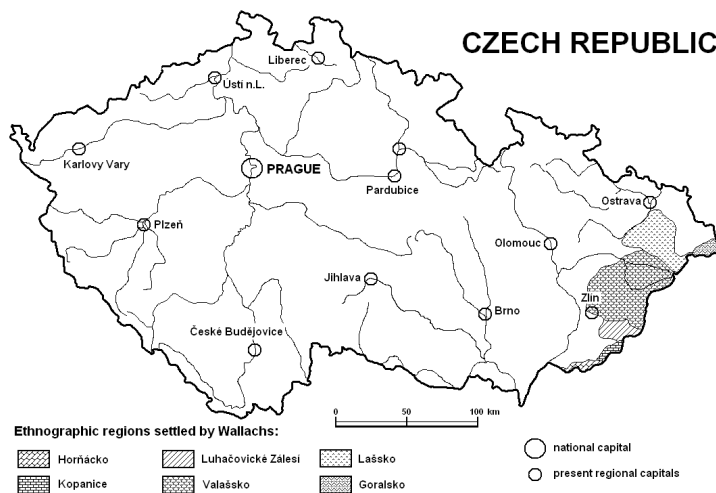

Fig. 2: Regions of Wallachian settlements with specific dialects (Source: Atlas krajiny České republiky, 2009 - data, own processing)

The Czech and Hungarian king Louis Jagiello was killed in the battle with the Turks near Mohacs in 1526. Primarily because of the defence of central Europe against the Turkish invasion, Ferdinand I. of Habsburg was elected as Czech and Hungarian King. The mighty Habsburg monarchy (Habsburg monarchs ruled the personal union of formally independent states) was strong enough to stop the progress of the Turks. Although the Czech lands avoided (except only the conquest of Strážnice in the 17th century) direct events of Turkish wars, as the richest countries of the Habsburg posses-

sions were responsible for financing the defence of Central Europe and also were burdened by levy soldiers in the army. War period of 17th century (especially the Thirty Years' War, the Turkish Wars and epidemics) still caused a radical decline in the indigenous population of the Czech lands, which again was partly offset by the immigration from overpopulated regions of Germany. After signing the Peace of Karlowitz in 1699, the acute Turkish danger had passed, than numerous political, commercial and cultural contacts with the Ottoman Empire were developed on the contrary. Czech nobility looked down on the Turkish art and architecture. In addition to oriental-designed rooms in their castles, they have built the objects in the Turkish architectural style in the 18th and early 19th century.

The late 18th and early 19th century, a unique innovation was already underway in the Czech lands. The industrial revolution started and quickly changed the population, economy and landscape of today's Czech Republic. The population explosion rapidly increased the population number, the railway network connected the production areas with the national and international market. First by abolishing serfdom (1781) and later servitude (1848) freed up enormous resources and rural labour force in the countryside and shifted it into the rapidly growing industrial cities. The Czech lands soon became the industrial workshop of the Habsburg Empire. An intensive industrialization led to the formation of industrial agglomerations, a mass production of goods of all kinds, an enormous increase in the living standard of the population masses, expanding the leisure time and thereby to the development of the science, culture and art. Then the numerous growth of the industrial proletariat had resulted in the substantial democratization of public life. Personal political and economic freedoms then accelerated further social and technological progress, but also the growth of nationalism. International disputes resulted in the outbreak of the two world wars. After World War II, in which the most of the Czech Jewish population was killed, more than 2 million Germans were resettled on the decision of the victorious Allies from the present Czech Republic.
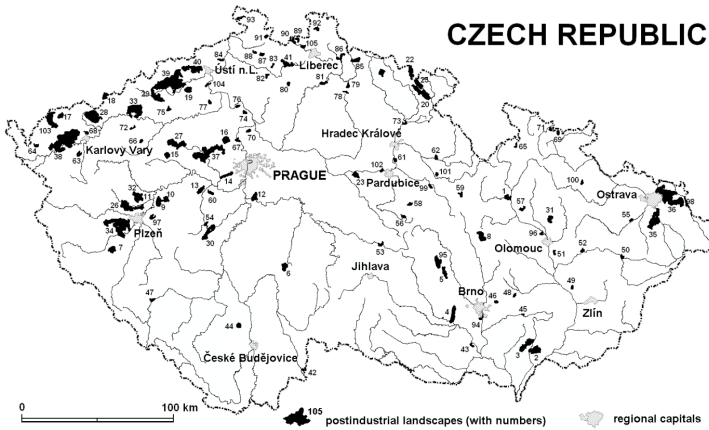
Fig. 3: The distribution of 105 registered post-industrial landscapes (Source: own processing)

