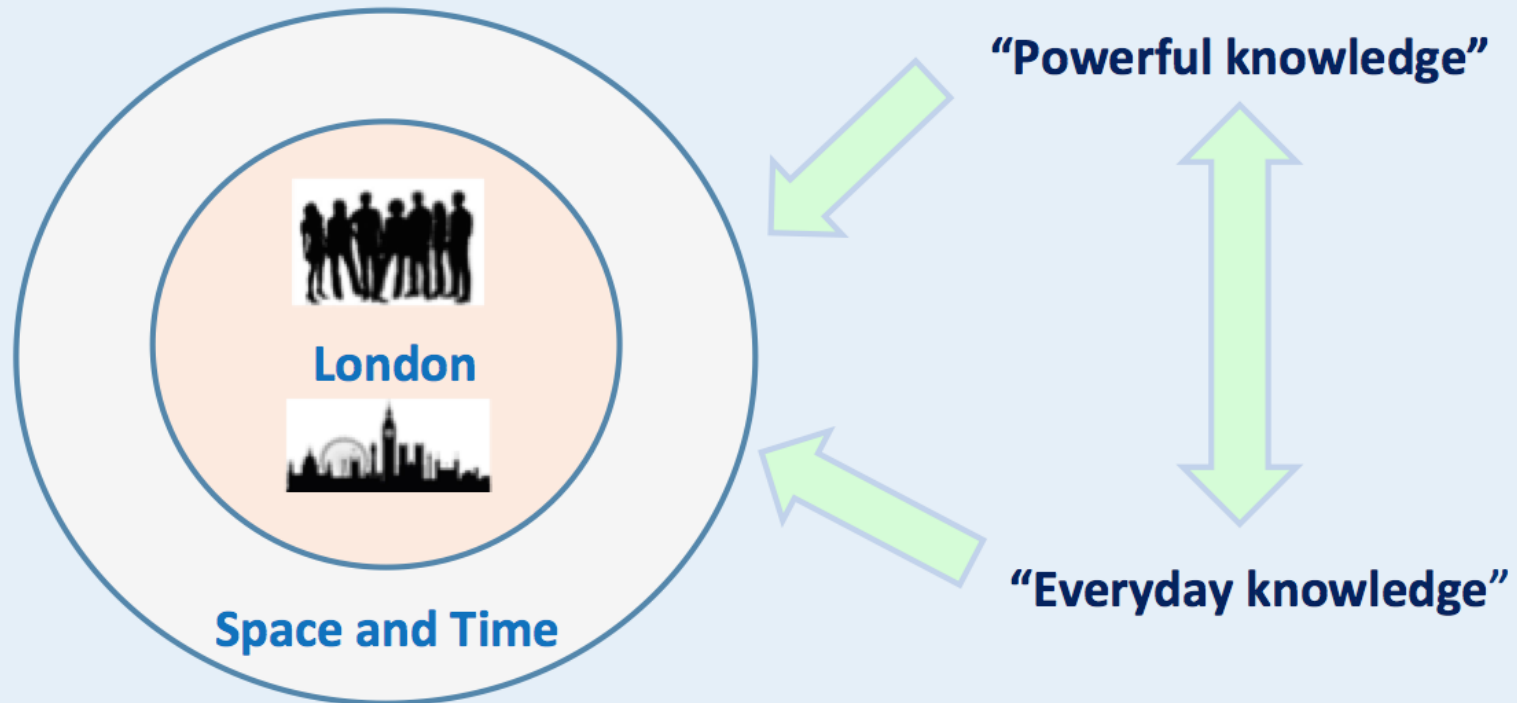


**Real-World Geography: An opportunity to
reconsider the place of young people's geographies
in geography education**

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PhD (working title): What do young people's narratives reveal about their geographies and imaginations of London?



