SPECIAL SPECIES OF SPACE:
MAKING ROOM FOR GEOGRAPHY WITHIN EDUCATION
AN INTER-DISCIPLINARY CONCEPTUAL EXPLORATION

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ABSTRACT

It is my assertion that there is an under-conceptualising of geography within education, the absence of a sustained acknowledgement and understanding of geography as it relates to, and impacts upon, education theory and philosophy. This thesis sets out to challenge this position by attempting to imagine further what a disciplinary fusion of geography and education might look like, how it might be conceived form an Irish sensibility. It asks what education geographies might emerge from this deliberate investigation, an exploration undertaken as an educationalist through a series of conversations with geography's ideas and concepts, its authors and practitioners. This thesis is the result of the insights and conclusions that emerged from this interrogative process. Throughout, therefore, I present the fruits of this exchange through what I call 'Geographies of Education.' The main proposition of this thesis is that these geographies offer us a way to look at, and interrogate, education. A central aim of these geographies, therefore, is to provide a new lens, a way of generating new, and interrogating familiar, questions and issues. Developing a Geography of Education interrogative tool-kit can, I propose, help us interrogate, re-imagine and reassess existing education knowledge and theory. I want, and believe we need, to investigate our educational spaces because they are powerful, because they do actually matter for people, for leaning, for the production of knowledge, and they impact on how people feel. Reflecting an Irish educational landscape, through these education geographies I hope that our understanding of the multiplicity of educational contexts, of inclusions and exclusions, can be stretched and enhanced as we come to see, know and understand better these Geographies of Education, these 'special species of education space.'

In loving memory of my wonderful parents

William (Billy) Quilty (1931-2005)

Margaret Quilty (1940-2010)

ACKNOWLEDGEMENTS

What is notable about your Alexi Fyodorovich that you should chose him for your hero? What has he really done? To whom is he known, and for what? Why should I, the reader, spend my time studying the facts of his life? This last question is the most fateful one, for I can only reply: perhaps you will see from the novel.

<div align="right">

(Fyodor Dostoevsky, The Brothers Karamazov)

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CHAPTER 1

MAKING ROOM FOR GEOGRAPHY WITHIN EDUCATION

> What we call the beginning is often the end
> And to make and end is to make a beginning.
> The end is where we start from.
> <div align="right">(T.S. Eliot, Little Gidding, No 4 of 'Four Quartets')</div>

Introduction

I write this introduction, as I have written this thesis, from my cottage, a tiny artisan cottage, located in the oldest part of Dublin's inner city *The Liberties*. This is the historic place of St James' Gate, The Guinness Brewery, Christchurch Cathedral, St Patrick's Cathedral, landmarks of Dublin. This cottage is my home place. I feel alive, happy and at ease in this 'home place' where the Dublin rowan trees outside my window, the smell of the Guinness hops, the bells of Christchurch and St. Patrick's are as important a part of my cottage experience as the internal walls. I have not always lived here, I have had many homes, in many places, each reflective of a time in my life, a set of experiences, emotions, challenges encountered. However, I accord huge importance to this particular place, this cottage so carefully crafted and created by me. It is such an old place, with so many people's memories and histories held within its walls, people I have never met, never known. I feel at home, comfortable, with these memories. From the beginning, I enjoyed being in this new space, felt proud to have acquired it and was excited about the transformation intended for its form. The internal walls delineating this artisan cottage were knocked, those remaining treated with care. A new shape was emerging, one which I had seen in my mind, one of open space, of light, an ultra-modern overall look which would house my memories, my old pieces of furniture, my past and allow me to heal, to start creating new memories, new pictures. This represents for me the emotional and affective role of space which cannot, I suggest, be underestimated. This home-place of mine matters to how I am, it speaks of who I am. It gives me voice. In this way it represents one of my life geographies. I believe the geographies of our lives are important.

What relevance has my cottage within a doctoral thesis on Education? This cottage is located (mapped) in one of the poorest areas of inner city Dublin and this environment and context cannot be forgotten or ignored. It is an area to have witnessed both gentrification and multiculturalism as movements in, out and within have prompted a social remapping of this area as meanings of both space and place have been re/defined by some from within and others from without and yet others still in an interplay involving both inside and out simultaneously, an ongoing and evolving process drenched in complex power relations.

We can perhaps see my cottage as part of a broader social, cultural, political and historical context within which I am implicated as a knowing subject. O'Farrell (2005, p110), reflecting the 'difficulty people have in pinning down the term subject,' suggests that 'at its most general level the subject is a philosophical category which describes an entity which is able to choose a course of action.' Importantly, she notes that for Foucault 'this subject is 'constantly dissolved and recreated in different configurations, along with other forms of knowledge and social practices' (Foucault, 1977, p118 cited in O'Farrell, 1995, p113). In addition however, O'Farrell cautions against conflating the subject and the individual saying that 'the subject is a form, not a constant even when it is attached to the same individual' (1995, p113). For example, she tells us that Foucault 'distinguished between the political subject who votes and the sexual subject of desire' even though 'in both cases one has a different, if overlapping relationship to oneself' (1995, p113).

Beverley Skeggs' work reveals the centrality of place awareness, whether physical place as in my cottage, or our being placed into systems of social classification or position, in the complexities of subjective construction. She suggests that 'recognition of how one is positioned is central to the processes of subjective construction' with some living 'their social locations with unease' (Skeggs, 1997, p4 cited in Burke and Jackson, 2007, p143) and others being privileged through these same positionings. It must be acknowledged that all subjectivities are situated and contextualised within discourses and discursive practices. Burke and Jackson tell us that:

> Subjectivity is about our sense of self – our conscious and unconscious thoughts, feelings and emotions. Subjectivities are experienced in social and discursive contexts, and the meanings attached to these experiences, both by ourselves and others, lead to the formations of identity.
>
> (2007, p112)

From my experiences of creating and living 'in place', as a woman and feminist, coupled with an academic past immersed in education and influenced by geography, I have found myself asking geographic questions of education. This thesis represents the result of this exchange, the knowledge gained from this conversation I have been having, as an educationalist, with geography, with its ideas and concepts, its authors and practitioners. And yet, as Burke and Jackson remind us, such knowledge is partial:

> Academic knowledge is partial because it excludes experiences of marginalised identities, but it is also distorted when those who produce knowledge fail to recognise their own social/cultural/historic locations.
>
> (2007, p113)

This thesis is therefore reflective of, and influenced by, my social/cultural and historic locations, locations which can be perceived in multiple ways. Part of my responsibility throughout this thesis is to own, and as appropriate reveal and contextualise, my subjective positions. And this is no easy task as our understanding and self-knowledge of our subjective positions can be elusive to us as we struggle to make sense of them, a point Burke and Jackson excellently observe in the following:

> At times that sense is determined by others, and at times there is no sense to be found. Both individuals and structural conditions impact onto our identities, but so too do our routes and the routes that we tread.
>
> (2007, p120)

In setting out to write a *Geography of Education*, I have asked what education geographies might emerge from this deliberate investigation. Drawing on my life and professional experience as a means of inspiring such geographies led me to consider my cottage, my home place, which represents an important geography within my life. If, as I suggest, my home place has such significance for how I live, feel and experience my life, then surely it is reasonable to ask how our educational places and spaces might impact on our understandings, experiences

and doing of education. Throughout this thesis, therefore, I present what I call 'geographies of education' or 'education geographies.' I present them because I think they are important and deserve to be thought about, imagined and written.

The Place of this Thesis

It is my assertion that we educationalists have yet to fully mine the geographical terrain, its concepts, theories, methods, as it relates to, and impacts upon, education theory and philosophy. Building on existing and exciting ideas and scholarship (including Gulson and Symes (2010); Savin-Baden (2008); Edwards and Usher (2008); Burke and Jackson (2007); Youdell (2006); Armstrong (2003); Quinn (2003); Burke, (2002)) and responding to the sustained and 'long overdue' (Gulson and Symes, 2010, p13) calls from these same scholars for a sustained spatial interrogation within education, which I outline in some detail in the subsequent chapter, this thesis sets out to imagine further what a disciplinary fusion of geography and education might look like, availing of the potentials and possibilities of geography to enhance our understanding of educational theory. This thesis, therefore, represents another contribution to this emerging field of interest within education theory and practice that acknowledges the spatial turn and the increasing relevance of spatial theories within and across education. Whilst I explicitly situate my work in relation to existing scholarship in the subsequent chapter, at this point I wish to set the broader scene or context for this work.

As the first chapter within this project the central question to be explored is why I consider questions of geography to have such resonance and implications for how we might understand, see and do education. Consequently, this chapter is organised across a number of key themes, summarised as follows: The first addresses 'My Inspirations,' 'Making Room for Me,'[1] and 'My Educational Geographies' and aims to initiate a process of acknowledging my subjectivities and exploring the personal inspirations behind this thesis. Emphasising the notion of the metaphorical room, it attends to how the educational geographies I have constructed and experienced throughout my life have significance for the

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[1] I take inspiration from Kent's chapter title *Making Room for Space in Physical Geography* (in Holloway et al., 2007, p109).

way in which this thesis has developed, the decisions made about what to include, exclude, with whom to converse, to embrace as my intellectual allies.

The second theme advances the project of moving 'Towards a Geography of Education.' It acknowledges the conceptual and intellectual richness offered through interdisciplinarity and argues that given education's tradition of looking to other disciplines for inspiration and understanding and critical insight it seems reasonable to suggest that it might also look in a significant and sustained way to geography. In developing a Geography of Education it is important to offer some clarity regarding the actual disciplinary fields of education and geography as they are interpreted within this thesis. Acknowledging the vastness of scope of both disciplines this second section exposes the potential challenges relating to oversimplification of the disciplinary bases.

The third theme takes up the question, 'Why we should 'Make Room for Geography' within education'? To this end I propose four reasons as to why geography offers such possibility to those of us working within education. The first reason relates to the inherent spatiality of knowledge and knowledge production. Second, is the potential offered through geography as a research lens that has the capacity to give equal priority to both the subjective position and the analysis and interrogation of institutional systems. The third reason for 'making room for geography in education' relates to the potential for transformation, both individual and societal, held within the education geographies which emerge through this thesis. Fourthly, by exploring our educational geographies we can, I suggest, extend our understanding of education exclusion and inequity.

Before starting this journey and encountering our first theme let us take a brief note on the overarching structure of the thesis.

The Thesis Structure
As you, the reader, progress through each chapter you will realise that this doctoral thesis is not presented in a conventional manner. It does not have the readily identifiable chapter divisions of literature review, methodology, analysis, key findings and conclusions. Rather, this entire thesis is a series of key findings

from my research, findings that are contained within and across each of my chapters. Nevertheless, as I explore in detail in Chapter Three, this thesis has a deliberate and considered structure. Part of my task is to illuminate this journey by explaining and mapping out this thesis. A final task, therefore, of this opening chapter is to set the scene, to give you some idea as to what you might expect as you progress through each of the subsequent chapters. One of the ways we can consider this is through a series of questions.

This First Chapter's central questions address *why* geographies of education are interesting and important. Chapter Two takes the position that all scholarly work is situated in relation to the intellectual endeavours of others and explores in particular the existing educational theoretical landscape to which this thesis contributes. Chapter Three takes up question of *how*: How might these new education geographies be created. In this way, Chapter Three addresses the methodological and epistemological issues and challenges encountered in embarking on a theoretical thesis such as this. Having addressed these critical questions of why and how, I then turn to the geographies themselves as I have imagined and developed them theoretically. The next major question addressed thus becomes a question of *what*: What might these geographies of education look like? This becomes the focus of Chapters Four to Seven as I present four possible geographies of education which I have called Space Geographies, Place Geographies, Power Geographies and Social Geographies. Finally, the concluding Chapter Eight takes up the question '*so what*'? This Chapter represents a reflexive engagement with the thesis in its entirety, drawing out some of the lines of discussion and considers their limitations. It also attends, most importantly, to notion of uniqueness within this thesis including what contribution this thesis might actually make within education.

That task complete, let us now look to the inspirations the genesis behind this project.

My Geographies: My Inspirations

> Your context - your location in the world - shapes your view of the world and therefore what you see as important, as worth knowing; context shapes the theories/stories you concoct of the world to describe and explain it.
>
> (Hanson, 1992, p573, cited in Hubbard et al., 2005, p9)

My reasons for writing and investigating geographic questions that specifically relate to education are many and varied, my inspirations multiple: The architectural brilliance of the New Wing of Dublin's National Gallery mirroring the ancient lines of Irish tradition, standing alone, as a new wing should, yet simultaneously managing to sit in harmony with the richness of the architectural past adjacent on Merion Square. From Paris to Berlin, London to Madrid, I have taken aesthetic refuge within art galleries, warehouses, station houses, churches, transformed to house art and artefacts, where functions are overlaid across time responding to changing social, political and economic pressures. Pallasmaa's writing conveys an understanding of this moment of being within the museum:

> The ultimate meaning of any building is beyond architecture; it directs our consciousness back to the world and towards our sense of self and being. Significant architecture makes us experience as complete embodied and spiritual beings. In fact, this is the great function of all meaningful art.
>
> (Pallasmaa, 2007, p11)

Miro, Ackerman, Chagall, Madden, O'Keeffe, Ribera, and Velasquez: Housed in spaces of endless beauty, inspiration and of course privilege from Barcelona to Nice, Dublin's IMMA and Madrid's wonderful Prado I recall their wonderful works of art and I am transported to where I encountered their magic. In these moments of my privileged inspiration as I walk and listen and view, I am aware of myself located in opposition to, perhaps in validation of, the powerful discourses at play in such museums, theatres, galleries. Discourse generated in the hidden spaces, the back rooms, where decisions as to who will be available to 'the public', when, why and where these artists will be seen, are made by a small group of people. Such a powerful process obscured behind the function of aesthetic pleasure, discourses present in the 'everywhere-ness' of our lives.

However, accompanied in equal, if not greater, measure by exclusions these galleries also represent places of nowhere-ness for so many citizens, where access is denied or not believed possible. These paradoxical spatial realities of in/exclusion are lived, and are given voice, within some of the most beautiful places in the world. All the more reason then for us to seriously attend to those whose work deliberately sets out to challenge such powerful spaces. Such paradoxical realities speak strongly to me of education and its reality of privilege and exclusion coexisting and given articulations through some of our most treasured Higher Education sites. In this way art has been an inspiration, a powerful portal, through which I have been able to understand better the education geographies I imagine within this thesis: geographies of inclusion and exclusion, geographies that inspire and annihilate.

Music too inspires the geographies articulated within this thesis, as it allows and encourages personal flight from the restrictions of the here and now into the imaginary, the realm of the mind; where past and present coalesce, where emotions can surface.