This event practically closed the more than 700 years coexistence of Czechs and Germans in the Czech lands. The follow-up period of the real socialism in 1948-1989 led to far-reaching changes in ownership circumstances, to another wave of industrialization, to collectivization of agriculture, to large-scale municipal development, but it also neglected of urban centres, caused technological backwardness in many industries. In terms of the preservation of natural and cultural heritage, it was a period of building a network of large and small protected natural areas and urban conservation areas, individual objects of the natural, cultural and technical heritage. On the other hand, strict environmental laws and standards generally remained only on paper and they did not comply in practice. Profound political, economic and social changes after 1989 brought fundamental democratization of the society. Often opaque privatization of state assets has caused the demise of many major industrial companies. There are currently thousands of abandoned industrial and other objects for which it is difficult to find adequate recovery in the Czech Republic. Their territorial concentration creates post-industrial landscapes that the legislative protection and rational development are yet to come (Fig. 3).

Foreign and industrial heritage in the landscape of the Czech Republic

A variety of natural conditions concentrated in a relatively small area of the Czech Republic (78 889 square kilometres) and rich history led to the high diversity of areas and objects that represent valuable natural and cultural heritage, often of international importance. The presence of other ethnic groups in the Czech environment has left deep traces in the landscape, both in urban and rural environments.

Fig. 4: German heritage in the cultural landscape of the Czech Republic (top left – one side of the regular square in Town Bruntal (Lower Jeseniky Mts., Silesia), right at the top - the upper end of the spindle square in Town Vrchlabí (Giant Mts., Northern Bohemia), bottom left - stream hide village Božanov (Broumov Region, Eastern Bohemia), bottom right - remains of the fall line plot arrangement near the village Rudná pod Pradědem (Lower Jeseniky Mts., Silesia) (Photo: J. Kolejka)

The medieval German colonization in the border regions was associated with the grubbing extensive forests, establishing towns and villages, with the construction of various technical objects - water reservoirs, canals, watermills, iron-mills, iron works, glass factories, sawmills, mines and road network. It took place a greater extent than in the purely Czech environment in the fertile hinterland. Towns were founded either completely on the "green field" or older Czech municipalities were rebuilt. The newly founded towns were granted a general construction plan, if possible a regular checkerboard street plan with a main square in the centre (Fig. 4, top left) and the oval outline inside the town walls. The villages rebuilt on the town were characterized by a spindle-shaped square in the form of an elongated extension of the main street (Fig. 4, top right) with parallel streets on the sides inside the heavily elongated elliptical floor plan. The newly established rural communities were represented mostly by clusters of houses or farms placed either around a central point (the church, the pond, the confluence), or along roads or water flows (Fig. 4, bottom left). The houses were accompanied with the mountain allotment of land. Plots were allocated to each municipality by the settlement founder to award each family with the same quality soils. The mountainous terrain meant the creation of long narrow plots led to the fall line (Fig. 4, bottom right), the lower section of the foot represented the most fertile land, the poorest land was on the steep slope, the average quality of land was on a slight slope and plateau. Wet areas around the water streams, the distant lands and sloped areas represented the municipal property. Both a large number of examples of colonizing towns and villages and the linear hide land allotment retained in the borderland of the Czech Republic. Numbers of towns however were founded at the same time also in the purely Czech environment with many similar features.

Wallachian settlements remain untouched in the Czech Republic only partly unchanged. Vlachs originally deforested flatter ridgelines in Carpathians. They farmed on poor stony fields led along the contour lines here (Fig. 5, top left). At higher altitudes prevailed solitude individual houses or clusters of houses belonging to the families of relatives. They were surrounded by deforested areas with pastures and fields. The solitudes and clusters of houses were dotted around the full height of the sunny slopes of the valley (Fig. 5, top right), while the shady slopes remained forested. Greater concentrations of houses and other buildings (churches, town halls, the seats of administration) were constructed at the bottom of the valleys in the form of irregular chains of houses along watercourses and roads (Fig. 5 – bottom left). From the 18th century, the ridge positions started to be abandoned and people moved into the valleys. Until then no numerous city population increased and some valley villages gained city status. Then began a gradual reforestation of former pastures and fields. Remains of open areas are now the subject of special conservation interest, because of abandoned meadows have a high biodiversity and the presence of rare plant species, despite the high aesthetic value (Fig. 5, bottom right).