It's only when you are lifted above the city, that you are not clasped by the city streets (DeCerteau)

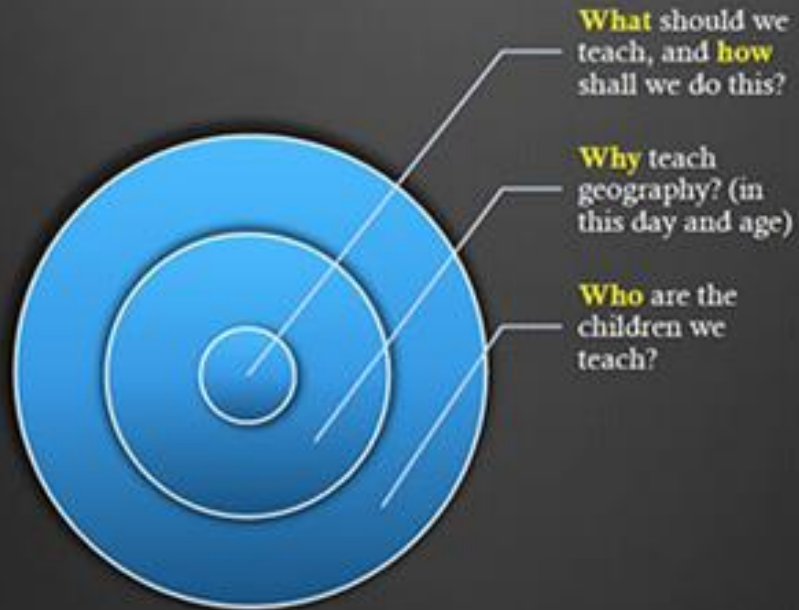
‘Whose geography?’

Doreen Massey (2008, page 24)

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Doreen Massey (2008, page 24)

Adopting a **capabilities** approach



Geocapabilities newsletter 3

(School geography tended to be) ‘socially selective. It found it hard to address the question of ‘whose geography?’”

Lambert and Morgan (2010, page 20)

Researcher: Do you think you get a good education in London?

Jessica: yeah, you do, but...

Tilly: We get more than any other country in the world here, I think. They actually understand that the people who are going to be ruling over the country are children, so of course they want us to succeed and I think they've realized now, that it doesn't matter what background you're from it just matters what you have to give

Jack: It's never gonna be....

Tilly: It will never be fair

Jack: In America, it will never be an Indian guy ruling over the UK

Tilly: You never know, they said that about Obama. They said there would never be a black president; and Margaret Thatcher, they said there would never be a woman Prime Minister

Jack: No, it's always gonna be a person from that family, you'll see

Rachel: the monarchy

Jack: He is the president, and the king or queen is different

Tilly: Yeah, but...