> Home where my thoughts escaping
> Home where my music's playing
> Home where my love lies
> Waiting silently for me…
> (Simon and Garfunkel, Homeward Bound, 1972)

These spaces of mental freedom are as interesting to me as the physicality of those considered such as my cottage, the spaces of the imaginary, more cerebral places. What of the imaginary? Can this be considered a space, a place perhaps? Does it even matter what we call our spaces, how we define and delineate with our words? Words matter, they have meaning, they can have an articulation within and through space. They also inspire. Space, place, the power of words to challenge and confuse, the power of nomenclature, all too familiar to me as a lesbian, one of those 'despised' people, one who has read with delightful interest the aspirations of the Queer Movement, where the very despised term was reclaimed in order to challenge previous negativity, where the realm of the all possible was exalted. Queer Theory, following wonderful inspiration from the

New Left Social Movements of the 1970s and 1980s including feminism and the Women's Movement, set out to interrogate, destabilise and challenge naming categories, and in so doing challenged their inclusions and exclusions, their power bases, their spaces of discrimination. As Youdell suggests (2006, p28) the proliferation of identity politics and identity categories 'have the potential to box us into tighter and tighter spaces, to open us up to closer and more precise scrutiny, to render some bodies and selves possible and others impossible'(2006, pp28-29). Thus, Queer theory and politics 'calls into question the hetero-/homo-hierarchy itself' (Youdell, 2006, p25).

This thesis speaks directly to the idea that there can indeed be a 'geography of education' that this is not just a worthwhile but necessary endeavour if we are to progress our understanding of education inequities and exclusions, its denial of access its silencing mechanisms. It is an attempt to open up the spaces of education to create new spaces as we advance the process of 'making room' for geography within education, a process I initiate by making room for me.

Making Room for Me in this Thesis

> What difference does it make who is speaking?
>
> (Foucault, 1991b, p120)

The education geographies I am setting out to develop and articulate in this thesis do not exist. They are being generated throughout this research and writing process. They are being generated by me. I am the author of their existence. I am saying something about how I have, through this process, come to know them, to watch as their geographies have literally taken shape, through ideas that suddenly connected, through characteristics that seemed to make sense, through examples that have come from my life and experience within education. This thesis is not neutral. To recall Burke and Jackson's earlier observation that 'academic knowledge is partial' (2007, p113) I am starting from a position that suggests no knowledge is neutral, that knowledge is socially constructed, is situated. Therefore, I must also start from a position that acknowledges my own 'situatedness' in the world and that asserts my own subjective position. Critically, from a methodological perspective, I must give consideration to how

this may impact on my authorship of this thesis. I take this up explicitly within Chapter Three where the methodological implications of drawing on my subjective experience within the writing of this thesis and specifically the construction of the thesis vignettes, is addressed.

At this juncture I wish to make explicit the relationship that exists between this thesis and me. This raises some interesting questions such as: Who Am I within this thesis, from where has my voice come? How did I end up in the place I call 'here'? I am doing a doctorate in Education in National University of Ireland (NUI) Maynooth, offered jointly between two disciplinary departments: Adult and Community Education and Education. I am also an educationalist within Women's Studies, School of Social Justice, College of Human Sciences, UCD: such a disciplinary directory, a hierarchy of systems of belonging. Paradoxically, despite the clear focus on 'being within' the academy, the University structure, the reality of my academic teaching under an official administrative role, coupled with a concentration on awards at a pre-degree level to disadvantaged women students within an outreach context, often results in me feeling 'distinctly without.' I also inhabit, along with my Women's Studies colleagues, an interesting space within the University. As one of the 'new disciplines' to emerge within the 1980s, it has had to fight for legitimacy, validity, respect and despite major advancements it continues to be perceived negatively by some as 'marginal.' Nonetheless, this marginality, whilst simultaneously located within the Institution, confers much capacity for strategic innovation and visionary pursuit. I will return again to this idea of marginal place as in-between-ness and out-of-place-ness in Chapters Five and Seven or Place and Social Geographies respectively. At this juncture I limit my observation to the idea that in the context of this thesis I have experienced disciplinary complexity and the possibilities generated through interdisciplinarity for resistance and potential transformation.

Michael Apple (1996) captures the complexity of subjectivity and owing our own epistemological positions as that which is an important function of our conceptual and disciplinary development yet which cannot, and should not, be perceived as a sort of panacea. For Apple, this reflects the sort of idea that suggests, I tell my story therefore I am doing great work. This resonates with

Jean Barr's (1999) cautionary comments on the need to move beyond simply recounting our experiences which, within feminist empowerment or community education contexts, means encouraging the development of critical self-reflection skills among our students and teachers. She states:

> Starting from where people are at is an excellent starting point but a lousy finishing point! It can too often leave people there. We must devise a pedagogy and research methodology that encourages learning which is related to people's lived experiences and feelings and which develops critical thinking-so that new thoughts and new ideas can be generated.
>
> (Barr, 1999, p91)

In *Cultural Politics and Education*, Apple reminds us that we do need to continue to explore ways of heightening the sense of the personal in our 'stories' about education (1996, p xiv). However, always conscious of the perhaps 'hidden motives' in such excavation he moves us to caution in his question, 'the 'personal may be political,' but does the political end at the personal?' (1996,pxiv).

It seems to me that nowhere is this more important, or obvious, than within education where dominant ideologies and discourses determine much education practice and certainly influence pedagogy. To exemplify this we need go no further than the place of the Catholic Church within our Irish educational history as it influenced education curriculum, ethos and governance, something I return to specifically in the Vignette on the Ryan Report (2009) presented at the end of the Power Geographies developed in Chapter Six and again in Chapter Seven on Social Geographies of Education. Nevertheless, it remains that I am the author of this thesis, a factor which is hugely significant, a significance I explore by drawing once again on Foucault and in particular his descriptions of discursive formulations, of how discourses are produced and legitimated. Let us consider this further.

Foucault's author function

Foucault's Discursive Formulations, or what I call functioning discourses, depend on the interaction of a number of factors starting with disciplines. Foucault suggests that 'Academic Disciplines' give rise to a host of institutions,

discourses and practitioners from within which 'experts' emerge and are created.[2] These people become 'expert' through intense familiarity with the existing discourses and texts within their discipline, a process he calls 'commentary.' This involves the authoring of books, conference papers, journal articles, etc. by experts within the discipline (1991b, p105-108). Through this process they confer legitimacy on both discipline and author and reinforce certain discourses as 'legitimate truth.' The legitimacy associated with the 'experts' relates largely to their names such as Freud, Jung, Habermas, Freire, Foucault etc. names which carry social and cultural capital in abundance. Much of what is accepted as legitimate disciplinary knowledge depends on, and is organised around, these names, these proper nouns. In short this combination of discipline/expert, commentary and author operates like a machine producing 'truths,' in my opinion a very powerful exclusive machine producing subjectively contextualised knowledge as so called truths about the world. Many scholars of Foucault's work acknowledge that listing him as one such 'expert name' would have caused him much irritation. Foucault, far from moving through his career with a pressing desire to engage in auto-ethnographic practice, spent a considerable time trying to evade such probes: In one of Foucault's often cited reflections:

> I am no doubt not the only one who writes in order to have no face. Do not ask me who I am and do not ask me to remain the same.
>
> (Foucault, 2007a, p19)

That for Foucault his name, or the name of any 'expert', was much less important than the discourses clearly meant that understanding the operations of discourse or the discursive formulations within which they were living, thinking, working, was for him a much more critical function than understanding the person, the

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4 This conversation on the Author, expert and discourse cannot really be dissociated from a broader engagement with Foucault's notion of discursive formulations and the functioning system of the 'episteme.' Central to Foucault's work is the idea that these epistemes determine what we think, have, know and understand. Though not inevitable, they determine how we make sense of things, what we can know and what we can say. (Danaher et al., 2006, p17). In *The Archaeology of Knowledge (2007a), Foucault* explores how epistemes 'speak themselves' through discourse or discursive formulations which operate as the organisational element of the episteme: they make speech possible, organise ideas or concepts and produce 'objects of knowledge' (Danaher et al., 2006, pp20-22).

author. In this context Foucault's (1991b, p119) prediction, over 20 years ago, that as our society changes the author function would disappear makes sense as something Foucault himself would have desired. Drawing on Foucault's triangular functioning mechanism of discourse namely discipline, commentary and author or the notion of 'expert' we can raise questions about the possibility of 'being an author.' These disciplinary naming terms are power-laden and historically heavy with tradition and in many cases, exclusions. Let us play a little with this idea. Within traditional academic institutional terms I am not a geographer: Neither am I a philosopher. I am not alone in such reflections: Hanna Arendt opens *The Life of the Mind* with similar reflections regarding what she calls the presumptions of talking about thinking, being a non-expert and having 'neither claim nor ambition to be a "philosopher" or be numbered among what Kant, not without irony, called Denker von Gewerbe (professional thinkers)' (1978, p3). Interestingly, reflecting the problems with the idea of expert and the attendant legitimacy, she says:

> The questions then is, should I not have left these problems in the hands of the experts, and the answer will have to show what prompted me to venture from the relatively safe fields of political science and theory into these rather awesome matters, instead of leaving well enough alone.
>
> (Arendt, 1978, p3)

Thankfully, Arendt knew better than to leave well enough alone. Perhaps if considering my work in an interdisciplinary context, in the space 'between disciplines,' it may seem reasonable to suggest that I could conceivably call myself, or be called, a geographist, or a philosophist. Why are these disciplinary descriptions of interest to me? Perhaps I see these academic and institutional labels articulated spatially. Those with particular labels, those who have gained access to the titles, inhabit disciplinary specific spaces, they write in disciplinary specific journals, attend disciplinary specific conferences etc. The labels are articulated through a host of powerful spatial contexts. Is this mixing of words, of nouns, firmly situated within a disciplinary history of power and privileged access attractive to me because nobody would have any preconceived notions as to what a geographist would do or where one would be located? Does playing with these names in some way allow me into a space where the boundaries are perhaps a little blurred? Do I nicely eschew Foucault's machine or is this nothing

more that a naïve aspiration, hoping as I do, to continue my career within academia, the very same academic system that sanctions such power hierarchies and exclusions, and one I hope to challenge and transform in some way?

Does it in some way allow me into a space of blurred boundaries where the boundaries of the in/out, centre/margin are less clear, or invisible, and where I would then author the in-between space of multiple disciplines, the collaborative spaces of interdisciplinarity, places of and for agency, for pushing the boundaries, for resisting. Who else would be inside/marginal/outside/ bi and tri located as they negotiate the in, out and in-between? What are they authoring? Within what discourses are they operating? I believe that these are some of the most interesting space and places to investigate and these are the interesting people to consider. Perhaps such questions are reflective of Hesse-Biber and Leavy (2006, pxii) who, drawing on the work of Laurel Richardson (1997), call on us to expand our disciplinary visions in a process that Richardson calls the 'de-disciplining' of ourselves.

So again I posit, what difference does it make who is speaking? I believe it makes a huge difference. As I bring my professional and theoretical perspective to this thesis I also bring my embodied self, my emotional self, eyes that belong to a gendered self. And of course these things matter. They make a difference.

My Education Geographies

> The issue of the conceptualisation of space is of more than technical interest; it is one of the axes along which we experience and conceptualise the world.
>
> (Massey, 2004, p251)

Throughout my career as an educator I have been immersed in various manifestations of what I call 'education geographies.' I have been making geographies, resisting particular geographies, challenging some and celebrating others. What do I mean by 'education geographies?' Why might they be of use to us as educators? What might these look like? I can perhaps map some of my education geographies through the particular places of primary, secondary and

tertiary education of significance to my life and professional career. For example, leaving my catholic, convent, primary and secondary education behind in Waterford, St Patrick's College of Education could be mapped as the start of my 'Dublin geography,' a personal geography, one of growth and self-knowledge, a geography that would eventually come to represent both my home and a myriad of professional contexts. Yet the terms 'catholic' and 'convent' are themselves heavily imbued with meaning and signification. The above quote by Massey highlights the deep relationship between living and place. This fusion of people and place, this mutually constitutive relationship, which happens when people occupy or inhabit spaces and places, is called in geographic terms 'social space' or 'socio-spatial relations'.

In seeking clear, accessible words for this socio-spatial phenomenon, these education geographies, where people and place intersect, and attachments potentially form, I am reminded of the visual, cerebral, emotional and physical impact of the Jewish Museum in Berlin: how real the 'experience' for me was, how it created a space-time reality within which I was located, a reality of that moment. The Museum's architect Daniel Liebeskind deliberately set out to design a building, and in so doing create a space, that would cause all those who entered to engage with it, to interact with it. Through this process of interaction between people in place, I imagine he hoped people would feel, see and try to imagine a reality as terrible as the Holocaust. Personally I was moved, upset, inspired. The socio-spatial experience caused me to reflect and to be in another world, a simultaneous moment of present, past, and future, of horror, beauty and of hope. This experience represents, for me, a considered and deliberate engagement with the ideas of space and place as having importance to how we see and experience the world. In this way the Jewish Museum[3] represents for me an idea of geography taken seriously, geography full of potential. It is this potential that continues to draw me in, to cause me to make room for geography in relation to education.

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[3] It is perhaps unsurprising that a major public debate took place in Germany about the role and function of memorialising the Holocaust. The contested, and often fractured, nature of this debate is too reflected in the landscape of Berlin's various memorial sites including the Berlin Museum and the Holocaust Memorial in the Mitte District.

Clearly, our educational buildings, our schools, our university campuses are not benign, neutral entities. They are filled with people and powerful social relations and hierarchies. Fintan O'Toole, in his analysis of the level of church involvement in the provision and control of education in Ireland, notes:

> Ireland, almost alone among developed societies, allows basic social services to be run by a secretive, hierarchical organisation that has repeatedly been seen to regard itself as accountable to no one – not even to the law.
>
> (O'Toole, *The Irish Times*, Sat 6 June 2009)

It is a central assertion here that our places of education come to have important meanings in themselves. These buildings, these places of learning and knowledge, are important not only because they represent one of societies powerful socialising agents but because they are comprised of people, emotions, feelings, ideas, visions and realities. My primary school teaching days might well be reflected in Kilbarrack, eponymous Roddy Doyle land, and the place of my first real teaching experience. Here school politics coexisted with classroom practices and the reality of the 'job' dawned as I experienced first hand acute poverty and was forced to acknowledge both my privilege and naivety in relation to this reality. My frustration at the perpetual inequities within our education system persisted, leading to my next significant educational experience and associated geography within YOUTHREACH,[4] a geography which gained articulation in the places of Dublin's Rathfarnham, Swords and Lucan. Again, systemic inequity was to the fore as teenagers, failed by a traditional, claustrophobic system, found a new educational place in which to be.

The most significant context for my education geographies over the past decade has been within higher education (HE) and in particular the disciplinary place of Women's Studies and feminist empowerment pedagogy. Inspiring my own education geographies, Women's Studies has always been concerned with making room for other sorts of students, students other than those traditionally deemed 'suitable' for inclusion within higher education, specifically within the

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[4] Established in 1994, YOUTHREACH forms part of the national programme of second-chance education and training in Ireland. The YOUTHREACH programme is directed at unemployed young early school leavers aged 15-20 years (http://www.youthreach.ie).