There are several buildings in the Czech Republic originated in the period after the Turkish threat diminished which resemble the beauty of Turkish art and architecture (Fig. 6). Although they were generally designed by home architects, detailed decoration was painted by muslim artists. The most famous of this type is the minaret in a large landscape park in Lednice in Southern Moravia, which is part of the Lednice-Valtice Area by UNESCO as a World Heritage Site.

Fig. 5: Wallachian heritage in the cultural landscape of the Czech Republic (top left - ridge Wallachian settlements Filipka village (Silesian Beskydy Mts.), top right – sunny slope scattered settlements Vyšní Kamenitý a Nižní Kamenitý in the village of Horní Lomná (Moravian-Silesian Beskydy Mts.), bottom left – Wallachian valley village Lidečko, bottom right - overgrown remnants of watershed grassland in the nature reserve Mionší) (Photo: J. Kolejka)

The construction of the minaret is mentioned in a legend stating that the former owner of the castle Alois I. of Liechtenstein had intended to build the second catholic church here. The Church did not grant him permission, so he decided to build a mosque. Due to the unstable bedrock at a construction site in the floodplain of the river Dyje, however, the minaret was built only (Fig. 7, left). In reality, however, it is an ornamental parking structure and it has been built from 1797 to 1802. At a similar period, the Turkish pavilion was built in the Castle park in the world famous spa town Teplice in Northern Bohemia, which, however, did not survive the stormy period of the 20th century and was completely removed (Fig. 7, right).
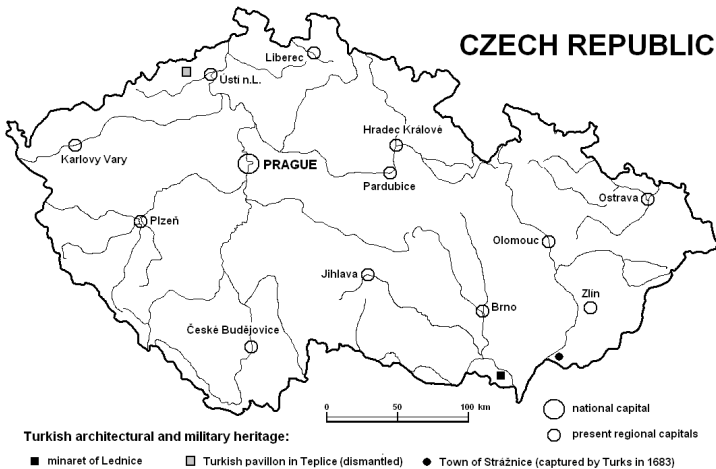
Fig. 6: Locations in the Czech Republic pertaining to the Turkish presence in Central Europe (Source: own processing)

Fig. 7: Architectural monuments in the Turkish style – Minaret in Lednice, (Photo: J. Kolejka), Turkish pavilion in Teplice Source: http://iteplice.cz/stare-teplice_tur-ecky_pavilon_v_zamecke_zahrade.html

The post-industrial landscape is a legacy of the industrial revolution and the period of the industrial society. In the Czech Republic, this period can be defined approximately by the third quarter of the 18th until 1980s. The industrial heritage includes, or

among its indicators belong anthropogenic changes of natural landscape components, such as industrial, mining, transportation, municipal, water management, etc. landforms, multiple fills, dumps and waste deposits, artificial water bodies; other buildings built by humans serving industrial production, transportation, water management, residential buildings, objects and other services (Fig. 8). The industrial heritage also includes abandoned areas once used for cultural, sporting, military, administrative, religious, political, as well as agricultural purposes, some of which can already enjoy a certain degree of protection (nature and monuments). The industry generally is not / was not a large landscape user (excluding mining) as agriculture, forestry, water management and urbanism. The post-industrial landscape is thus a phenomenon that rarely exceeds the size of several to tens of square kilometres. The geographical concentrations of the industrial heritage in the Czech Republic as regards, which reach the minimum area of 5 km^2, represent post-industrial landscapes. They are mostly outside the large cities (over 50 000 inhabitants), in which the industrial heritage is lost in the current mosaic of land use. The post-industrial landscape typology is based on the knowledge of proportional representation of genetic factors that stimulated actively the origin of the post-industrial landscape in the past and their traces are left until the present days. These landscapes were classified according to the proportional representation of indicators of the industrial heritage. The identified post-industrial landscape creates two distinct concentrations in the Czech Republic: 1. The North Bohemian industrial crescent - along the northern border of Bohemia; 2. The Central Bohemian industrial belt - between Prague and Pilsen. Many more or less on individual cases of such landscapes area scattered on the rest of the territory of the Czech Republic. At present, there is a range of scenarios for further development of post-industrial landscape (and their segments) as an industrial heritage in the Czech Republic: 1. Continued uncontrolled col-