Jessica: There's never gonna be a black queen

Jack: There will never be a black queen

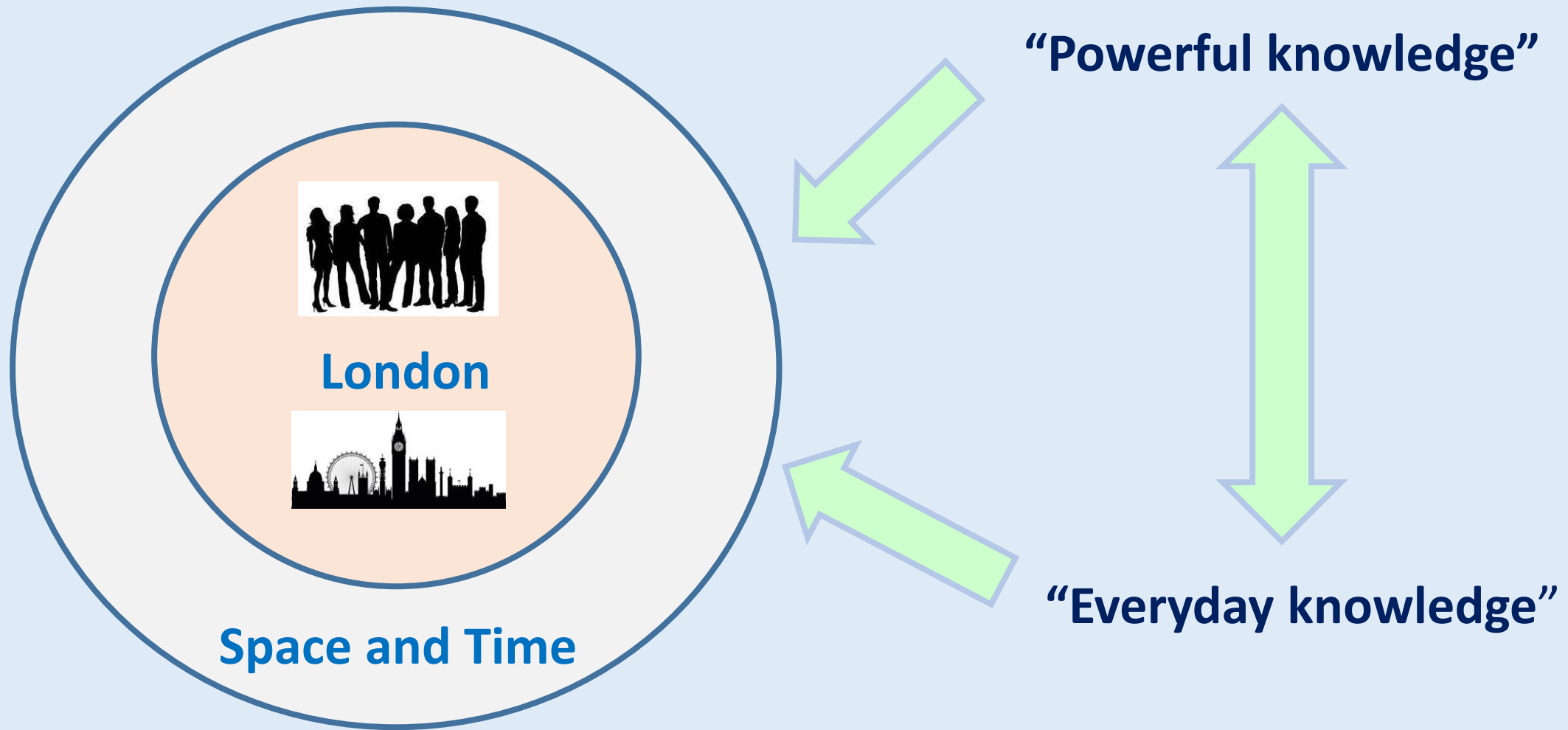
Tilly: yeah, because that would make no sense if there's a black queen!

'Social space is a social product. This proposition might appear to border on the tautologous, and hence on the obvious. There is good reason, however to examine it carefully, and to consider its consequences'

Lefebvre (1991, page 26)

'Space thus produced also serves as a tool of thought and action; that in addition to being a means of production is also a means of control, and hence of domination, or power; yet that. As such , it escapes those who would make use of it. The social and political state forces which engendered this space now seek, but fail, to master it completely'

Lefebvre (1991, page 26)



It's only when you are lifted above the city, that you are not clasped by the city streets (DeCerteau, 1988)

Methodology and the first stage of analysis – a very, very, brief overview

6 x semi structured group interviews exploring 5 young people's imagination and experience of London, where the young people were encouraged to map and tell stories about their experiences

The interviews were subject to inductive coding designed to 'retrieve and categorize similar data chunks so the researcher can quickly find, pull out, and cluster the segments' of the research relating to different themes. Miles et al (2014, page 72).

For the second cycle of coding, I worked within the codes assigned in the first cycle (Miles et al., 2014), before further analyzing the narratives in relation to David Harvey's interpretation of Henri Lefebvre's work on the production of space.

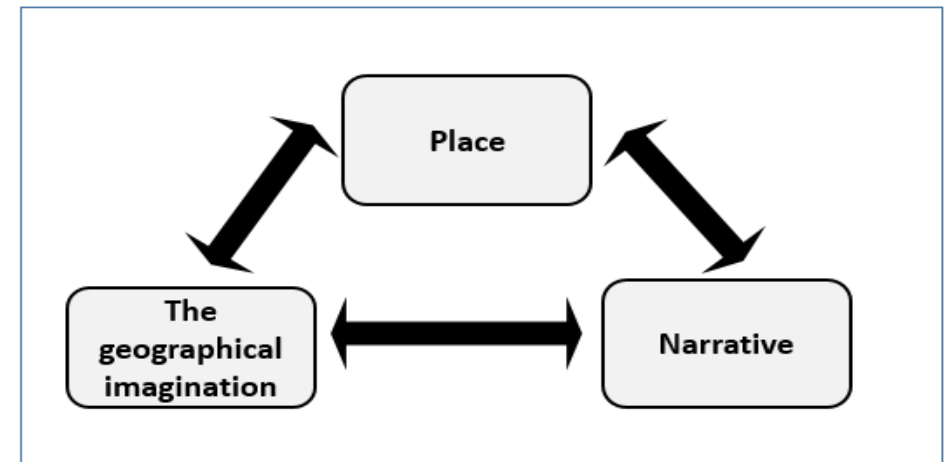


Diagram B – the relationship between Place, The Geographical Imagination and Narrative