University. In carving out places of feminist knowledges, practices and pedagogies within the academy it has simultaneously been challenging the history of women's exclusion from education. In so doing, it has attempted to address the systemic inequities within HE relating to student exclusions across gender, age, class, ethnicity, disability grounds. It is important to note Burke and Jackson's cautionary note vis-à-vis the assumed empowerment of Women's Studies. They state:

> Although the aim is to empower women, because there are multiple and contradictory differences between women's gendered identities, Women's Studies might be experienced as disempowering and exclusive. As Jennifer Gore (1993) has argued, women might experience feminist pedagogy as yet another regime of truth and disciplinary mechanism.
>
> (Burke and Jackson, 2007, p117)

Education spaces, in all their multiplicity, are social spaces. I do not confine the spatial interpretation here to the education sites where social activities occur, play-grounds, campus bars and restaurants, often in corridors, smoking areas, staff-rooms. The notion of social space embraced throughout this thesis extends beyond education space as physical, as bounded, or delineated. It includes the cerebral, ethical, symbolic, representational, political, cyber and international dimensions of education space. Our educational buildings, our schools, our University campuses are not benign, neutral entities. They are filled with people and powerful social relations, activities and hierarchies. They come to have important meaning, whether such meaning is physical or symbolic is incidental. These places of learning and knowledge are important, not only because they represent one of society's powerful socialising systems, but also because they are comprised of people, emotions, feelings, ideas, visions and realities. A central assertion throughout this thesis is that the spaces and places of our lives, including our education spaces and places, matter to how we feel, who we are, how we are seen and what we come to know as knowing subjects. And these spaces and places form a central part of our geographies, geographies I believe we need to see, know and understand.

Towards a Geography of Education

Education has a rich and lengthy tradition of looking to a range of other disciplines for conceptual inspiration including, though by no means limited to, what Lawn and Furlong call 'the four foundation disciplines of the earlier period' (2009, p550) sociology, philosophy, psychology and history with the addition of economics being highly influential in recent years in the ongoing attempt to make sense of the multiple facets and dimensions of education within a changing an evolving global world. Reflecting this tradition, what I am proposing amounts to more than a Geography <u>and</u> Education approach. By which I mean a conversation characterised by the act of engagement, the importation of geography into education where both disciplines are left un-disrupted or un-challenged. As Thiem reminds us, a geography of education should not be confused with geography education i.e. the teaching of geography as a school or university subject (2009, p169).

Rather, I am proposing a Geography <u>of</u> Education approach, which reflects, indeed assumes, a significant intellectual conversation between both disciplinary voices, through which we can expect to initiate a process whereby we might geographise education and simultaneously educationalise geography. I think Pinar captures something of this process of disciplinary engagement or fusion through his notion of 'complicated conversations,' an idea I find both attractive and demanding. He suggests that 'a complicated conversation' illustrates a curriculum in which academic knowledge, subjectivity and society are inextricably linked' (2004, p11). This speaks strongly to me of the imbricated relationship between people and space/place as a powerful, representational experience. As such it resembles the messiness of the educational context to which I see this geography speaking. In this way the Geography of Education conversation aimed for in this thesis would reflect Blunt's observation on the significance of the interdisciplinary engagement:

> More than ever before, scholars working in other disciplines in the humanities are thinking and writing in explicitly spatial terms, most notably in terms of imaginative geographies and the multiple and contested spaces of identity, which are often articulated through spatial images such as mobility, location, borderlands, exile, home.
>
> (Blunt, 2007, pp75-6)

Such an exchange, or complicated conversation, would involve asking questions like: What might space look like within education? How might we conceptualise the idea of educational space? What characteristics of space might we identify when interrogated through the lens of education? What of place, how can it be imagined? Are there elements within education which, though not explicitly spatial, might be conceived through the spatial lens, through the eyes off geography? Seeking answers to these questions involves taking these concepts and interrogating them through different eyes in the hope that we might generate something new, some fresh perspective which might help us push the boundaries of our existing knowledge bases.

This is of course challenging. Acknowledging the disciplinary complexities and breadth of application, it is certainly not my intention to produce what could be called the 'Definitive Geography of Education.' Rather, I am seeking to develop multiple geographies which would reflect both the complexity and multi-faceted nature of the educational situation and experience, as a work-in-progress. Such geographies must be capable of embracing a view of education that extends beyond education perceived mainly in terms of 'the nuts-and-bolts of pedagogy' (Castree, 2005, p296). In this sense what I am setting out to imaging and write might be more appropriately called education geographies

In other words, while the pedagogical dimensions of education interest me and warrant our attention so too the cerebral, emotional, virtual, global/international, powerful, marginal, spaces of education. A way of considering these multiplicitous educational sites is captured by Kuper (2004, p247) whose anthropological insight prompts her to talk of 'special pieces of space.' The idea of 'species of space' is used by Crang and Thrift, (2003, p3). Any 'geography of education' must, I believe, be capable of accommodating and increasing our knowledge and understanding of these multiple 'special pieces of education.'

Disciplinary Challenges
At this point it might be useful to consider the two central disciplinary frames of reference, geography and education, around which this thesis is built. Taking geography first the observation can be made that 'geography' is vast in scope and

application, evident in disciplinary terms through such specialisms or sub-disciplines as human, physical, social, economic, not to mention the fast expanding set of sub-disciplinary areas, including health, ecological, feminist and Marxist geographies. It is thus hardly surprising that Holloway et al. (2007, p xiv) outline the difficulties associated in speaking of a singular, unifying concept of geography. Given this, it seems reasonable to ask what geography invokes for me, what I mean when I talk of looking to geography? I have been communicating strongly a theme of place through the examples of my cottage, art galleries, schools, convents etc. It can be quite tempting to think of geographies through these physical notions. In developing the ideas presented here I encountered a common response from my suggestions to colleagues that we think of education geographically, one which reflected a notion of geography that relied heavily on architecture, on design, on the physical.

Clearly, this concentration on geography as building/design is not surprising given the current situation regarding the Irish Primary and Secondary schools building programme. Despite some appalling physical building conditions it seems we favour reliance on the 'Portakabin,' which we encounter again within the Chapters Three and Four on Space and Place Geographies of Education, over actual purpose-made school building projects. In terms of higher education (HE) this physical emphasis is no less apparent as campuses around the country oversee 'new-builds' of student accommodation, try to create more 'social spaces,' and in general upgrade their respective campuses, all essential if the critical international market is to be successfully tapped. Indeed, the UCD spatial strategy boasts a super-highway, along with new conference centre, cinema and swimming pool in the move toward a 24/7 campus. This emphasis on building and space creation within education will be addressed in a more detail within the conceptual exploration on place. At this point I refer to it in the context of the danger of oversimplification of what 'geography' can and might mean for education.

Let me take this further. I suggest that it would be naïve and extremely limiting to confine our interpretation of what our 'Education Geographies' might look like to these physical, bounded, contexts. Of course the relationship between

people and the built environment is, and can be, an aspect of these education geographies. In its defence, one need only consider the richness and beauty expressed in Pallasmaa's (2007) *The Eyes of the Skin: Architecture and the Senses* to appreciate just why questions of design are, and should be, taken seriously within education. And there are examples where Space, of the measurable, architectural kind, has been given a position of central prominence within certain education contexts, such as within Montessori classrooms (Montessori, 1965). However, though important, the built environment is but one dimension of the complex interplay of education and geography. Pallasmaa's insights are of interest beyond the sphere of design and in his exploration on the phenomenology of architecture Pallasmaa tries to draw out the significance of the senses for our experience and understanding of the world (2007, p10). Tuan, one of the original voices within human geography, also acknowledges this sense of being-in-space, or of meaningfulness:

> Building is a complex activity. It makes people aware and take heed at different levels…The built environment, like language, has the power to define and refine sensibility. It can sharpen and enlarge consciousness.
>
> (Tuan, 2007, pp106-107)

People are central to how both Pallasmaa and Tuan understand the power and impact of place. I too am interested in this interaction between people and educational place/space, an interaction that is complex and multi-dimensional. Reflecting the above and careful to avoid, or at least acknowledge, any disciplinary reductionism, the idea of geography I embrace looks largely for inspiration to human geographers. As reflected through my inspirations, it is the interaction of people in space and place, specifically educational space and place that interests.

Education is equally challenging. If geography suffers under the threat of being interpreted by many solely in terms of limiting its application to the physical environment, then education's Achilles heel is the tendency to think of it in pedagogic terms. As Jesica Pykett observes, it could be said that pedagogy is the new orthodoxy in education (2009, p102). Pedagogy, though clearly of importance to the field of education, forms only part of a suite of educational

contexts, moments, and experiences. Hogan (2003) is helpful in encouraging us to see a broader educational canvas. Drawing on a Socratic understanding of teaching and learning, he develops the point that every philosophy of education involves not merely a 'what' it also involves a 'why' and finally a 'how.' He comments that 'in this connection it is important to note that all three converge naturally when teaching and learning are understood not as discrete actions but as a relationship entered into from different cultural perspectives by teachers and pupils' (2003, p219). He observes:

> It (Socratic understanding) provides not so much doctrines or prescriptions, but some fertile ideas for understanding the 'why' of educational purpose, the 'what' of educational substance' (i.e. voices of tradition), and the 'how' of teaching and learning (i.e. the active, searching engagements with these voices).
>
> (Hogan, 2003, p219)

Hogan clearly acknowledges the centrality of the cultural and socio-relational dimension of the education process. Nevertheless, whilst Hogan acknowledges the cultural differences between teacher and pupil, he does not attend to the idea that these cultural perspectives can be explicitly spatially organised. For example, we need only consider how gender, religion, class, ethnicity are spatialised, most especially at primary and secondary levels within the Irish school system, to realise that 'where' is an important factor within the actual process. It dictates, at a very early stage, who will be involved in doing the what, why and how of Hogan's argument. Clearly geography matters. Thus, I believe that education is as centrally to do with *where* knowing and knowledge making happens as with *what* should and can be known, *how* it should be known and *why* it should be known. Not alone in my belief in the importance of situation, of geography, the question 'where' is gaining prominence within social and philosophical enquiry. As Law (1999) argues 'the where is now joining the who, what and why of philosophy and social theory in equal measures – providing in turn a willingness 'to live to know and to practice in the complexities of tension' (Law, 1999, p12, cited in Crang and Thrift, 2003, p25).

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We can extend this by looking to the work of William Pinar. His writing on 'curriculum theory' suggests an all-encompassing dimension of education. According to Pinar, 'curriculum theory is the interdisciplinary study of educational experience' (2004, p2). The fact that Pinar's work is interdisciplinary offers much scope for application and investigation within the context of a Geography of Education, one which taps into the 'wholeness' of the educational experience. Pinar suggests that:

> …curriculum theory explores and constructs hybrid interdisciplinary constructions, utilising fragments from philosophy, history, literary theory, the arts, from those key interdisciplinary formations already in place: women's and gender studies, African-American studies, queer theory, studies in popular culture, among others.
>
> (Pinar, 2004, p33)

The transformative power of this pure discipline of inter-disciplinarity lies in:

> …employing research completed in other disciplines as well as our own, curriculum theorists construct textbooks that invite public school teachers to reoccupy a vacated 'public' domain not simply as 'consumers' of knowledge, but as active participants in conversations they themselves will lead.
>
> (Pinar, 2004, p33)

It seems to me that in his interdisciplinary conceptualisation of 'curriculum' the scope of the educational terrain can be understood and embraced. It has sufficient breadth to fully accommodate the multiple contexts of education as in process, as experience, as product, as politics (Apple 1982, 1996; Castree et al., 2005). Both education and geography offer much disciplinary scope and possibility. Acknowledging this potential the next sections takes up specifically the question 'why make room for geography in education' as I articulate four reasons as to why we should have this interdisciplinary conversation.

Why Make Room for Geography in Education

The first reason I propose as to why there continues to be such a strong and sustained need for more and ongoing research into developing an education spatiality, is closely connected to the idea that the production of knowledge is also an inherently spatial act. Education is centrally, if not solely, about

knowledge: its production, formulation, transformation, acquisition and contestation. We have travelled far enough within the Humanities and Human Sciences to now understand that knowledge is situated, embedded in power relations and reproduced within our institutions. Hubbard et al. (2005) offer some key insights into the contribution of geography to our study of how knowledge is produced, most especially, following the recognition from within Human geography, that knowledge is socially and spatially situated. They state, 'in essence this suggests that the form and content of knowledge is dependent on the location in which it is formulated' (Hubbard et al., 2005, p9). The relationship between knowledge and spatial contexts is of central importance in how knowledges are formed and shaped. It seems to me that this is reason enough, in and of itself, to interrogate fully the relationship between geography and education, that it should be a central part of our role as educators to interrogate and critically appraise the spatial contexts and realities of our education spaces and places as key sites of knowledge production and contestation. I look specifically to the idea of knowledge production within Chapter Six under Power Geographies of Education.

A second reason why educationalists might look specifically to geography is that it can also facilitate a form of institutional interrogation. I am conscious of the need to acknowledge the spatiality of education as a system, as a powerful multi-dimensional, socio-cultural and socio-political entity, embedded in power relations with many competing roles, ideologies, discourses etc. By considering this system spatially we succeed in placing Education Institutions, their walls and campus and systems and structures, like a living organism, under the investigative research lens. This is critical. In focusing the investigative lens on the Educational Institution, a clear statement is communicated regarding how we perceive educational issues and problems. Ryan, drawing on Tett (2006), captures the importance of location in relation to education exclusion:

> When the problem of exclusion is located in those who are under-represented, then these individuals and groupings become the main focus of attention. The reasons why they are excluded are attributed to their failure to engage appropriately with the system… If on the other hand, the problem is located in the system, then the focus of attention shifts

away from …integrating deficient people…(Crowther et al., 2000, p179) and towards identifying the deficiencies of the system.

(Ryan, 2007, p137)

It is clear that asking 'where' adds an additional dimension to our ways of seeing, of analysing the world, of locating our-selves within the world. We may have access to multiple narrative accounts of students and adult learners mapping their journey through the Higher Education (HE) system (WERRC, 1999; Burke, 2002; Parsons, 2003; Quinn, 2003)). However, as I have suggested, we need a concomitant emphasis on the institutional contexts within which such narratives are given meaning and articulation. These student experiences are spatialised, they have a context which is tied up in their meaning. This inseparability of the spatial and the social, that spatial organisation makes a difference to how society works and how it changes, politicises the spatial. The institutional dimensions of education must also be considered within our research contexts. In this sense, geography matters for the ways in which we investigate and interrogate learning contexts and situations.

A third reason and indeed motivation for making room for geography within education, or to recall Gulson and Symes's 'long overdue' call for 'making space for space in education' (2010, p13) relates strongly to a belief that the spaces and places of our educational endeavours can have a resistive and transformative capacity. Despite the very serious failings within our HE system, particularly vis-à-vis combating systemic educational disadvantage, I view these geographies, and the education systems of which they are part, dynamically and with the capacity for agency and change. In order to understand the nature of such transformation, we must pay attention to the associated spatial contexts. I have seen this transformative capacity in a myriad of ways throughout my educational career and especially working with adults returning to learning after significant 'gaps' and often a serious legacy of education negatively experienced. These women learners, variously named within policy contexts as second-chance learners, returners, disadvantaged students, address their educational exclusion by creating their own higher education learning environments within communities, houses, church rooms. In short they make spaces of learning that

are about feminist empowerment education, about social and personal transformation.