lapse of industrial heritage; 2. Conversion and redevelopment of industrial heritage for other economic purposes; 3. Introduction of protectionist measures for buildings, areas and wider landscape with industrial heritage; 4. Removal of all evidence of the industrial period and the transition to residential landscape; 5. Removal of all evidence of the industrial period and the transition to recreation and entertainment landscape with educational elements; 6. Remove all evidence of the industrial period and the transition to agricultural land, respectively tightly packed agricultural landscape; 7. Preservation of industrial heritage and its transition to the "living open-air museum".

Fig. 8: Industrial heritage (top left - abandoned textile factory in Prepeřice on Jizera River bank, top right - railway viaduct close to town Smržovka, bottom left - open air mining area near village Uhelná in Lusatian Basin, bottom right - steal mill and coal mine in Ostrava-Vítkovice protected as national monument) (Photo: J. Kolejka)

Conclusions

Knowledge and promotion of different types of cultural heritage among the general public is one of the main tasks of the educational system. A special role is played by geography which presents heritage in the context with other territorial and temporal characteristics of the landscape. In the collaboration with the teaching of history, philosophy and political and economic sciences, pupils and students can acquire knowledge that will enable them to understand the current state of the landscape, appreciate all the quality and typical of what previous generations have created, regardless of their ethnic and religious differences of all kinds. Knowledge of the past represents a condition for maintaining the continuity of human civilization. So far, the all social systems that deliberately destroyed the legacy of the past in the landscape, they had short duration only, they left a minimal footprint in the world culture and they mostly fell in contempt later. Such development can be avoided by the targeted education on heritage in a multicultural world only

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Cultural Herıtage in Geography Teachıng in Turkey

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Introduction

CHiSE project constitutes the starting point of this study. CHISE project was carried out with the participation of the students and faculty members at different universities from five countries (Turkey, Portugal, Poland, Lithuania and the Czech Republic) for three years.

The first of the project studies was carried out in Toruń, Poland in 2012, the second in Lisbon, Portugal in 2013, the third and the last one were held in Ankara, Turkey in 2014. Within the scope of this project; it is aimed to create awareness about different cultural geography, cultural heritage and history of the participating countries, and to carry out studies about the transfer of these common heritages to the future through education. For this purpose; common themes were identified by using a variety of activities with different training methods and techniques, trips were organized, museums were visited, different activities were performed, and cultural heritages and their corresponding education, teaching and sharing were created. Undergraduate, master and PhD students, who are studying in such departments as geography, history, geography education, history education, and also academicians, working at universities from 5 countries participated in these studies. At the end of this project, it was aimed to provide participants with awareness of their corresponding rich historical and cultural heritage and

values. Another outcome is to find out what can be done to transfer this common heritage to the future generations through geography and geography teaching, and to present recommendations and their assessment, as well.

Within the scope of CHiSE Project, the studies carried out by students from different countries and cultures, it is observed that differences created a large variety, which meant wealth. However, in order to learn and assess this wealth more effectively, common concepts, issues and geographical and historical point of views developed jointly had to be involved. For this purpose, within the project activities; the scope of natural, cultural, historical and tangible or intangible world cultural heritage, their features and importance were discussed in various aspects from the geographical point of view. It was determined that paramount importance is needed to include these issues through geography and geography education in the curriculum in order to sustain and transfer cultural heritage to future generations. With this study, it is attempted to give various examples and assessments about the point of the cultural heritage concept in the curriculum through geography education, whether it has found any application areas in schools and how the applications could be done in Turkey.

Cultural Heritage in Turkey

Geography and history are two main components in the emergence of the cultural heritage. The environment and all kinds of human activities experienced on it have formed culture, cultural diversity and cultural heritage. Turkey is a very rich country in terms of natural and cultural heritage since its natural, historical and cultural heritage are dated back to old ages. Therefore it is a country that offers rare examples to the world in this regard. The tangible and intangible cultural heritage of Turkey show great variety and richness.