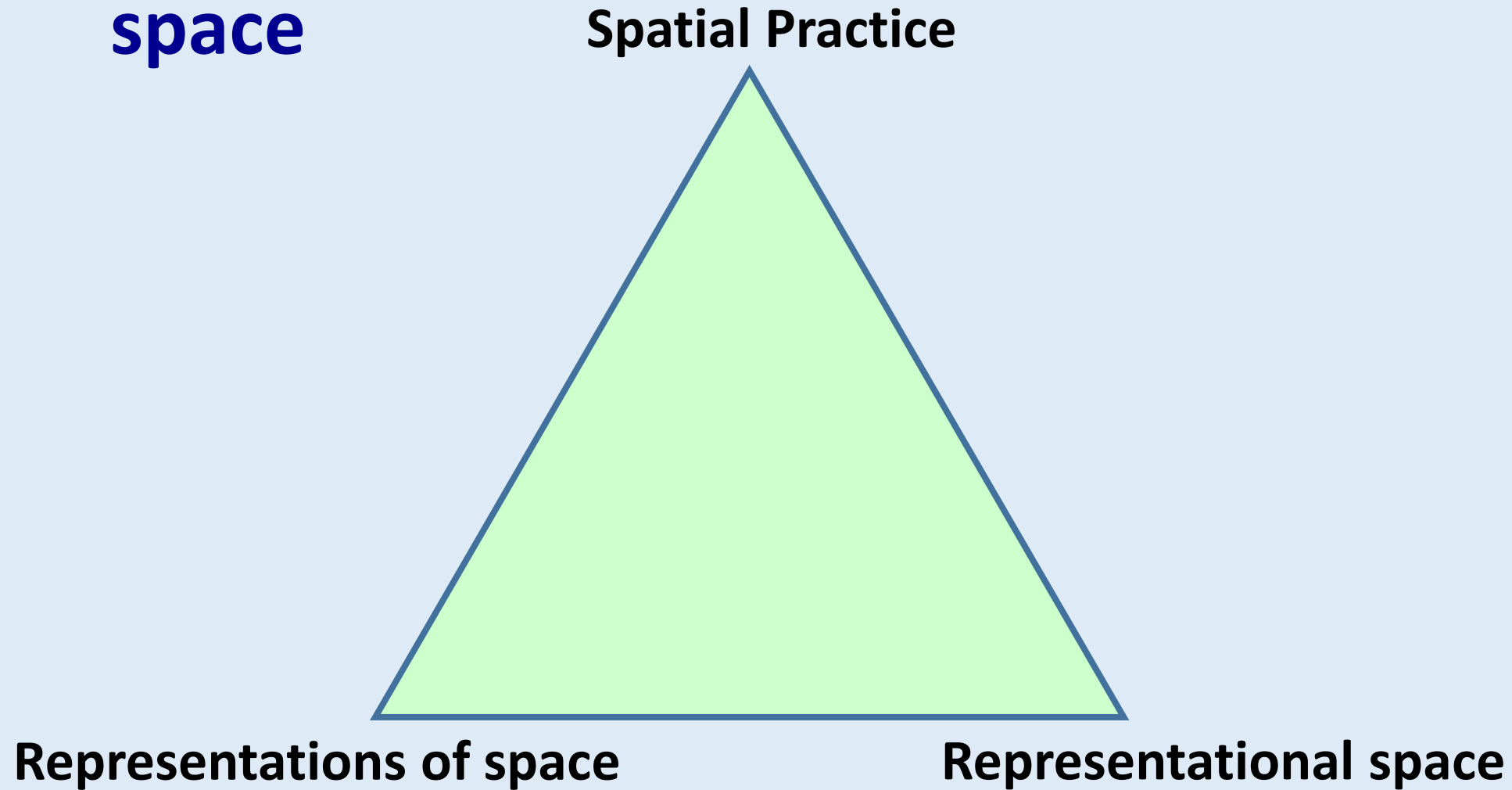
Theme one: religion

<u>r.jw</u>	Jehovah's Witness	
<u>r.islam</u>	Islam	
<u>r.convert</u>	Converting to Islam	
<u>r.terror</u>	Terrorism	
<u>r.chris</u>	Christianity	