A fourth reason for a sustained interrogation between geography and education reflects the reality that whilst these can be transformative spaces they also highlight the inadequacies of an education system that persists in excluding. By advancing our understanding of these geographies we can, I suggest, extend our understanding of the mechanisms of educational exclusions. In this manner these transformative spaces are paradoxically and simultaneously about exclusion, about inequity. They are the access spaces that women, and other excluded learners, have created because they 'couldn't get in.' They were kept out, denied access. However, my interest, and indeed I hope the application of the ideas generated in this thesis, is not limited to these women learners. By using the term 'non-traditional' I hope to broaden the scope of my analysis and interest.[5] I draw on the definition offered through the European Lifelong Learning Project 2008-10 (RANLHE, 2009), Access and Retention: Experiences of Non-traditional Learners in HE, who suggest that non-traditional can be understood as follows:

> …we mean students who are under-represented in higher education and whose participation in HE is constrained by structural factors. This would include, for example, students whose family has not been to university before, students from low-income families, students from (particular) minority ethnic groups, mature age students and students with disabilities.
> (RANLHE, 2009, p3)

I recall stories of adult learners detailing early school memories, negative memories, debilitating experiences of learning and schooling; memories that fast came to be represented by the walls of their schools, often Church owned, imposing buildings, places of unspeakable hurt. In this way Education Places, potentially transformative, serve instead to regulate and control, as Hugh Brady, President of UCD [6] comments:

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[5] See Schuetze and Slowey (2002) for an interesting account of the various ways in which 'non-traditional' has been applied and interpreted in terms of the expansion of the Higher Education sector. See also Penny Jane Burke for an excellent account of identification categories as legitimising the divisions between students (2002, p100-103).
[6] University College Dublin (UCD)

For much of their history universities have been – and for very good reason – 'places apart.' Now, however, we are in a new reality, where interconnectedness – community and neighbourliness, if you prefer – is going to be the defining characteristic of successful organisations.

(cited in Tipton, 2007, p16)

It seems the 'very good reasons' for maintaining universities as 'places apart,' were heavily caught up in ideas of privilege and hierarchies of control. It is exhaustively documented that they were indeed places apart, places for the privileged, places of exclusion. Lynch has consistently argued that universities have a long history of exclusion and selection, stating that:

they practised exclusion, not only through their selection procedures for students and staff, but also by maintaining rigorous boundary maintenance procedures within and between disciplines, and between what is defined as legitimate academic and what is not.

(Lynch, 2006, p73)

This is a strong statement about the spatialised University, or what we can consider more broadly as a spatiality of education, one of boundaries and procedures, impacting not only on who enters but on what is valued.

Through the four reasons suggested above I believe we can begin to imagine the disciplinary richness offered to us in education through geography, reasons as to why we should make room for geography within education. In this sense the process of 'making room' might reflect the suggestion by Merrifield that:

We need to imagine a space that can free ourselves and our thoughts and cities. That, for me anyway, has to be what 'thinking space' is really all about.

(Merrifield, 2003, p181)

Conclusion

Within this first chapter I outlined some examples of why geography offers important personal and life insights by looking to my own experience, my subjective geographies. I also attended to the disciplinary spaces themselves outlining how I interpret geography and education as I look to them as disciplines throughout this thesis. Clearly, they are both broadly encompassing

and they both have strong histories and traditions of interdisciplinarity. This thesis is about making room. How bizarre really to be asserting the case for 'Making Room for Geography' within Education given that the practice and philosophy of education is inherently spatial. Indeed, the first reason for embarking on such a project addresses this very assertion. In a justification for making room for geography within education, I suggested that in addition to the rich tradition of interdisciplinarity, a practice based on critical interrogation as opposed to the importation of terminology, we can identify four reasons as to why a deliberate interrogation between geography and education is too important to be sidelined namely, the inherent spatiality of knowledge production, institutional interrogation, resistive and transformative capacities and the extension of our knowledge and understanding of educational exclusions and inequity.

This thesis aims to make visible this everywhere-ness of geography within education by acknowledging the inherent spatiality of education. Consider the centrality of educational spatial organisation, often conceptualised under the 'classroom management' banner, or the reality that as a practice education does in fact happen in specific places or sites of learning, typically at least in the Western world, called schools, colleges, universities, etc: highly planned, functioning places of learning and knowledge. Similarly, our practitioners, teachers, academics and educational managers are dealing with 'the space issue' on a daily basis, the prefabs, the campuses in need of modernisation, the rat infested rural schools, the dangers in the playground, where to park, the environmental considerations associated with such large social systems, where to publish, international collaboration, inter and intra institutional initiatives...endless. From a purely physical perspective therefore, we can see geography everywhere in education. Is it not possible then that issues of geography are so mundane, that this reality of being everywhere in the education radar has led, paradoxically, to a 'nowhere-ness' or an invisibility of spatial considerations on the part of theorists and philosophers?

Importantly, the work presented here does not exist in a vacuum. It looks to, and builds on, the voices and examples of scholarly work produced by those who

share my vision and desire for increased attention to the spatiality of education. The next chapter explores this landscape as it outlines the contributions and gaps within the work of educationalists who, like me, are interested in 'making room' for geography within education.

CHAPTER 2

RE-IMAGINING THE EDUCATIONAL SPATIAL LANDSCAPE

> Space as such would appear as one of the most under-examined concepts in educational theory and practice, as indeed it is in other fields of inquiry and endeavour.
>
> (Green and Letts, 2010, p58)

Introduction

This is a thesis of words and ideas, concepts and theories, inspired and informed by experience, art, music, words and multiple geographies. It is inspired by life, often by my life. As a project it speaks to the increasing call for dedicated and sustained research and exploration into the spatiality of education. However, clearly this thesis does not exist in a vacuum. To assume so would be to undermine the work of those generating scholarship through research and theoretical projects within education, drawing specifically on human geography and attempting to form communities of interest to share, develop and disseminate their work. Therefore, before taking up the contribution of my work to this emerging growth area of academic inquiry, I wish to situate the thesis project within the broader spatial educational landscape, a landscape that draws strongly from human geography. A number of strands may be identified from within the literature which I will consider under four broad headings: The Physical Environment, Schooling, Higher Education and Widening Participation and lastly Lifelong Learning.

Nevertheless, as I will argue later in this chapter, these important contributions towards what we can consider an education spatial landscape, is an emerging landscape. It is one which has been gaining the interest of individual scholars and researchers over the past decade leading to a landscape characterised more by the idea of mini constellations of scholarly inquiry than a sustained, connected, field. Consequently, it is an area of inquiry that is as exciting as it is fractured and in process. Thus, I suggest that this thesis sits in addition, and represents a new contribution, to existing scholarship in this field, scholarship that reflects and can be located broadly within the context of the spatial turn.

Education and the Spatial Turn

The concepts of space and place have huge appeal beyond the discipline of geography as a multiplicity of disciplines look to, and embrace, ideas like space and place within their own thinking. Crang and Thrift note, 'beyond the discipline social thought appeared to be increasingly smitten with a geographical idiom of margins, spaces and borders' (2003, p xi). Usher suggests that space is in the middle of a renaissance, that it is 'back on the map' (2002, p41) and that 'it is unsurprising that cultural geography and spatialisation of the social sciences and humanities more generally have grown in importance in recent years' (2002, p44). This can be seen to reflect a broader 'spatial turn' (Hubbard, et al., 2005, p57) or the importation of geographical terms and concepts into, and across, a host of other disciplinary areas. This 'turn' offers many possibilities associated with the cross-fertilization of ideas and analysis so characteristic of inter-disciplinarity. This spatial turn has not bypassed education theorising and scholarship as evidenced by the clear attraction geographic terminology has within education and the growth of scholarship in particular over the past ten years. Interestingly, as geographer Claudia Thiem reminds us, this interest in the spatial as it might apply to education has also started to gain a following from within geography. She says:

> A decade ago, scholars in search of a 'geography of education' would have found only a fragmented, episodic, and insular literature, but after years on the disciplinary periphery, there are now signs of growing interest in the field.
>
> (Thiem, 2009, p154)

One of the areas within education theorising and scholarship to have witnessed this spatial turn has been the physical environment and school architecture.

The Physical Environment

Recalling an earlier argument in Chapter One on the emphasis on the physical within education spatial understanding, it is perhaps unsurprising that as Gulson and Symes (2010, p8) suggest, the most obvious ways educational space manifests is through school architecture. Similarly, Burke and Jackson (2007, p192-194) developing out the importance of the physical within our spatial education analysis of higher education, and in particular the widening

participation discourse, outline a number of 'reconfigurations of space' resulting from the panoptic gaze of the quality assurance process. They refer specifically to 'rooming', or who gets placed where and the specialising of subjects across institutional spaces as a central issue within educational discourse, to open plan space to more general architectural design and the ways that different subjects are in/visible and are positioned within it. They suggest, drawing on Foucault, that:

> Quality assurance practices ensure that all subjects will be made visible in regulatory ways through the systems in place, operating as 'permanent, exhaustive, omnipresent surveillance, capable of making all visible.
> (Foucault, 1977, p214 cited in Burke and Jackson, 2007, p193)

Burke and Jackson highlight the ways in which both confidentiality and the gendering of space can be compromised within such regulatory, open plan configurations. They cite the centrality of confidentiality within widening participation work and the importance of pastoral support, and the gendered nature of academic space where 'women are more likely than men to use their office as the place of solitude where they are able to develop their thinking and intellectual work' (2007, p194) as examples of how such compromise may occur.

Pillow (2006) takes on a similar line of spatial interrogation within her research involving teen pregnancy and teen pregnancy classrooms. Her contribution to this spatial landscape mapping exercise can be located in architectural discourses within schools, as she asks questions of how the bodies of teen girls fit into their schools. Her research project with pregnant schoolgirls interrogates how 'practices of surveillance, self-surveillance, and regulatory practices are reinforced through architectural discourses and their spatial practices as they are written onto the bodies of students and teachers' (2006, p221-222). In this way she says that her work 'seeks to undo the traditional mind/body split that is prevalent in modernist discourse and stories of education' (2006, p221). Pillow explores architecture as a form of disciplinary power which can be exercised through invisibility and suggests that a deliberate attempt to invisibilise these schoolgirls through invisible and 'obscure teen pregnancy classrooms', located 'down or upstairs off the beaten path of the main hallways' existed in some of the school spaces within the research project (2006, p222).

Schooling

Whist much of this educational/geographical landscape is evidenced through individual's working on exciting, if somewhat unconnected, projects an area to have witnessed a more cohesive process of scholarly interrogation between the educational and the spatial is schooling. Deborah Youdell (2006) provides a useful starting point. In *Impossible Bodies Impossible Selves* she explores the idea of the school as a material location noting that the 'significance of location in terms of material spaces and their imagined meanings is increasingly being recognised and explored' (2006, p58). Drawing on Keith and Pile (1993) and Massey (1994; 2004) Youdell suggests that the meanings of these spaces may be multiple, contested and shifting and importantly goes on to acknowledge the increasing popularity of these ideas for education sociology and how such ideas have been used 'to demonstrate the significance of spatial meanings' (Youdell, 2006, p58).

Cathryn McConaghy (2006) draws on theories of the spatial to increase our understanding and the socio-spatial dynamics of schooling and specifically the issue of displacements and rural teacher mobilities presenting a really interesting and provocative line of enquiry. Locating her research within Australian, specifically New South Wales, rural schools McConaghy argues that education theory so often assumes 'the static school, the static teacher, and the unitary and static classroom of students' and strongly criticises and questions a theorizing process that 'fails to account for the fact that teaching and schooling so often happen out of place' (2006, p327). Drawing heavily on Edward Said's theories of subjectivities and place and his critique of the practices of 'imaginative geography (Said, 2000, p. 199), McConaghy argues for a rethinking of the socio-spatial dynamics of schooling. At the heart of her thesis is the suggestion that 'with the help of Said and other place theorists we are able to interrupt the notion that good schooling is without geography' (2006, p325).

McConaghy's work resonates with David Gruenewald's (2003) writing on 'place-conscious' education, again within the context of formal schooling, which he describes as follows:

> Place-conscious education, therefore, aims to work against the isolation of schooling's discourses and practices from the living world outside the increasingly placeless institution of schooling. Furthermore, it aims to enlist teachers and students in the firsthand experience of local life and in the political process of understanding and shaping what happens there.
>
> (Gruenewald, 2003,)

Gruenewald argues that the human experience of place is profoundly pedagogical and attempts to 'contribute to a theory of place as a multidisciplinary construct for cultural analysis and to unearth, transplant, and cross-fertilize perspectives on place that can advance theory, research, and practice in education' (2003, p.260). Writing from an American context, he argues 'that contemporary school reform takes little notice of place' a position he argues is challenged by place-based educators on the grounds that such an approach cuts off the process of teaching and learning from community life where people are learning all the time (2003, p621). He suggests that places teach us about how our lives fit into the spaces we occupy in the world. He develops five dimensions of how we might conceive place-conscious education, as perceptual, sociological, ideological, political, and ecological which he offers as a contribution to a 'badly needed conversation about the relationship between the places we call schools and the places where we live our lives' (2003, p624).

John Kitchens also takes up this call for recognition of place within education. Developing an analysis of 'situated pedagogies' he looks to challenge a pedagogy of placelessness (2009) within our schools. He suggests that a situated pedagogy connects the curriculum to the lived lives of students, in this way it asks students to listen to what places have to tell them.

> A situated pedagogy attends to place, not only as the focus of student inquiry or academic study, but as the spaces for performative action, intervention, and perhaps transformation. As such, education moves beyond schools to their communities as students participate in remapping their material and curricular landscapes.
>
> (Kitchens, 2009, p240)

Edwards and Usher (2008) make a similar point as they argue that globalisation has highlighted that learning and pedagogy are not confined to the classroom but take place in a whole variety of life settings. They argue:

> Pedagogy, therefore, now has to be seen in a context wider than the classroom both temporally and spatially – in relation to curriculum, the identity of the learners and socio-economic and cultural contexts.
>
> (Edwards and Usher, 2008, p9)

Outlining the increasing popularity of children and childhood studies and youth geographies within geography, Taylor (2009, p657) argues that they make a valuable contribution to how we might understand a spatiality of schooling as 'new communities of practice emerge' (2009, p655). Given this representation of research within the context of formal schooling it is unsurprising that pedagogical investigations that draw on cultural geography are also emerging across varied educational contexts and settings. For example, Flessner's (2009) on creating third space opportunities within the teaching of mathematics centres on pedagogic questions that emerge as new spaces are created within which engagement and learning can spontaneously occur. Interesting too, if somewhat differently contextualised is Richard Edwards' work which draws on Actor Network Theory (ANT) to investigate the 'scrumpled geographies of literacy' (2009).

Also instructive is Jessica Pykett's (2009) work on understanding pedagogical power through the interrogation of school spaces. She outlines the dangers inherent in unquestioningly translating 'the experiences of formal schooling into a general theory of public pedagogy or the pedagogical state, denying the distinctive spatiality of schools as institutions (2009, p104). Taking the idea that power is everywhere (Allen, 2003, p2 cited in Pykett, 2009, p107) she argues that we may fail to 'recognise the particular and peculiar spatial characteristics of schools as enclosed institutions…organised around disciplinary practices and manifestly hierarchical relations' (2009, p107). She concludes with the suggestion that recognising the particular modalities of pedagogical power and the spatialities of the school can influence positively our research agendas. She states, 'it points to the importance of considering the contexts or uneven geographies of schooling in which people learn' (Pykett, 2009, p114).