The idea that natural and cultural wealth and the heritage on earth as the common wealth of all of humanity began to gain importance in the 20th century. The idea that the world's natural and cultural heritage is the common history at the same time and memories of all mankind and the thought of conservation, protection

of this common history and transfering it to the future led up to take some concrete steps. At the end of the common will supported by many countries that have diverse cultural and natural heritage, a contract was signed by UNESCO in 1972.

"The Convention on Concerning the Protection of the World Cultural and Natural Heritage" which was accepted on November 16, 1972 within the scope of UNESCO's 17th General Conference in Paris; it is aimed to introduce cultural and natural heritage to the world accepted as the common heritage of all humanity, to create universal awareness and cooperation in society to protect and to keep the damaged cultural and natural values alive. This agreement was implemented on after the approval by the Ministers' Council on 14.02.1983. http://www.kulturvarliklari.gov.tr/TR,44423/dunya-miras-listesi.html"

"World Heritage" status is given to natural formations, monuments and sites that are of international significance, and are worth admiration and protection. It starts with the application of the member governments to UNESCO and goes on with the assessments made by the experts from the Council on International Monuments and Sites (ICOMOS) and the International Nature and Natural Resources Conservation Union (IUCN), then candidate assets gain this status in accordance with the decision of the World Heritage Committee.

By year 2014 worldwide, 1007 cultural and natural assets are registered in the UNESCO World Heritage List; 779 of them are cultural, 197 of them are natural, and 31 are mixed (cultural / natural) assets. This number increases each year. Detailed information can be reached on the official website of the World Heritage Centre at http://whc.unesco.org/en/list address http://www.kulturvarliklari.gov.tr/TR,44423/dunya-miras-listesi.html."

According to the UNESCO agreement signed in 1972; cultural heritage existing on earth is classified into tangible and intangible cultural heritage. As examples of tangible cultural heritage; historic sites, monuments, mosques, palaces, castles can be given. As an example of intangible cultural heritage, we can mention folk tales, legends, musical instruments (bağlama) belonging to the Turkish culture, such as the shadow games like Hacivat Karagöz. Tangible

and intangible cultural heritage are also divided into sub-groups as portable and unportable ones. With the "Underwater Cultural Heritage Protection Aggreement" adopted by UNESCO in 2001, underwater prehistoric, historic, cultural and archaeological objects, sites, assets such as wrecks are considered as tangible cultural assets, (Oguz 2009).

As a result of studies carried out in Turkey under the responsibility of the General Directorate of Cultural Heritage and Museums, 13 cultural and natural assets have been involved in UNESCO World Heritage List so far. http://whc.unesco.org/en/statesparties/TR/.In Table: 1, the names of cultural and natural assets of Turkeyin the UNESCO World Heritage list and their inclusion dates can be found (UNESCO, 2014).

Table: 1List of Cultural and Natural Assets of Turkey in UNESCO World Heritage List.

Cultural Assets in the UNESCO World Heritage List	Date
Historical Areas of İstanbul	1985
Divriği Great Mosque and Hospital (Sivas)	1985
Hattuşaş (Boğazköy) – Hittite Capital (Çorum)	1986
Mount Nemrut (Adıyaman - Kahta)	1987
Xanthos-Letoon (Antalya - Muğla)	1988
Safranbolu City (Karabük)	1994
The ancient city of Troy (Çanakkale)	1998
Edirne Selimiye Mosque and Complex (Edirne)	2011
Neolithic Çatalhöyük City (Konya)	2012
Pergamon and Multilayered Cultural Landscape (İzmir)	2014
Bursa and Cumalıkızık: Rise of the Ottoman Empire (Bursa)	2014
Both Cultural and Natural Assets in the UNESCO World Heritage List	
Göreme National Park and Cappadocia (Nevsehir)	1985
Pamukkale-Hierapolis (Denizli)	1988

Source: UNESCO (2014) World Heritage List. Paris: UNESCO

Considering Table 1, showing Turkey's cultural and natural assets that are in UNESCO World Heritage List; These assets comprise; Çatalhöyük Neolithic city (Konya) which is one of the oldest settlements in the world, Hattusa (Bogazköy) - Capital of the Hittite (Çorum) which is one of the world's oldest civilizations and the historic areas of Istanbul which is the most important city of being the capital of the largest and the most important empires and civilizations. These historical sites and monuments host all the humanity's history and culture, not only Turkey's. On the other hand, fairy chimneys located in Ürgüp-Göreme Region and the ancient city of Hierapolis in Denizli and Pamukkale Travertines and their natural and cultural formations are one of the world's most rare examples in this regard.