Theme two: people

<u>p.parents</u>	parents	
<u>p.sib</u>	siblings	
<u>p.cousin</u>	cousins	
<u>p.headte</u>	<u>Headteacher</u> (school link)	
<u>p.fam</u>	family	
<u>p.gangs</u>	gangs	
<u>p.ethni</u>	ethnicity	
<u>p.old</u>	Old men	
<u>p.fri</u>	friends	
<u>p.responsibility</u>	Responsibilities	
<u>p.auth</u>	Authority (Police, council, government)	

The production of space



	Accessibility and Distanciation	Appropriation and use of space	Domination and control of space
Material spatial practices (experience)	Flows of good, money, people, labour power, information etc; transport & communications systems, market and urban hierarchies; agglomeration	Urban built environment, social space and other 'turf' designations; social networks of communication & mutual aid	Private property in land, state, & administrative divisions of space, exclusive communities & neighbourhoods, exclusionary zoning & other forms of social control (policing and surveillance)
Representations of space (perception)	Social, psychological and physical measures of distance, mapmaking; theories of the 'friction of distance' (principle of least effort, social physics, range of good, central place and other forms of location theory)	Personal space; mental space; spatial hierarchies, symbolic representation of spaces	Forbidden space "territorial imperatives", community, regional, culture, nationalism, geopolitics, hierarchies
Spaces of representation (imagination)	"Media is the message" new modes of spatial transaction (radio, TV, film, photography, painting etc); diffusion of "taste"	Popular spectacles – street demonstrations, riots; places of popular spectacle (streets, squares, markets); iconography and graffiti	Organized spectacles, monumentality and constructed spaces of ritual; symbolic barriers and signals of symbolic capital

Harvey (1990, page 257)

Emerging conclusions - The theme of Britishness...

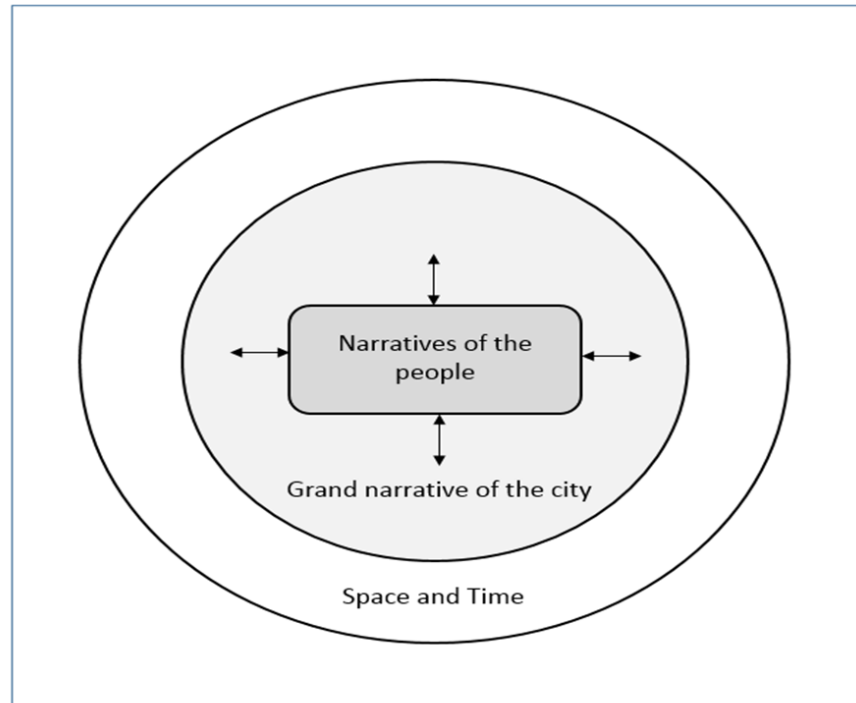



Diagram C – Narratives of the city

Britishness

	<u>Accessibility and distanciation</u>	Appropriation and use of space	The domination of space
Material spatial practices	Flows of people – family and /or ethnicity		Exclusive communities - Citizenship
Representation of space			
Spaces of representation			