A Spatialization of Education Policy

Policy is yet another area which has been generating increasing attention and the spheres of application are wide-ranging. Felicity Armstrong's contribution has been centrally important to the development of a spatial approach to extending our understanding of policies of exclusion within education. Critically, in locating her work she notes whist there is a focus on 'spatialization and policy making in relation to disability and learning difficulty in education, the ideas and arguments put forward are connected to other forms of inclusion and exclusion' (2003, p1). Armstrong (2003) takes up the question of the 'extent to which theories of space and place can contribute to our understanding of processes of exclusion in education, especially in relation to disabled children' (2003, p162). She draws on the language of social and cultural geography including that of space and place/site in order 'to have at her disposal a new set of concepts with which to critically evaluate political and historical accounts and rationales applied to education' (2003, p10).

Kalervo Gulson's work also provides interesting insight into the ways in which we can think of education policy in terms of space and place (2006). Gulson draws on Massey, Harvey and Lefebvre, to push forward his education spatial policy, to which he also beings a poststructuralist sensibility (2010, pp37-52). Reflecting the growing scholarship surrounding the creative possibilities of space and place in educational policy studies Gulson and Symes (2010) devote four chapters of their edited collection to particular case studies which demonstrate this level of engagement (see Thompson, 2010; Dillabough et al., 2010; Lipman, 2010; and Symes, 2010).

Higher Education

Beyond the context of schooling, if notably less represented, there are examples of interested individuals contributing to this emerging landscape through sustained rigorous scholarship. One such individual is Maggi Savin-Baden who makes an important contribution to the broader conversation on the spatiality of education from the perspective of the academic practitioner within HE and with particular reference to Great Britain. She concentrates on 'the idea that there are diverse forms of spaces within the life and world of the academic where

opportunities to reflect and critique their own unique learning position occur' (2008, p1). She also looks to the potentiality of learning spaces as those 'where ideas and creativity can flourish, spaces where being with our thoughts offers opportunities to rearrange them in spaces where the values of being are more central than the values of doing' (2008, p8). In her book on *Learning Spaces* (2008) she concentrates on the spaces needed for reflecting, thinking and writing, elements important for 'the development of academe and the positioning of the academic within it' (2008, p1). Highlighting the importance of considering research more generally within this spatial consciousness, Paddy O'Toole's work is interesting. She offers a most engaging argument for giving full consideration to space[7] within the qualitative research process, suggesting that 'the investigation of the spatial enables researchers to further explore, question and unpack the cultural richness of human interaction (2010, p123).

Educational philosopher Ronald Barnett's (2007) work also reflects the attractiveness of the language of the spatial and evidence of the spatial turn as he draws on spatial terminology within his educational philosophical work, particularly his work on 'space and risk.' He suggests that in order for students to develop a will to learn, they must be given the space to do so, but that with this space comes risk, something I explore within the subsequent chapter on methodology through ideas of researcher risk when using reflexive, emerging methodologies. Interestingly, in attempting to 'tease out what might be meant by space' (2007, p139), Barnett looks not to geographers to initiate this interrogation of three different forms of spaces. Rather, in positing the three dimensions of intellectual, practical and space-for-being (2007, p143) his usage of the words 'space' and 'place' draw in the main from the language of familiarity and popular usage as opposed to engaging a critique informed by geographical insight and scholarship. I take up the challenges associated with invoking the language of the everyday later in this chapter. At this juncture we move to the next educational area to have witnessed theoretical and applied interest from researchers.

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[7] O'Toole confines her interpretation of space to the physical realm, rather than any expanded definitions offered by such theorists as Crang and Thrift (2010, p121-123).

Widening Participation within Higher Education: Considering Gender

Looking specifically to the space of widening participation within higher education Jocey Quinn's (2003) work should be noted. Taking up questions of gender, Quinn draws on feminist spatial theory to investigate the changing nature of higher education and what this space means for women. Reflecting her research findings she tells us that her participants viewed higher education as a protected space for women, a 'haven,' where they felt safe (2003, pp451-453). She also sheds light on the ways in which the university space can be seen less in terms of how it is constituted as a space in itself than what it is or might be a space away from (2003, p453). Quinn develops the theme of being 'in' and entering and re-entering the university as a form of symbolic power. Her work highlights the broader shift from ideas and interpretations of space as rational and objectively measured suggesting an understanding of the university space as conceptual and emotional (2003, p460).

Quinn develops an interesting argument with respect to paradoxical space where the university was perceived as both a real and an imagined space (2003, p454), something she develops through her work on learning communities and the re-imagining of the university. Looking to theories of community offered by Vincent Tinto (1997) and Iris Marian Young (1990), Quinn extends an understanding of how women are both experiencing and re—imagining universities (2005, p5). Indeed, she suggests that universities can belong to women even when women do not really belong in them (2005, p15). The presence of the emotional within a spatial educational analysis resonates strongly within the ideas and geographies presented in this thesis, ideas I develop and pursue more specifically within the context of Place Geographies developed in Chapter Five.

Penny Jane Burke is also an extremely strong voice on women's use of education to resist what Tamboukou terms 'the space restrictions imposed on their lives' (Tamboukou, 1999, p127 cited in Burke, 2002, p103). Burke, from her ethnographic study of 23 access students, identifies 'looking for a space for self' as a recurring theme in the female participants' narratives' (2002, p103), once again highlighting the centrality of emotions within this process. Offering yet

another perspective Mirza's (1995; 2003; 2006) work on black women in education interrogates notions of being in and out of place of invisibilities and exclusions. Commenting that 'higher education in Britain remains a hideously white place, rarely open to critical gaze' Mirza observes that 'being a body 'out of place' (Puwar, 2001) in white institutions has emotional and psychological costs to the bearers of that difference' (Mirza, 2006, p137). Similarly, Clarke et al. remind us that 'there is no inside without an outside' (2002, p293). These notions of in and out of emotion and embodiment also find expression and interrogation within this thesis through a specifically Irish lens. I extend this analysis and theme through the four geographies presented in the thesis and the particular context of outreach and access measures for non-traditional students within Irish Higher Education.

Making the Case for this Thesis Space

The literature thus suggests the emergence of an education spatial intellectual consciousness with examples of research and theorising within a range of educational sites including formal, non-formal, policy and pedagogy and across all educational levels through to HE. The literature is also suggestive of a global landscape of intellectual engagement spanning Australia, America, Europe and Great Britain,[8] a landscape that is fractured and seeking ongoing and sustained research and theorising. Such examples highlight the really interesting and useful contribution thinking geographically can make within education. However, what is notable is that, as we will now explore, these theorists consistently call for a more sustained level of engagement and interrogation of geography and its concepts within and across the multiple contexts and sites of education theory and practice. It is hardly surprising, therefore, that despite the richness of this spatial-educational landscape that draws specifically from cultural and human geography, there is an equal acceptance and continued articulation of the limitations and fractured nature of these contributions and consequently the call for ongoing research and the contribution of new voices to this landscape.

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[8] Highlighting the existence of such intellectual constellations Gulson and Symes (2010, pix) credit Deborah Youdell as the first person to encourage Gulson to consider the link between space and policy.

Lawn and Furlong, in a special edition of the Oxford Review of Education (2009) argue strongly the position that whilst there might be considered the beginning of an emergent sub-discipline of geography within education 'it has neither institutional status nor epistemological certainty' (2009, p550). Whilst this indicates the level of excitement surrounding spatial interrogation, it also reflects the newness and emergence of the inquiry and the need for sustained theoretical investigation, a position also articulated by Usher. Drawing on Peter's observation that 'modern educational theory has all but ignored questions of space, of geography, of architecture' (1996, p93, cited in Usher, 2002, p53), Usher argues that with globalising processes 'this is now an untenable position…given the profound implications for the 'space' of curriculum and pedagogy' (2002, p53). He highlights the importance of a sustained interrogation of the spatial within education, given this initial slow uptake. Gulson (2006, p262) too notes that 'research in the sociology of education has been slow to appreciate the latest of many 20th century shifts within social theory towards the use of spatial theories (with notable exceptions such as Ball et al 2000; Taylor, 2002; Armstrong 2003).' Within education philosophy we can find a similar need for sustained intellectual projects that engage the spatial, that look to geography for inspiration, clarification, intellectual development etc. For example *The Blackwell Guide to Philosophy of Education*, (Blake et al., 2003) has no index listing for space and one listing for place which is 'public place,' unsurprisingly to be found within the chapter drawing heavily on feminist critique by Greene and Griffiths (2003). Capturing the impact of this Taylor notes, despite this spatial turn within education there are very few formal sites of production or dissemination within journals, research networks etc, 'it can be difficult for academic practitioners who work at the interface between education and geography to consider themselves as a coherent community of practice (2009, p657).

Reinforcing the important ways in which spatial analysis and interrogation can enhance our understanding of education, Clarke et al. (2002) call for further research into 'extending our understanding of the place of education in the lives if those working and studying within them and the forms of place that are enacted through pedagogical work.' Stating that more needs to be done, they ask,

'Is there a space for such research? Can such a space be opened? What will be closed in making such an opening possible?' (2002, p296).

Felicity Armstrong makes a convincing argument as to the need for an acknowledgement of the ongoing and potential richness from the exchange between educationalists and geography. She argues that 'education' as a field 'has traditionally been approached as a project in which the 'spatial' is entirely absent' and that where reference has been made it has been in the main confined to 'technical-bureaucratic arrangements' such as relate to the physical arrangement of schools and the organisation of school populations' (2010, p95). Critically, while acknowledging how such arrangements are implicated in the production and reproduction of identities, difference and power relations, she points to the critical absence of the 'explanatory force of the 'inquisitive spatial imagination' (2010. p95). Calling for sustained intellectual relationship with geography as we seek to understand and challenge the exclusionary forces within education she says:

> The contribution of ideas form social geography and, in particular, a geography which itself is open and seeking out perspectives form other disciplines, highlights what a great deal of work we have to do in terms of exploring and decoding the deep movements and multiple dimensions and spaces of exclusionary forces.
>
> (Armstrong, 2010, p108)

Finally, I turn again to Gulson and Symes' (2010) and their excellent edited collection which highlights the broad-ranging contributions to educational research that employ spatial theories which they conclude by calling for sustained and full-bodied interrogation of the spatial within education.

> The failure to entertain in an full-bodied way, the spatial dynamics and exigencies underpinning education means that an understanding of education's context, policy, and practice will, at best, be a narrow one, and, perhaps, at worst, a flawed one. We would argue therefore that making *space* for space in education is long overdue.
>
> (Gulson and Symes, 2010, p13)

Extending the Conversation

The crossing of disciplines with terminology and concepts, as in this case between geography and education, is to my mind a most exciting endeavour.

Nevertheless, as we have seen in the proceeding review of the literature in this emerging field there is no agreed framework for the application of spatial theories within or across disciplines or specifically within or across the broad field of education. Crang and Thrift, (2003) in their preface to *Thinking Space*, seek to explore the relationships between space and theory from both within, and beyond, the discipline of geography. However, as they wisely caution, their collection does not 'just appropriate theory that appears to be of a conveniently spatial nature for geographers' (2003, p xii). In a similar manner, my selection of spatial terms is not a convenient appropriation of the rather fashionable terms of space and place in conjunction with power and people/social. I have actively chosen concepts that I think speak in significant ways to educationalists about a range of educational themes and topics including, though by no means limited to, power, identity and difference, knowledge and the challenges of the local within a globalised market-driven educational world, whether that world is considered in terms of a particular programme of study such as Education or Social Justice, a specific HE Institution such a UCD or indeed a national education system.

At the heart of this organisation and selection process are questions about why something was chosen over others, how a particular approach speaks more clearly to education than perhaps others etc. It is important therefore is to attend to, and posit justification for, the concepts I have decided to locate at the heart of this conceptual journey. These are space, place, power and people/social, four concepts which form the basis of my education geographies and also facilitate any number of additional, possible, constructions.

Space, Place, Power and Social
Malpas introduces the very interesting idea that at times concepts are taken up as 'strategic concepts.' He suggests that 'space and place' have been taken up as these 'strategic concepts' – as tools that have a particular political purpose behind them – rather than as concepts to be investigated in their own right (2007, p10). Clearly, as Malpas suggests, this still raises question as to why some notions, such as space and place, and not all notions, have this particular effectiveness. He suggests that for these two concepts in particular, their strategic importance derives 'in large part from their indispensability and ubiquity in

human thought, experience and agency' (2007, p10). This captures something at the heart of my argument of the critical importance of these concepts to, and for, education.

The importance of understanding both space and place in equal measure as individually developed and dialectically understood within education is central to this thesis. In much of the literature reviewed engagement with the ideas of space and place can appear to be limited or problematic, a position often reflected in an either or approach with one taking a position of prominence or where concepts are used interchangeably. For example, whilst Clarke et al. (2002) look specifically to the nature of education place, they locate their interpretation of place within the context of social space.[9] I hold the position that space and place must be conceived separately, though at once in relation, a position also held by Gulson (2006) who acknowledges the well rehearsed arguments within human geography as to their distinctiveness and also looks to Massey to capture the dialectical nature of their relationship.[10]

As stated in Chapter One, whilst a theoretical project such as this is exciting, embracing concepts in an interdisciplinary manner is not without its challenges. There are two particular challenges in relation to space and place that must be outlined in order to extend our understanding of how these concepts might be rigorously embraced by educationalists. The first challenge relates to the linguistic familiarity of space and place.

Challenge No 1
Linguistic familiarity and the disciplinary 'spatial turn'
McDowell notes, 'in all sorts of disciplines, scholars are writing about migration and travel, borders and boundaries, place and non-place in a literal and metaphorical sense' (1999, p1). As outlined at the outset of this chapter the

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[9] These ideas set up the rest of their paper which deals with descriptive accounts of 'images of place' (2002, p286) and following on from this the ways in which language, as used to 'tell stories of experience' inadvertently conceives of places (2002, p286).
[10] Gulson (2006) tells us that when he refers to space 'he is referring to social practices across all geographical scales' whereas he sees place as particular moments located within cross-scalar social practices (2006, p263).

'spatial turn' has not bypassed education. In addition to this disciplinary engagement it is also clear that we use spatial terms, concepts, spatial metaphors throughout our daily lives, with phrases such as 'there's no place like home' , 'outer-space,' the increasingly invoked 'I need space for me' or 'you are invading my space' and so on. As Tuan notes, 'Space and place are familiar words denoting the common experience…Space and place are basic components of the lived world; we take them for granted (Tuan, 2007, p3). Yet, simultaneously, this increased popularity and conceptual traversing also opens the possibilities of disciplinary confusion, conceptual mis-interpretation, or indeed more positively, new interpretation. Particularly, when we consider terms like space and place, two of geography's core concepts (Hubbard et al., 2005, p13), yet concepts which as we have seen have social and conversational familiarity and cache, there are potential problems of either lack of interpretation or indeed over simplification of both the terms and their usefulness as terms of philosophical enquiry. Reflecting this position, Crang and Thrift state:

> The problem is not so much that space means very different things – what concepts do not – but that it is used with such abandon that its meanings run into each other before they have been properly interrogated.
>
> (2003, p1)

Thrift observes that 'one of the problems that geographers have with space is that it is something that appears as though it really ought to be quite straightforward very often isn't' (2007, p95). One of the consequences of this assumed simplification is, as Thrift (2007, p96) notes, a tendency towards a form of reductionism, which in turn limits our capacity to fully appreciate the richness and potentiality this complexity offers in leading to increased understanding and crucially how this can then impact on our capacity to think and imagine new spaces.