Included in the cultural heritage classification, the concept of "Intangible Cultural Heritage" has been named as folklore, art, knowledge, common memory, and shared experience (Oguz 2009). Adopted on 17.10.2003 by UNESCO,"Intangible Cultural Convention for the Protection Heritage" defines methods and opportunities that contribute to the protection and transfer of intangible cultural heritage brought up to date to the future generations since it is what society considers as part of its cultural identity, (Oguz 2009).

In the scope of the "Convention on the Protection of Intangible Cultural Heritage" adopted by UNESCO in 2003 covers three types of Intangible Cultural Heritage Lists. One such list is "Representative List of the Intangible Cultural Heritage of Humanity". Since December 2013, Turkey has had 11 assets of heritage registered in this list. http://www.unesco.org.tr/dokumanlar/somut_olmayan_km/SOKM_TR.pdf.

In Table 2:, there is a list of the assets of Turkey in the UNESCO representative list of intangible cultural heritage of humanity. http://www.unesco.org/culture/ich/index.

Table 2: Turkey's UNESCO Representative List of the Intangible Cultural Heritage of Humanity.

UNESCO Representative List of Intangible Cultural heritage of Humanity	Date
Meddahlık Tradition	2008
Mevlevi Sema Ceremony	2008
The Aşıklık (minstrelsy) Tradition	2009
Karagöz	2009
Nawruz (Azerbaijan, India, Iran, Kyrgyzstan, Uzbekistan and Pakistan shared files)	2009
Traditional Sohbet Meetings (Yaren, Barana, Sıra Geceleri and other)	2010
Semah, Alevi-Bektaşi ritual	2010
Kirkpinar Oil Wrestling Festival	2010
Ceremonial Keşkek Tradition	2011
Mesir Macun Festival	2012
Turkish coffee and its Tradition	2013

Source: UNESCO (2014) http://www.unesco.org/culture/ich/index.

So far, we tried to explain tangible and intangible cultural heritage in Turkey briefly. Both in the world as well as in Turkey; understanding cultural heritage, creating awareness and the transfer to the future are just as important as their presence. Geography and geography education are of great importance in terms of creating awareness of the cultural heritage and the transfer to the future. Because cultural heritage items can be used in the teaching of such concepts-topics as the location, places, regions, movement, human-environment interactions, environment, sustainability, culture, tourism, economy, human activities, which are some of the main concepts of geography. Therefore, it is vital to determine whether cultural heritage is taught in the geography curriculum, classroom or out-of classroom activities, if it is involved, how and how much it is implemented.

Geography Course Curriculum: content, learning areas and acquisition

In Turkey, geography is a course given from the 9th, to 12th grades in secondary education. However, before coming to 9th class, students are supposed to acquire main concepts, themes and information related with geography course by means of the Life Science Course taught in the first three grades of primary education (1st, 2nd and 3rd grades) and Social Studies Course taught to the 4th 5th, 6th and 7th grades in primary education.

"In the first three years of primary education (1st, 2nd and 3rd grade) according to Life Science Course Program, human is considered both as subjects and objects of the change with their biological, the social and cultural aspects as a whole. From this point of view, three main learning areas have been identified as "individual", "society" and "nature". There are three themes in the program, which are "My School Excitement", "My unique home" and "Yesterday, Today and Tomorrow"". "Acquisitions" have been created in accordance with the learning areas in the program that will be integrated with the determined themes" (Ministry of Education 2009).

"Within the scope of Social Studies Course taught in Primary education 4th, 5th, 6th and 7th grades, learning areas and units are available. In Social Studies the 4th, 5th, 6th and 7th grade program, such learning areas as "Culture and Heritage", "People, Places and Environments" and "Global Connections" take place. It is aimed to enable students to learn, both their history and their country (Turkey) and recognize the common heritage of humanity through the global links to more distant cultures and societies through these learning areas." (MEB 2009). Through the learning areas, themes and achievements in Elementary Life Science Course and Social Studies Curriculum it is attempted to teach students the basic concepts and geographical knowledge . Creating awareness about introduction, teaching and preservation of cultural heritage and its components can be performed within the scope of these courses. Textbooks must also

have the contents for the natural and cultural heritage. For example; Istanbul with its historical and natural beauties and Pamukkale travertines in Denizli are described and discussed in the 2nd number of Elementary Life Science Grade books for 3rd graders (Ministry of Education 2012). Another example in the same book is related to the changes in the city centers of İstanbul, Ankara and İzmir, the three largest cities where the oldest and most important historical buildings are located in Turkey. The students are asked to express the changes and differences that occurred in the Ulus Square in Ankara, the Taksim Square in Istanbul and the Konak Square in İzmir by utilizing the old and new photos (Ministry of Education 2012).