Neoliberalist epoch



Space and Time

Grand narratives of the London

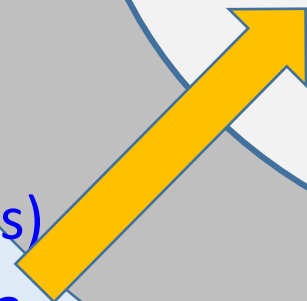
**What are the
narratives of
the people?**



*London as "world city"

*Migration and
population increase

*Politicians (and others)
trying to (re)produce a
national identity



What is national identity?

'Nations –national communities – were built in the nineteenth century by states that wanted their inhabitants to accept the legitimacy of the state authority, pay taxes for shared public goods and fight, and if necessary die, for it.' Lord Wallace of Saltaire (2000, page 7)

The key themes that emerged in my analysis in relation to Britishness are:

*Social (re)production of space and how this leads to distance and or acceptance in relation to ethnic heritage **(1)**

*How can you join the 'exclusive community' of Britishness (implies a dominant control of space through Citizenship) **(2)**

Young person	UN criteria of a migrant	The ethnicity they identify as (questionnaire)	Key points
Jack	Migrant	White Iraqi	<p>*Does not identify as being British (1)</p> <p>*Links Britishness to having a passport or being born in the country (2)</p> <p>*Desire for social reproduction of his heritage (marrying an Iraqi girl from his parents) (1)</p>
Alex	British	Left blank	<p>*Identifies as being 'White Irish' due to family heritage in Northern Ireland (1)</p> <p>*The group state to Alex that he is British, due to the fact he is from Northern Ireland (2)</p>
Jessica	British	Mixed Irish and Caribbean	<p>*Feels British but does not think white British people would see her as British (due to her ethnicity and heritage) (1)</p> <p>*Feels you should be British if you were born here or have a British passport (2)</p>
Tilly	British	Mixed Race	<p>*Doesn't mention her own national identity</p> <p>*Feels that London is multi-cultural but people are not accepted if they are immigrants (Britishness and ethnicity) (1)</p>
Rachel	British	British	<p>*Identifies as being British (2)</p> <p>*Notes she has a 'Glaswegian' streak related to her family heritage (1)</p> <p>*Experiences social distance from Britishness in regards to racism due to her conversion to Islam (1)</p> <p>*Links ethnicity (white skin), and religion (Christianity) to being British, and feels that Britishness has been lost due to migration and that white British people want to socially reproduce a 'pure race' (1)</p>

Tilly: I think, you know how people say that London, or the UK, is really diverse and everyone is accepting. On one hand, this is true, because people start to live with it. But, after a while you start to realize, that some people don't accept. They act like they do, but deep down they don't accept.

Tilly: even though people say that 'London is so multicultural', yeah maybe they are right. But, deep down no one really accepts you

Jack: which is okay, because they are usually together, but, if you think about it, there is more like Asian people in the UK, than actually English people.

Rachel: like, I think it's about, like British people, proper British people, who are white, like white British people, they are like stuck to, like they are stuck in their ways, and they want it to be like proper British ways. Like what it is to be British, they want a pure race of like, proper like white people who are like British, and want to like participate in...

(A child walks in to the room, and asks what is happening and then leaves)

Rachel: and they want to be like back to their ways, like celebrating Christmas as a family and stuff. But, because, due to so many people coming from other countries, so many people from other countries come here, that we've kind of lost that thing of England and what it is to be English or British

Researcher: so do you think it's a good thing or a bad thing that there are so many different people in London?

Rachel: I think that change is always good, but a lot of people don't like adapting to change

Jessica: have you got glue, Miss?

Jessica: obviously, I'm not full English, I'm not white English, so I won't know but, in my opinion they can marry whoever they want. In movies, and documentaries they have to marry a British person

Tilly: not true

Researcher: do you class yourself as British?

Jack: I think it's the best thing to marry...