The term 'place' is no less complex, in fact 'place' as observed by David Harvey (1993, p4) has to be one of the most multi-layered and multi-purpose words in our language. Cresswell too notes that 'place is not a specialised piece of academic terminology,' it receives common usage in the English language, one 'wrapped up in common sense' (2004, p1). He suggests that place offers both an

opportunity for the discipline of geography given its common popularity as a word, and a problem as indicated by Cresswell's observation that 'no-one quite knows what they are talking about when they are talking about place...it is not a specialised piece of academic terminology' (2004, p1). Such multiple interpretations and usages reflect, I suggest, the broader social context within which 'place' derives, and simultaneously confers, meaning. It is perhaps not a question of 'no-one knows' rather that many people know place differently. Drawing this out, Knox and Pinch (2006, p194) argue that this layering of meaning reflects the way that places are socially constructed, given different meanings for different purposes, and this renders difficult the development of theoretical concepts of place.

This familiarity with the terms, given their common usage, can lead to an underestimation of their complexity, of just how difficult they are conceptually to understand and apply. This poses clear methodological challenges for me as educationalist and author of this thesis. Wanting to avoid the pitfall described by Cooper of 'throwing a currently fashionable expression at a myriad of social engagements' (1995, p128) and Crang and Thrift's observation that much of the practice of this 'spatial turn 'seemed resolutely ignorant of geographers and geography as a discipline' (2003, pxi), I am conscious of the need to engage in this activity with a sensitivity towards the concepts and to their origins. Thus, I sought to immerse myself in the writing and thinking of a range of geographers on these concepts before applying them in more particular ways to education.

These challenges have significant resonance when trying to develop a spatial context for education. In addition, the not insignificant attraction space and place hold within the human sciences, particularly since the 1990s, and the renewed interest in both in recent years, has resulted in volumes of work being generated on what they might mean as concepts, how they might be interpreted, and most importantly how they might be applied in an informed manner beyond the discipline of geography. This is certainly a challenge within this thesis: The application and appropriation of what were originally geographical terms and concepts beyond geography and into the discipline of education. However, I am cautious of pursuing a line of thinking that is overly deterministic with regard to

what constitutes disciplines and stands for 'pure disciplinary knowledge.' Such determinism would serve only to limit the analysis and scope of this thesis and the extent to which terminology can offer huge potential to other disciplinary areas. I am suggesting that, taking cognisance of the ease within which such complex concepts can be mis-represented, I have attempted to gain knowledge of these concepts from the voices of a range of geographers, many of whom have in turn been influenced by a breadth of voices from other knowledge bases and disciplinary fields including feminist theory and anthropology.

Challenge No 2

Dialectical relationship between space and place

A second challenge in looking specifically to space and place relates to their dialectical relationship. Again, this relationship has methodological implications for how this thesis has been constructed.

> A dialectical relationship exists where one constitutes the other with neither being understood outside the context of the other, such as that which I have argued between space and place.
>
> (McKittrick and Peake, 2005, p40)

It is probably unsurprising that one of the characteristics of space and place to gain much attention has been their reciprocity, their inter-relatedness, the understanding of which presents us with our next challenge. I have adopted a theoretical position which suggests that in order to thoroughly interrogate both space and place as they might apply to, or have implications for, education we must treat them as separate entities each with their own distinctive characteristics. This I do in Chapters Three and Four, where I develop and explicate a number of education specific characteristics of both. However, there are methodological implications to this heuristic separation. I suggest that to proceed with their separation, both conceptual and physical through their specific chapter allocations, I must attend to, and explore the basis of, this dialectical relationship; that in their separation I might stay mindful of their inter-relation. Let us explore this further.

The succinct definition offered by Cresswell (2004, p12) that 'place, at a basic level, is space invested with meaning in the context of power' is helpful here. It succeeds in capturing the inter-relatedness of place and space and interestingly how both are embedded in power relations. That space and place exist in a manner that is coextensive is important. They give each other meaning. Without space there can be no place as place is, in simplistic terms, the embodiment of space. In other words it is the interaction between the social and spatial that creates place. Where there is place there is by definition space. Yi-Fu Tuan is useful when considering these imbricated notions of space and place, the dialectical relationship where space and place are both co-extensive, concepts which draw on each other for meaning and definition. Of this relationship he remarks:

> …the meaning of space often emerges with that of place. 'Space' is more abstract than 'place.' What begins as undifferentiated space becomes place as we get to know it better and endow it with value…The ideas 'space' and 'place' require each other for definition. From the security and stability of place we are aware of the openness, freedom, and threat of space, and vice versa. Furthermore if we think of space as that which allows movement, the place is pause; each pause in movement makes it possible for location to be transformed into place.
>
> (Tuan, 2007, p6)

To take yet another explanation, Philo's delineation is perhaps useful, as he refers to a 'more abstract sense of space and a more concrete sense of place' (Philo, 2003, p229). There is a distinctive mixture of wider and more local social relations within space, relations that interact with, and take elements from, the accumulated history of a place. A similar approach is to take Massey's (2004, 2006) idea of space as constituted out of social relations and place as a particular articulation of those relations. Massey's centring of social relations is important and is something I will explore again and again in each of the following chapters. Cresswell draws heavily on the work of Relph to tease out the reciprocity of space and place:

> Space is amorphous and intangible and not an entity that can be directly described and analysed. Yet, however we feel or explain space, there is nearly always some associated sense of the concept of place. In general it

> seems that space provides the context for places but derives its meaning from particular places.
>
> (Relph, 1976, p8, cited in Cresswell, 2004, p21)

As stated space and place lie at the heart of this thesis, concepts which I have separated out asking how each might be read, understood and applied educationally. What this exercise highlights is that whilst I developed a series of concept specific characteristics for each, it would be naïve to see these as divisions or as static categories. Rather, by recalling the dialectic, we can perhaps open up even more possibility as to how we apply these characteristics.

Acknowledging these complexities and conceptual challenges and speaking directly to the call for further research on how we can extend our understanding of space and place as they impact and produce the lives of all those involved in the education machine, I develop distinct, though mutually constitutive space and place geographies of education. Acknowledging their reciprocity I develop a series of characteristics of space and place that speak centrally to a range of education contexts. I extend this landscape through Space and Place Geographies. However, I also explore how current thinking on space and place can be extended and applied through ideas of power and social geographies. In this way this thesis responds to Savin-Baden's acknowledgement of the increasing interest in the notion of space in higher education and importantly her observation that 'there has been relatively little consideration of the ways in which space is seen both as a site of learning and more particularly a site of power (2008, p9).

Power and the Context of the Social

Central to my argument is that there are two concepts with both geographical and educational significance which lie at the centre of how space and place can be understood educationally. I posit that these are power and people which, in the case of the latter, I consider within the context of the social. A cautionary note is required here. Whilst these ideas speak strongly to me there are many other possible inclusions. Reflecting the caveats outlined by Fejes and Nicoll, I am not attempting to construct a unifiable theory. Rather, like Fejes and Nicoll, 'I am seeking examples that are intended to be taken only as fragments of theorization'

(2008, px). But there are reasons why I have identified both people and power as these two central concepts. Education spaces and places are first and foremost filled with people including students, educationalists, academics, administrators, parents; people who are at the core of its activities, visions and practices. As a direct result of this reality, education is also, and at all times about power, its production, contestation, resistance and deployment. So we can say that embedded in our understanding of education is the underlying assumption that the spaces and places within which education happens, are infused with power and power relations via the people who inhabit and give meaning to these spaces in the first instance. In other words, education cannot really be conceived without people and as power relations are everywhere and always present within education exchanges, the spaces and places of education need to be considered in relation to both power and people which I consider within the context of the social.

In identifying and developing these concepts I looked to both geography and education. Having outlined broadly the educational landscape within which this thesis can be situated so too with geography and the voices and theorists form which I drew.

Situating this Work Geographically

At this juncture I need to acknowledge that with all theoretical endeavours there will be omissions and inclusions. Gulson and Symes remind us that like any text book academic texts include and exclude (2010, p1). Authors make choices as to which voices and theorists offer them, as Armstrong observes, 'an extended vocabulary' which make it 'possible to think and write about everyday issues form a number of different angles' (2003, p10). This doctoral thesis I present is no different. It is inevitable that decisions would be made vis-à-vis the theorists and geographers I looked to in order to advance my thinking.

A way to understand this is to consider the scope of the geographers and philosophical thinkers put forward in Hubbard, Kitchen and Valentine's (2006) edited collection *Key Thinkers on Space and Place*. Highlighting the work of 52 key thinkers, this collection supports the position of the necessity for choice and

selection within our theorising. It also highlights the tensions and inevitable gaps in any such selection process especially given the breadth of intellectual traditions within geography as a discipline and in addition those beyond the discipline of geography who, reflecting the spatial turn, have taken space seriously, thinkers such as Hall, Said, Foucault, Williams, hooks, young, Beck, Giddens and so forth. The editors note that within their selection;

> nearly half of the thinkers profiled are not conventionally defined as 'geographers'…there are many leading figures across the social sciences and humanities…who have stressed the importance of taking space seriously in the attempt to understanding social and cultural phenomenon.
> (Hubbard et al., 2006, p2)

It is clear that in the move from positivist, objective interpretations of space towards an interpretation of spatiality embedded in social relations and as something both produced and consumed, new coalitions and constellations of intellectual interest emerged. As Hubbard et al. note, 'new urban sociologists joined forces with geographers to document the role of urbanisation in capitalist society' (2006, p5). Certainly, the trajectory of conceptual development in relation to space and place is vast spanning many voices, theoretical traditions and disciplinary sub-fields. One of the ways in which this breadth has been accommodated in texts has been to adopt a paradigmatic approach to plot the intellectual development. Once again Hubbard et al. are instructive. They tell us that 'different ways of thinking about space and place are always concurrent rather than consecutive, even if at particular moments some are more fashionable than others' (2006, p11). They go on to suggest that one of the dangers inherent in 'adopting a paradigmatic approach is that it creates a linear narrative' which can gloss over the complex mechanisms involved in the generation of knowledge and further can detract from the ways in which individual thinkers draw on a 'rich legacy of ideas from both past generations and their contemporise (2006, p11). Richard Peet (1998) is also useful in this regard. His highly regarded text *Modern Geographical Thought* follows the paradigmatic approach discussed, plotting key trajectories including Phenomenology, Radical Geography including Marxist Geography, Structuralism, Poststructuralism, Postmodernism and Feminist Theory. Nevertheless, he clearly articulates in the biographical notes

within his preface his own trajectory of development within and across a number of traditions from positivism to anarcho-Marxism (which he remains) and to being 'largely persuaded by socialist feminist and poststructuralism' reflecting more a concurrent than consecutive position (1998, pviii). It is this concurrent, rather than linear or paradigmatic positioning that best captures my own situation vis-à-vis the literature and scholarship from which I drew.

To return to the idea of omissions and inclusions as suggested by Gulson and Symes, it has been suggested within the education landscape that there exists what can be called the 'spatial contemporary cannon,' composing the work of Henri Lefebvre, Doreen Massey and Edward Soja' (Gulson and Symes, 2010, p1). Indeed, Gulson and Symes suggest that their edited collection reflects reliance to some degree on these theorists. However, it is also clear that the contributors to their collection draw on a range of theorists beyond this triad.

Within my own work whilst, Lefebvre and Massey have clearly informed my thinking, Soja's (1989, 1996) ideas including his very useful first, second and third space do not find explicit expression or application here. Similar examples can also be found such as Maggi Savin-Baden's work on learning spaces which draws in the main on Lefebvre's conceptual spatial triad, yet also looks to Deleuze and Guattari's notion of smooth and striated cultural spaces to extend her argument (1988, p478 cited in Savin-Baden, 2008, p13). Of note also is the seminal work by Edwards and Usher (2000) which offers two passing references to Soja as opposed to any explicit central engagement with his theoretical arguments. Likewise, Armstrong's important book *Spaced Out: Policy Difference and the Challenge of Inclusive Education,* does not reference Soja at all, neither in bibliographic listing nor index. Adopting the perspective of one working within Geography as opposed to Education, Claudia Thiem's (2009) exciting and innovative work on thinking through geographies of contemporary education, Claudia Thiem's (2009) article again makes no reference to Soja's work within her comprehensive argument for this level of disciplinary engagement from within geography. Thus, it could be argued that the acknowledgement of a spatial cannon does not suggest a compulsory engagement with all three to underpin contemporary theoretical positions.

Reflecting the interdisciplinarity characteristic of education it seems reasonable that a thesis such as this would identify allies across a wide disciplinary base. I found myself engaging in this theoretical investigation in a non-linear fashion, looking to a range of voices to inform my 'extended vocabulary,' voices which do not purport to be representative of any particular paradigmatic tradition or chronological period. Thus, the geographies presented in this thesis are reflective of some key geographical thinkers from humanistic geographies such as Li-Fu Tuan to poststructuralist geographies such as Nigel Thrift of whom Warf notes:

> Thrift played an influential role in moving geography into new frontiers of poststructuralism, including a variety of concerns within subjectivity, language, representation, discourse, identity and practice.
>
> (Warf, 2006, p295)

They also reflect feminist geographies, indeed I felt many of my ideas resonated with those writing from a perspective such as Doreen Massey (1999, 2004, 2006, 2007), Linda McDowell (1997, 1999), Gillian Rose (1993) and Gill Valentine (2001). Doreen Massey's influence is particularly strong throughout. She locates gender and issues of exclusions and inclusions at the centre of her geographic conceptualisation. There are three key tropes within her geography: gender is central to the organisation of social relations; place is progressive; the concepts of space-time and power-geometry must be acknowledged as inseparable. Central to her work is the notion that the social and the spatial need to be conceptionalised together. Given that education is inherently social it seems that by drawing on Massey's work we can begin to consider the social and spatial dimensions of education or the spatiality of education, the central task of this thesis. As a woman and feminist, Massey's ideas, and her constancy in asking difficult questions through her research, make sense to me.

Many of the so called 'non-geographers' profiled by Hubbard et al. (2006) such as Iris Marion Young, bell hooks, Pierre Bourdieu and Michel Foucault find expression within this thesis, two of whom warrant attention at this point. As a non-geographer, questions of space, of positioning, are central to Pierre Bourdieu's work. In a trenchant acknowledgement of Bourdieu's thinking and its

relevance for geographers, Garry Bridge argues that 'future flowerings of Bourdieu's geographies are in prospect through ideas of practice and everyday spatialities, and the subconscious sensitivities to space and place' (2006, p63). Similarly, while the role of education is central to many of Bourdieu's key theoretical concepts such as cultural capital, habitus and field, geographer Joe Painter (2003) cautions against limiting the application of such ideas. He suggests that reading Bourdieu within limited disciplinary contexts would be to minimise the fact that education and culture are at the heart of Bourdieu's conceptual approach to understanding social life in general and as such his conceptual tools and ideas have a much broader resonance and application (Painter, 2003, pp239-241). Bourdieu's voice has hovered around me from the earliest research moments underpinning this work. His ideas on cultural capital and bodily hexis have spoken quite particularly to the educational experience of my schooling and my early life growing up in Waterford City, ideas which now speak directly to my experience working with non-traditional learners and the contested arena of educational disadvantage.