Studies on presentation and protection of the existing cultural heritages are performed with curriculum and textbooks both in Turkey and the world. However, the most significant responsibility belongs to the teachers in this subject. Sensitive, well-equipped and highly motivated teachers who recognize their country's and humanity's cultural heritage and teach students to take care of it and create awareness are required. The geography courses curriculum is taught in 9th, 10th, 11th and 12th classes in Turkey. Topics in the Geography Course Curriculum are discussed in a spiral way as a whole in order to evoke the geographical consciousness of the students. Curriculum areas of learning are organized on the basis of acquisitions and teaching activities (CDÖP, 2006).

Geography Course Curriculum (9th, 10th, 11th and 12th Graders) is composed of five learning areas. These are shown below:

A. Natural Systems

B. Human Systems

C. A Spatial Synthesis: Turkey

D. Global Environment: Regions and Countries

E. Environment and Society.

With the five learning areas; students are acquired to gain a broad spectrum of information skills, values and attitudes connected with geography and geography education. The concepts as the smallest unit of information are also taught through geography (Ministry of Education, 2011).

A. With the learning Area of Natural Systems; The topics and concepts of physical geography teaching such as nature and human interaction, the role of geography in presenting this interaction, the place of natural systems in geography, the methods and techniques used in transfering the information to the maps, the coordinate system, the components of the map, the main landforms in the map, the Earth's shape, its motion and effects, atmosphere and weather events, climate types, tectonic movements, geological time issues are discussed.

B. With Learning Area of Human Systems; Such themes and topics of human geography of geography teaching as; the point of human activities and human systems in geography, settlement and factors affecting settlement, settlement patterns and types are discussed.

C. With A Spatial Synthesis: Turkey Learning Area; Such topics and themes related with Turkey about geography teaching as geographic features of current settlements, change and continuity in settlements in different times and periods are discussed.

D. With Global Environment: Regions and Countries Learning Area; Such concepts of region and countries, features and diversity issues of geography teaching as examples of different region examples in the world, their characteristics, variability of the region borders by using region examples in various scales are discussed.

E. With Environment and Society Learning Area; Such environmental and societal issues, themes and concepts of geography teaching as human requirements and the forms of human usage on the natural environment, the effects of the natural environment on human activities, changes occurring in natural environment with the effect of human are discussed. (Ministry of Education 2011).

In Geography Course Curriculum, knowledge, skill, value and attitude were taken into consideration in terms of balance. The experiences of students are considered in the learning process. The program includes not only in-class activities but also out-class activities. Geography Course Curriculum regards student-centered approaches, therefore, constructivism in terms of active learning and theoretical basis processes. (CDÖP 2006).

Geography Course Curriculum offers some suggestions to enable students to be able to create an active learning environment and to gain important learning experiences. For example; it supports group work, research projects, and field studies etc. According to geography course curriculum, classroom activities and out-of-classroom activities should be included.

"Some applications and instructional tasks that can be used in the activities are: Advertisement preparation, poster- banner preparation, case study analysis, simulation, scenario creation, creating concept map, field work, creating visual imagery, geographic information system applications, projects etc. (CDÖP, 2006).

Geography Course is a mandatory two-hour course for 9th grade students per week. In the 10th class; 2 hours of geography per week is compulsory for all students, but students who wish can take elective geography course for two hours. In 11th and 12th classes; geography can be taken as an elective course of four hours. Acquisitions that will be gained from elective and mandatory geography courses are described in the curriculum (Ministry of Education, 2011).

Point of Cultural Heritage in Geography Course Curriculum

With the acquisitions in Geography Course Teaching Curriculum in Turkey; the aims and goals are to train sensitive and responsible citizens who have higher geographic awareness, understand their country and the world better through geography education. For this purpose; these individuals that are equipped with geographical knowledge are expected to be sensitive to the local, regional and global culture. In other words, to take responsibility actively in the preservation and transfer of natural and cultural heritage to future generations is predicted.