Jessica: not really, because like, white people, are mostly British. I don't think you understand what I'm trying to say. I don't wanna say it because it sound a bit racist. Because people say that you are only British if you're white

Tilly: yeah. Even though British means to be a British Citizen, who lives in Britain or the UK, and to have a British passport, then you're British

Jessica: yeah, because the black people are originated from Africa, and stuff like that, so they aren't gonna feel like they aren't British



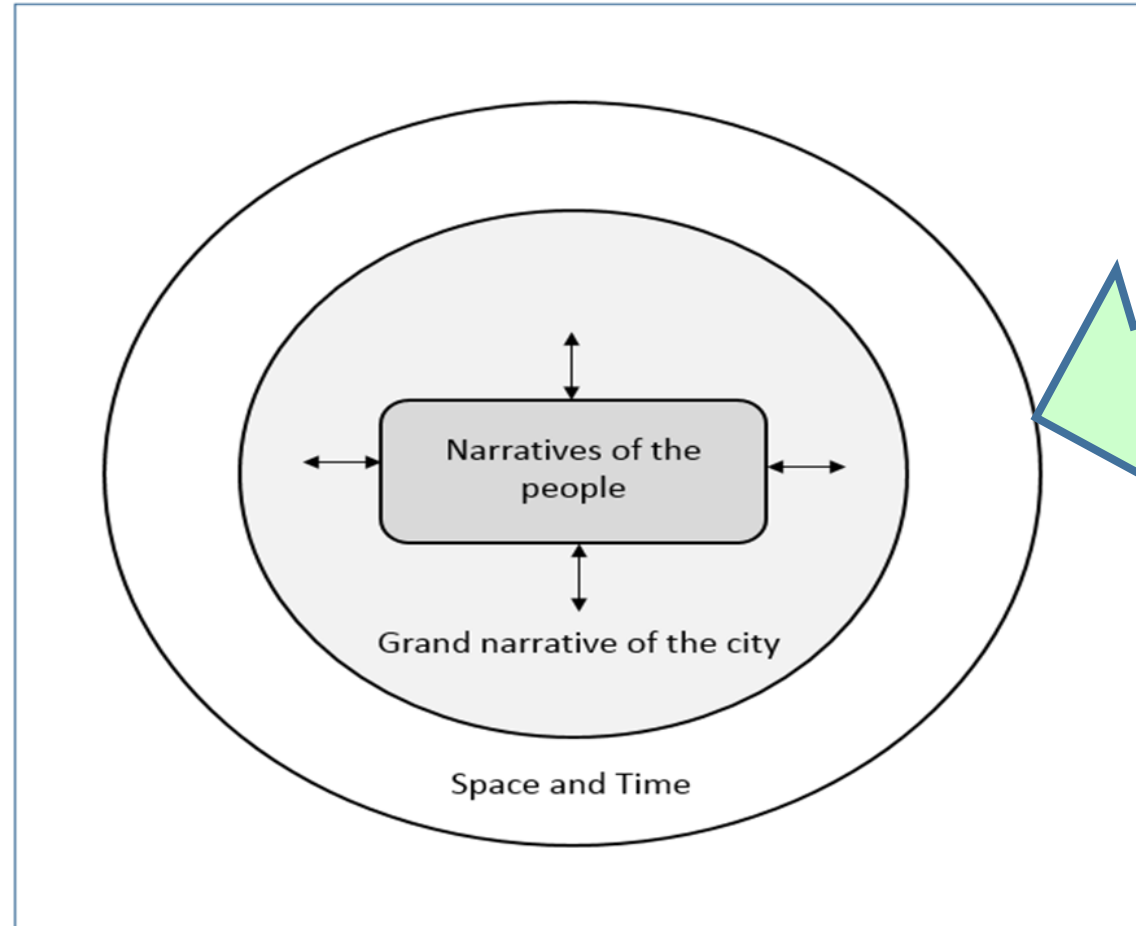


Diagram C – Narratives of the city

So, what does this mean for geography educators, in regards to:

- *The students' we teach?
- *Why we teach geography in 'this day and age'?
- *What we teach in geography and how we teach geography?(Geocapabilities)

Thank you for listening!

Any questions, comments, or suggestions?

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