Michel Foucault is a recurring and central voice throughout this thesis. Initially drawn to Foucault due to the centrality of power to his work I then found that, in addition, questions of space are also central if not always in an explicit manner:

> The present epoch will perhaps be above all the epoch of space. We are in the epoch of simultaneity; we are in the epoch of juxtaposition, the epoch of the near and the far, of the side-by-side, of the dispersed.
>
> (Foucault, 1986, pp22-27)

Despite an initial slow uptake within education, his work has been steadily increasing in popularity in particular over the past decade as the relevance of his ideas and methodologies have been explored. Fejes and Nicoll (2008) offer a succinct overview of the broad application of Foucault within education. They identify Ball's publication on *Foucault and Education, Disciplines and Knowledge (1990)*, as 'a groundbreaking piece of work as it introduced Foucault in a broad sense to research on education' (2008, p xi). Though this prompted further collections highlighting increased usage, Fejes and Nicoll note that Popkewitz and Brennan, in their collection *Foucault's Challenge* (1998), argued

that 'the use of Foucault in educational research has been sparse, probably because it requires a shift from the modernist and progressive discourse which dominate education' (cited in Fejes and Nicoll, 2008, p xi). It is clear that educationalists increasingly look to Foucault and in particular his later work, for example his work on governmentality. However, it is his earlier period of the 1960s and 1970s, his work on methodologies of archaeology and genealogy and his disciplinary work, which has resonated strongest with me. Whilst Foucault speaks in some depth on prisoners and mental patients, Shumway suggests that the usefulness of Foucault's ideas and methods applies to 'all those whose bodies and souls are subject to repeated examination and normalising judgement' (1989, p161). I think I am reasonably safe in suggesting that we teachers, educationalists, academics, researchers in the education field, can benefit from an engagement with Foucault. The theme of power is one ever present within educational conversations and in this regard Foucault has been most helpful. To those on the inside of disciplinary institutions, including that of academia, Shumway suggests that Foucault's 'analysis of micro-power is like a manual for the resister who remains inside the disciplinary institution' (1989, p161).

The breadth of scholarly engagement across a range of theorists and voices reinforces for me, a non-geographer, the danger inherent in positing those theorists I have looked to in any finite way. Thus, despite the suggestion of the 'spatial cannon' I posit that engagement with all three is not a prerequisite position for engaging spatially or geographically within education. Rather, I suggest that the theorists I have chosen have spoken in ways to me that have facilitated the emergence of to recall Armstrong again, my 'spatio-educational vocabulary.'

Conclusions

The interest in, and desire to advance, thinking and scholarship in this emerging field is clear from the contributions outlined across the areas of The Physical Environment, Schooling, Higher Education and Widening Participation and Lifelong Learning. And yet these same authors, acknowledging the at once clustered and dispersed nature of their scholarship, continue to call for more and sustained intellectual engagement and interest in this area. Reflecting this

sustained call by those generating research and scholarship in the field I present this thesis and its ideas as a further contribution to, and development of, our understanding of the spatiality of education, of pursuing a geography of education. Indeed, this thesis is about articulating a series of arguments for 'making room' for geography within education and contributing to scholarship in this emerging field through imagining a series of geographies of education. I suggest that we need as many spaces and attempts possible to bring the richness of spatial and geographical analysis to education. I hope that this thesis might act as a 'catalyst, providing possibilities for disruption, and a demonstration of the potential directions' (Gulson and Symes, 2010, p13) for the exploration and advancement of spatial theories and ideas for Irish higher education and more specifically access and widening participation within the Irish context.

Taylor's (2009) analysis of the continued, limited nature of this inter-disciplinary endeavour between geography and education, despite the significant potential advantage, reinforces and strengthens, I believe, my opening assertion of the need for a sustained and ongoing interdisciplinary dialogue. Building on the richness of these research projects surveyed and theoretical interventions into, and across, education I look to develop and extend this emerging body of work. In so doing I add an Irish voice to this exciting and evolving conversational and intellectual exchange between human geography and education. It must be acknowledged that imagining these education geographies has been quite a challenge, something this chapter also sought to explore through the conceptual challenges outlined vis-à-vis space and place. In addition, this chapter introduced in more explicit terms the contribution of the geographies developed and about to be presented in this thesis to the broader educational landscape. Nevertheless, as a theoretical endeavour and intellectual pursuit this project also raised some important and interesting methodological issues and challenges. Before engaging with the geographies themselves, it is first necessary to explore these challenges and issues. In short, I must address the question of '*how*.' How did I attend to this challenge? How did I approach a theoretical investigation such as this? These are questions of methodology, questions the next chapter addresses.

CHAPTER 3
QUESTIONS OF METHODOLOGY

> Theories are imaginaries, creations of the human imagination, and constitutive of the way we understand the world.
>
> (Graham, 2006, p269)

Introduction

The sorts of concepts and ideas we can expect to encounter throughout this thesis relate to the disciplinary fields of education and geography. This thesis acknowledges that theories are developed, challenged and created by people. Theories are not neutral, neither are they static nor fixed. This flexibility means that they can be played with. By this playful process I mean we can rework them, stretch them, apply them differently, ask new questions of familiar ideas as we challenge and refute. In this way we push and stretch the boundaries and edges of what they have come to know and represent. The imagining and creation of 'education geographies' presented in this thesis is my attempt at theory making in relation to higher education. Maxine Greene (1994, 2005), a philosopher of education, speaks of and to education with vision and insight drawing on a multiplicity of cultural references to illuminate her ideas. Her thinking on the imagination resonates strongly within my early thinking on what a 'Geography of Education' might look like. Her emphasis on the need for diverse imaginative spaces within the contemporary world as a central part of solution-seeking for complex social and political problems invited me to free myself to think outside convention, to take the risk that this thesis required.

Specifically, this thesis represents my attempt to generate something new about how we see, understand and know higher education. In order to do this I played with ideas and concepts usually found within the discipline of geography. I wanted to play with these geographic ideas educationally. Working within the higher education sector, I asked how these interesting geographic concepts and ideas might resonate within education. How they might have important implications for how we know, understand and do education? I did not randomly select geography to 'play with.' I deliberately set out to engage with geography

because, as I explored in the first chapter, I believe that geography matters. The central question this chapter takes up is how this investigation, this theory-making endeavour, was conducted.

Despite the unorthodox approach to the presentation of this thesis, as outlined in the opening chapter, there is a clear and deliberate structure. Questions of methodology have been central to how this structure unfolded and was developed. The main task of this chapter is to articulate this methodology, to set forth how this investigation was conducted and why the findings are arranged and communicated in the way that they are. This chapter addresses three main themes the first of which is *Making Room for Theory.* Writing a theoretical thesis presents its own challenges and opportunities which this chapter sets forth in the first section. This 'room,' introduced in Chapter One, is of course metaphoric, representing the space and place of possibility, within which critical questioning and the germination of new ideas and critical insights, in this case, within higher education might occur.

The second section of this chapter, drawing directly on Foucault (1980), introduces the idea of the 'tool-kit' which I have adopted as my main methodological tool. It explores how and why Foucault's tool-kit is appropriate to this theoretical endeavour and to the writing and construction of this thesis. The tool-kit provides the methodological framework within which this investigation, this research, has been conducted.

The third section relates specifically to the methodological context for the vignettes. Whilst I present these geographies to contribute to the arguments for a 'geography of education' as predominantly theoretical, I extend this understanding through the insertion of story vignettes that attempt to offer another dimension, one that might prompt further engagement with the ideas. This chapter addresses the methodological questions raised by these vignettes.

Given that my overall approach within this thesis could be considered unorthodox, moving as it does from the conventions of traditional thesis presentation, it seems reasonable and important to address the risk inherent in

adopting such an approach particularly within the context of Doctoral thesis presentation. The final section of this chapter interrogates such risk taking and locates analysis within the context of reflective research processes.

Making Room for Theory

> Philosophy aims at the logical clarification of thoughts…without philosophy thoughts are, as it were, cloudy and indistinct: its task is to make them clear and to give them sharp boundaries.
> (Wittgenstein, 1921, cited in Hubbard et al., 2005, p4)

Our understanding of the world is closely related to who we are, how we exist within the world and where we give expression to these lived realities. How we experience the world exists in direct relation to how we know and understand. And this is a messy and problematic process one captured well by Elspeth Graham's observation that, 'theorising requires contemplation, seeing connections in the otherwise messy world of human experience' (Graham, 2006, p270). Philosophy, defined by Hubbard et al. (2005, p4) as 'more a method of analysis than the study of any particular substantive issue of empirical subject matter,' offers a way of making clear such connections and ideas. They offer a very useful explication of four characteristics or components of philosophy, of how different philosophical traditions underpin theories: ontology, epistemology, ideology and methodology. They acknowledge that several different positions can be adopted in relation to each component and that 'they essentially define the parameters of each philosophical approach to study' (2005, p5). Clearly, I see the space of theoretical engagement filled with possibilities. Yet a cautionary note is required lest we perpetuate the exclusionary idea of theory as existing only for certain people:

> So theory is not just the preserve of university professors who disseminate it in referred journals and scholarly monographs. It is produced and abandoned, refined and discarded, through everyday conversations, whether these are spoken or written, live or asynchronous.
> (Brookfield, 2005, p3)

My focus throughout this thesis is largely epistemological and this is a central methodological approach. One cannot discuss issues of how we know without

discussing how we generate new knowledge or test old knowledge, central methodological questions. In generating new knowledges we can look to both theory and, as suggested, philosophy. I imagine education geographies emerging through conversations, dialogue, and commentary among all those who engage with the tool-kit. Acknowledging the contested nature of 'theory' and its role within intellectual enquiry, Graham offers a solid argument for the importance of theoretical engagement within geography:

> Thinking about theory is not an optional extra but a necessary part of doing geographical research because theory helps us to make sense of the world.
>
> (Graham, 2006, p259)

This view is strongly supported by Eisner who sees theory, especially within education, as a critically important pursuit. For Eisner the role of theory 'is important not only because it satisfies aspects of our rationality, it also distils particulars in ways that foster generalisability' (2001, p141). Stephen Brookfield also has some interesting insights regarding the role and purpose of theory, both within education and within our lives. Drawing on the ideas of hooks and Poster he suggests that:

> Theorizing - generating provisional explanations that help us understand and act in the world - helps us breathe clearly when we feel stifled by the smog of confusion.
>
> (Brookfield, 2005, p4)

Eisner poses the consistent challenge to view theory not as some interloper used when they (the researcher) can account for what they have described, rather 'they ought to use the careful attention they pay to particular situations to generate concepts and formulate, if not theories, then theorets: theorets are small theories!' (2001, p141). Nevertheless, he also cautions about relevance or his concern about 'the connection or lack thereof between the form a research project takes and the degree to which it informs someone about something' (2001, pp139-140). In other words, I think Eisner is voicing the concern raised by many in the context of postmodernism, that if something can mean a multiplicity of things and is open to a level of interpretation directly informed by

the subjective positioning of the interpreter, then can we be sure it means anything? We can see such tensions through the emergence of, for example, Queer Theory. As I look more closely to the idea of queer in Chapter Six on Social Geographies, I limit my comments here to the idea that queer is deliberately problematic and centres more on questions than answers. Jagose, drawing on Edelman, writes of queer that it is 'a zone of possibilities' always inflected by a sense of potentiality that it cannot quite articulate (Jagose, 2002, p2). Reflecting my opening remarks on theory, it is this capacity for playfulness, the idea that theory is not fixed but has potential, which holds such appeal. Such appeal is not without its challenges.

Returning once more to Eisner (2001), I believe that his is not a cry for some sense of a universally shared objective Truth. Rather, he is seeking, quite justifiably I think, a clear and meaningful relationship between research and knowledge. He is seeking a sense of meaning making, a sense of relevance, of contribution, to the current knowledge on education. There is an important, if implicit, relationship here between theory and action, or praxis where theory generated is interrogated and challenged within concrete research settings which results in new knowledges. Hubbard et al. highlight the importance of understanding the relationship between theory and practice or 'praxis.' They offer a succinct definition of praxis as follows:

> Praxis concerns how theoretical ideas are translated into practice through research, teaching, discussion and debate.
>
> (Hubbard et al., 2005, p4)

As they correctly point out, due to this imbricated relationship between both, theory cannot be ignored, we cannot and should not avoid theory, as 'it infuses the practices of academic geography' (Hubbard et al., 2005, p4). This theory/practice relationship, acknowledged by Hubbard vis-à-vis geography, is no less important within education and the pursuit of new theory. It has been centrally important within Feminism and the Women's Movement. Theory resonates with processes of conscientization within the feminist movement and most especially within feminist empowerment education. hooks too emphasises this relationship, indeed Brookfield draws heavily on hooks to explore feminists'

responses to the exclusionary and masculinist tendencies within critical theory. Brookfield notes that hooks 'views the feminist classroom as an arena of struggle distinguished by a striving for union of theory and practice' (2005, p332). Within feminist scholarship we can also see this strongly through the relationship between knowledge and experience. And this is not an unproblematic relationship as we recall from Barr's (1999) earlier comments on experience and knowledge in relation to Women's Studies and women's education. Barr's insight inserts an air of instability to our understanding of the relationship between practice and theory, between knowledge and experience. In this way it is 'potentially' one of nourishment, one which may fuel both the discipline and the soul. I take such critical insights seriously. In order for this potentiality to be realised it needs to push the boundaries on how we think educationally and therefore inform how and why we act. So too this thesis attempts to push the boundaries of how I think relationally and spatially, how I imagine education. In so doing it is also, hopefully, about becoming part of a broader conversation through communities of interest that can take these ideas, and therefore this potential, further.

The main methodological tool I have drawn on in researching and generating these education geographies is the idea of the 'tool-kit.' It not only serves as the methodological framework for the thesis as a whole, it also represents the potentiality referred to above through its capacity to generate conversation and exchange of ideas among those who engage with it. Let us explore in more detail the tool-kit as method.

Introducing the Tool-kit

Taking inspiration from Foucault (1980), I am engaged throughout this thesis in the development of a 'conceptual tool-kit,' comprising concepts and ideas, to be used in order to create new theory. The idea that Foucault's work provides us with a 'box of tools' is one embraced by many commentators, and embraced most importantly by Foucault himself. Whilst Shumway (1989, pp156-162) concentrates largely on the tools of archaeology, genealogy, discourse, truth and power, O'Farrell (2006, pp50-60) sees order, history, truth, power and ethics as providing a more appropriate organising schema. Whatever schema we chose to

employ, Foucault encouraged those engaging with his work to simply choose a tool, any tool, and use it as s/he saw fit. Foucault, in an interview with the Editors of *Hérodote*, commented:

> If one of two of these 'gadgets' of approach or method that I've tried to employ with psychiatry, the penal system or natural history can be of service to you , then I shall be delighted. If you find the need to transform my tools or use others then show me what they are because it may be of benefit to me.
>
> (Foucault, 1980, p65)

Given his constant reworking of ideas he discouraged those approaching his work as a composite system. As O'Farrell observes, 'Foucault insisted on numerous occasions that he wanted people to read his books and take away whatever ideas they found interesting for their purposes, not apply them as a system (2006, p120). This is precisely the approach I have taken in engaging Foucault as he requests, not as a reader rather as a user (O'Farrell, 2006, p50), a user trying to use his and others' concepts and ideas in order to create new theory. I am using the idea of Foucault's tool-kit as a central methodological resource. As these concepts are interrogated over the course of this thesis, additional concepts and ideas will be added to the tool-kit. The intention is that new theory might be created through the process of identifying, developing and using the concepts selected for inclusion.