The basis of geography and geography teaching consists of interaction of human and nature and the results aroused at the end of this interaction. In order to analyze the causes and consequences of this interaction, its distribution and impacts correctly, they should be deal at from geographical point of view. Thus, concepts as locations, places, regions, environment, culture, movement, migration, nature, sustainability must be taught to students through geography education. Therefore, while teaching these concepts, teachers should not ignore the process, yesterday, today and tomorrow of issues and concepts should be analyzed correctly. In these analysis, the places', countries' natural, historical and cultural heritage and diversity should be considered, cultural heritage and its preservation should be emphasized particularly.

When The Geography Course Curriculum is carefully examined, it is obvious that the acquisitions about culture and cultural heritage are grouped under three headings. They are;

- Population, Settlement and Immigration;
- Economic Activities;
- Environment and Society.

It is possible to introduce the issues and concepts of cultural heritage for 9th graders within the acquisitions B. 9.1., B. 9.2., B.9.3., C.9.2 and D.9.1 of Geography Course Curriculum. Human activities and settlements, factors which determine the location of the settlement are discussed in these acquisitions (Ministry of Education, 2011). Teachers can tell through these achievements that; the people had left certain cultural heritage as a result of such activities as agriculture, settlement and transport, and can explain the remnants of the first settlements in Turkey and the world, one of which is Çatalhöyük, the Neolithic settlement.

In B.10.6. acquisition for the 10th graders, in Geography Course Curriculum, students are expected to make inferences about the causes and effects of migration in the world, by utilising the historical texts, documents, and maps. Teachers can tell students through this acquisition, about how effective is the migration in historical periods for the formation of culture and cultural diversity, and teach students important historical migration routes and cultural heritage left from them.

B. 10.8 acquisition in 10thclasses involves to analyze different life styles from past to present, economic activities, and their analysis in terms of changes of societies. What changes created by the different economic activities in the world and in Turkey, the remaining cultural evidences and how they should be preserved could be taught to students through geography education.

The acquisition C.10.11 for 10th graders involves analyzing the benefit of water in Turkey with economic, social and cultural effects. The proverbs, stories, songs and folks about the use of water can used through this acquisition. The stories and folk songs about the Kızılırmak, which is one of the greatest rivers in Turkey, can be used. In this way, we can attempt to demonstrate the effect of water on culture can be presented.

In C. 12.7 acquisition of the 12thgrade, students are asked to interpret the tourism potential of Turkey by classifying tourism values. Through geography teaching; what the tourism values are, how to evaluate historical, natural and cultural heritage in the tourism activities, and what precautions should be taken to realize sustainable tourism consideration by preserving cultural heritage can be discussed.

In Geography Course Curriculum, apart from the achievements cited above, studies on culture, the acquisitions about culture, cultural heritage and their preservation are involved. The curriculum predicts the development of social and cognitive skills of students through various activities and projects, developing research and writing scenarios.

Conclusions and Recommendations

CHISE project was an important project in terms of creating awareness of cultural heritage and how and in what ways we can benefit from education in order to transfer cultural heritage to the future. The interviews and feedback obtained from those involved in the project show that we must first introduce our common cultural heritage by first hand and properly to each other. After that, we should create awareness of our cultural heritage through field work, museum visits, scientific meetings and presentations, and a variety

of educational activities. Because the individuals whose awareness of the cultural heritage have increased can create a community that can take active responsibility for the preservation and transfer of cultural heritage to the future.

CHISE Project participants consist mostly of students or teacher trainees studying history and geography education. This has been an important experience for the participants as the teachers in the future to learn the cultural heritage of their country and different countries. Hopefully, they will remember their experience when they become teachers and be motivated to transfer it to their students.

In the studies with participants within the project, it was determined that there were common grounds for geography education, cultural heritage and the preservation of cultural heritage. Geography and geography teaching starts with such questions as "Where?" "Why there?" "What are the consequences and effects of being there?". We can continue these questions with the basic concepts of geography like location, movement, places, regions, human-environment interaction, economic activities, settlement, tourism, environment, sustainability concepts, etc. These questions and concepts show us that there is an important link between geography, geography teaching and cultural heritage and its preservation. However, the constitution of this bond is only possible with the entry of the cultural heritage topic into the geography course curriculum and textbooks.

Teachers are the most responsible for the preservation of the cultural heritage and its transfer to the future generations. Geography teachers, sensitive enough and well equipped on this subject, can serve by performing activities and practices in accordance with the level of the classes and by developing examples and using course materials relevant to the subject. Thus, considerable success in preservation of the cultural heritage, which is the common heritage of all humanity, and its transfer to the future can be achieved.

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