However, the methodological capacity of the tool-kit as I am using it here extends beyond a rationale for the selection and inclusion of concepts to direct questions of methodology. My use of these concepts and ideas takes their inclusion to another level as they work in interesting ways towards the constructions of possible education geographies. I do not present, or intend, this tool-kit of my geographies as a definite geography of education. Rather, it represents a possible way, a prompt, towards the construction of possible and multiple geographies of education. It represents a potential conversation among colleagues, among pedagogues, among practitioners, among theoreticians, a potential for engagement with the broader idea of geographies of education. Of course, to recall the earlier arguments on author function and making room for me in this thesis, these geographies as I articulate them are my geographies, my

interpretations. Certainly, my experience as an educator has directly influenced one of the specific methodologies used in the construction of the thesis, the Vignette. Thus, in addition to the inclusion of concepts and ideas within the tool-kit, the vignettes, as methodological tool, also take up a central function and place.

Introducing the Vignettes

The decision to write a series of chapter vignettes developed out of an earlier exploration of arts-based research and the use of the visual image as a possible methodological approach. Looking to work of Eisner (2001), Rose (2001), Greene (2002) and Bochner and Ellis (2003) I found myself acknowledging the potential that arts-based methods held for a theoretical project such as this. Arts-based research has been attractive to educationalists and advocates of social justice, as Bochner and Ellis observe, 'the arts-based educational research community has chartered a course for navigating the contours of activism, social justice, cultural change, and emancipation' (2003, p510). In the final analysis, I did not embark on a specifically arts-based project. I wrote stories. Yet, reflecting the influence of the visual, the stories were at once an attempt to create pictures through words, pictures that would reflect my educational geographies and their significance for me as researcher and author. I use these textual images like Burke and Jackson 'as triggers to enable [my] readers to draw on their personal and political experiences to de/re/construct conceptualisations' of their re-imagined education geographies (2007, p202).

I have called these stories, these textual images, vignettes and they are located at the end of each of the chapters three through to eight. Having decided to write and include the vignettes, and given that I had adopted an unconventional approach to the overall presentation of this doctoral thesis, decisions had to be made regarding how best to present and locate these vignettes within the thesis structure.

Questions of Presentation

> Voices, where to begin.
> Less is more, show, don't tell.
>
> (Denzin, 2009, p205)

Etherington, drawing on Bruner (1987) and MacIntyre (1981), notes that narrative analysis views life as constructed and experienced through the telling and re-telling of the story and the analysis is the creation of coherent and resonant stories (2004, p213). Reflecting this position, and the evocative autoethnographic sensibility that informed their writing, like Denzin (2009) and others I present the vignettes as stories that speak for themselves. I locate them at the end of each chapter, including the conclusions chapter. This decision to present the vignettes can be considered as an example of what Burke and Jackson call 'spaces of silence…the spaces for reflexivity, for exploring positioning of ourselves and others, for reflecting back and moving forwards' (2007, p201) spaces through which they ask their readers to engage in their own reflections (2007, p202).

Context is also important and as these are written as my stories, my context, my position vis-à-vis each of the vignettes I present is important. Acknowledging this I have written a prologue which I present in advance of each vignette. Kim Etherington's (2004, p147-8) observation of the essential qualities needed to underpin 'autoethnography and other postmodern research texts [that] 'trouble' familiar rules for judging the quality of research' includes the following:

> Am I informed how the author came to write the work and how the information was gathered? Have the complexity of the ethical issues been understood and addressed? Does the author show themselves to be accountable to the standards for knowing and telling stories?
>
> (Etherington, 2004, p148)

The turn to narrative in postmodern times has been related to notions of identities as not given but rather capable of being assembled and disassembled, accepted and contested and even performed (see Riessman, 2008). Bearing this in mind, along with the researcher responsibility as outlined by Etherington above, in each prologue I try to provide a contextualisation moment for the reader. I position

my-self in relation to the vignette subject, theme, location, and provide background information as necessary and appropriate. These prologues acknowledge the fractured and dynamic nature of identity, of my identities, they also take up as appropriate specific questions of ethics, of which more later. At this juncture let us attend to the methodological landscape within which these vignettes can be located.

The Broader Methodological Landscape

In a broad sense we can position these vignettes within the context of emergent methods which Hesse-Biber and Leavy argue 'disrupt traditional ways of knowing, such as positivitism, in order to create rich new meanings' (2006, pxii). We can also broadly locate the vignettes as qualitative methodology drawing on the rich tradition of social justice movements of the 1960s which 'challenged our traditional modes of thinking about the nature of the individual and society' (Hesse-Biber and Leavy, 2006, pix)[11]. The stories I have written are reflexive and personal. Paterson notes in this regard:

> As is now widely recognised by narrative researcher across many disciplines, whatever else a personal narrative is – oral history, dinner party anecdote, legal testimony, response to an interview question – the list is endless – it is also and *always* [emphasis author's] a narration of the self.
>
> (2008, p29)

Bolton observes that 'we are embedded and enmeshed within the stories and story structures we have created, and which have been created around us' (2006, p206). Bruner too argues that 'narratives actually structure perceptual experience, organise memory and segment and purpose-build the very events of a life' (Bruner, 1987, p15 cited in Riessman, 2008, p10). According to Catherine Riessman (2008) narrative involves transforming a lived experience into language and constructing a story about it. She says:

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[11] An obvious example of this dynamic relationship between research and social change can be gleaned from Feminism and feminist theory and practice, which were quick to embrace qualitative research methods given the 'closeness' offered to their subjects and to the explicit connection between the lived social reality as subjectively experienced and thereby challenging notions of value-neutral, objective, research. As Eisner notes, feminists ensured that 'the politics of method became visible' (2001, p 138).

> Narratives are composed for particular audiences at moments in history, and they draw on taken-for-granted discourses and values circulating in a particular culture.
>
> (Riessman, 2008, p3)

I am particularly placed, having taught at primary, secondary and tertiary levels across the Irish education system, to draw on this experience as it might speak to broader spatial considerations to do with educational access and equity. I wrote these vignettes from a position of interdisciplinary that reflects my professional practice as an educationalist as somebody holding an interesting interdisciplinary position across Women's Studies, Equality Studies and Social Justice. Hesse-Biber and Leavy discuss how interdisciplinarity pertains to emerging research methods and suggest that the researcher so located may be required to engage at the borders, to work from a multidisciplinary or interdisciplinary position. They note:

> Adopting an interdisciplinary perspective is often a process in which one becomes both an insider and outsider – taking on a multitude of different standpoints and negotiating these identities simultaneously.
>
> (Hesse-Biber and Leavey, 2006, pxii)

They go on to suggest that 'working with emergent methods calls for a reassessment of one's standpoint as a researcher by raising questions of disciplinary location' (Hesse-Biber and Leavy, 2006, pxii). In the main, I locate my investigation within Higher Education and within the broad context of access, lifelong learning and widening participation. The stories presented as vignettes draw on my experience within access and widening participation within the context of the Irish Higher Education system. The vignettes are importantly about the creation of a space within this thesis that actively seeks to help us make sense of the theoretical and conceptual work of each chapter. They are also about creating place, evocative and meaningful, which invite us to consider the conceptual geographies presented. They are a way of meaning-seeking, meaning-making and disruption.

What is Autoethnography?

Hesse-Biber and Leavy (2006) offer an excellent, succinct account of autoethnography as having developed out of a tradition of using auto/biographical detail within the qualitative research process. Positing that autoethnographies developed as an extension and permutation of the oral history method, they suggest that in general terms we can understand autoethnography as 'a method of oral history in which the researcher becomes his or her own subject' where researchers 'use their own thoughts, feelings and experiences as a means of understanding the social world or some aspect of it' (2006, pxxii). Reed-Danahy's (2009) work on autoethnography reflects a similar point. Commenting on her contribution to the field in the late 1990s she notes she 'adopted a broad perspective that identifies autoethnography as a genre of writing that, at minimum, places the author's lived experience within a social and cultural context' (2009, p30). Spry's work too reflects this situatedness, where 'autoethnography can be defined as a self-narrative that critiques the situatedness of self with others in social contexts' (Spry, 2006, p187).

Reed-Danahay (2009) identifies autoethnography as an umbrella term that may include three broad areas: the first two she describes as 'autobiographical narratives about the doing of ethnography' and 'anthropologists doing ethnography in their own society.' However, the third she describes as 'the work of people without anthropological training or people in other fields like literature who write with an ethnographic sensibility about their own cultural milieu' (2009, pp30-31). The latter resonates with the approach I have taken. More specifically, the stories are presented as personal vignettes and reflect a methodological paradigm of 'evocative autoethnography' (Anderson, 2006, cited in Taber, 2010 p. 14)).

Evocative Autoethnography

Nancy Taber (2010) outlines some of the debates surrounding varied approaches to autoethnography in particular the difference between adopting an 'evocative' as opposed to 'analytical' approach (2010, p14). Whilst Taber clearly locates her research within the analytical context she tells us that some autoethnographers such as Ellis (2004) and Ellis and Bochner (2000) tend to focus more on the self

than the social, 'arguing for an evocative approach, highlighting the importance of storytelling in understanding human experience' (2010, p14). The story vignettes I present reflect the evocative approach to autoethnography argued for by 'Ellis, Bochner, Richardson, St.Pierre, Holman Jones, and their cohort who want to change the world by writing from the heart' (in Denzin, 2009, p208). Denzin (2009) offers a compelling argument for emotional or evocative autoethnography. Drawing on Richardson and St Pierre he locates evocative autoethnographies within the context of new ethnographies 'produced through creative analytical practices (CAP)'(Richardson and St Pierre, 2005, p962, cited in Denzin, 2009, p206), practices which Denzin argues have little in common with analytic autoethnography. Rather, he suggests it is evocative and emotional writing from the heart through which 'we learn how to love, to forgive, to heal, and to move forward (Denzin, 2009, p209).

In striving to create evocative autoethnographies my writing was guided by four key features identified by Eisner (2001, pp135-136) as critically important in good qualitative research. These are nuance, particularity, emotion and perceptual freshness or defamiliarisation where we are released from the stupor of the familiar. Though I wrote of the familiar I was striving for these qualities. I was also conscious of Etherington's observation that reflexive researchers must ensure the outcome is of aesthetic, personal, social and academic value (2004, p141) and Tammy Spry's identification of three characteristics she believes to constitute effective autoethnography (2006, pp190-191). Spry suggests that the writing must be well crafted and respected by literature critics and social scientists. It must be emotionally engaging as well as critically self-reflexive of one's socio-political activity. Finally, she argues that it should not simply be a confessional tale of self-renewal, she says 'the researcher and text must make a persuasive argument, tell a good story (2006, p191).

Thus the autoethnographic vignettes are evocatively written to engage you, the reader, in the hope that these reflections and self narratives/stories might resonate with your experiences within education. It is intended that these might prompt you to imagine your education geographies whether primary, secondary, community, higher, formal, informal etc. I have tried to create vignettes such that

as Clandinin and Connolly observe 'when well done, offer readers a place to imagine their own uses and application (2000, p42). My experience of writing the vignettes from an evocative autoethnographic sensibility resembles Smith's observation that it 'freed me to write reflectively, thoughtfully, and introspectively about a very personal subject close to my heart' (Smith, 2005, p6, cited in Taber, 2010, p13).

On reading the vignettes you will see that they take up different themes and voices. Varied language and vocabulary choices and usages facilitate and enable the story vignettes to shift register, indeed we can understand language and vocabulary as central to work that sets itself up as philosophical in nature. Ronald Barnett (2007) is instructive on this point. Barnett reflects on the language on which he draws in *A Will to Learn* saying that it

> is barely seen in debate on higher education these days – of being, becoming, authenticity, commitment, passion, air, spirit, criticality, inspiration, care, dispositions, faith, travel, voice and will…a language that speaks to personal qualities and to pedagogical qualities.
>
> (2007, p168)

Barnett says that describing a book as philosophical in character involves more than pointing to the main kinds of writers on whom he draws but reflects more the kinds of ideas and concepts at play commenting that 'in saying it is philosophical, I am saying that it is primarily conceptual in nature' (2007, pp3-4). Thus, within this thesis as the story vignettes shift context and place so too they reflect language and vocabulary choices that combine to suggest a shifting of register. In this sense, borrowing Burke and Jackson's (2007) appraisal of the stories they tell, some of my stories, my personal vignettes, 'appear more 'story-like' than others (2007, p2). Regardless, they all in one shape or another look to and draw directly draw from my experience as they resemble Luttrell's observation that:

> People tell stories in ways that explain and justify social inequalities related to privilege, power, or respect as we, each in our own way, search for personal recognition and esteem in a society where some people count more than others.
>
> (Luttrell, 1997, pxv)

Experience, Power and Knowledge

It is most important to acknowledge within our research and writing, that 'our knowledge of the world is always mediated and interpreted from a particular stance and an available language, and that we should own up to this in explicit ways' (Cousin, 2010, p10). It must therefore be acknowledged that I, as author, am not a neutral participant within this research and writing process. As Burke comments, I, like all participants am 'entrenched in the historical, geographical, political, personal, economic, psychological and social dynamics of the moment, shaping my interpretations, perceptions and ways of knowing' (2002, p40). I chose to write stories that reflected my personal educational experiences as a way to reflect some of the characteristics of the geographies presented in each of the preceding chapters. In so doing it is important that I acknowledge the notion of experience as problematic.

Burke, drawing on Weedon (1997), reminds us that 'feminist poststructural perspectives of 'experience' have illuminated the theoretical limitations and simplifications entangled in unproblematic notions of experience (2002, p41). Nonetheless, like Burke, despite acknowledging experience as problematic and that which is 'constituted by discourse and is diverse, multiple, contradictory, complex and socially constructed' (2002, p42), I too see experience as a valuable resource. The geographies presented in this thesis rest both on theoretical accounts of space, place, power and the context of the social and in addition draw on my experience, of how these geographies might be known, perceived and thus better understood. Harnessing my experience as a way to inform, and indeed help generate, the knowledge presented in this thesis cannot be seen without the context and presence of power relations, again Foucault is useful. Youdell tells us that within a Foucauldian frame:

> Knowledge is understood not as a reflection and transmitter of external truths, but as contingent and constructed and linked intimately to power…And power is understood not as wielded by the powerful over the powerless, but as at once productive and an effect of discourse.
>
> (Youdell, 2006a, p35)

Thus, for Foucault power is discursive and is something that is exercised and in this sense is not something that is possessed, rather as O'Farrell observes it 'refers to sets of relations that exist between individuals, or that are strategically deployed by groups of individuals (2005, p99). Viewing power in this way raises issues such as those relating to my professional role as director of a university outreach programme, and in particular the students' voices to which I had access as a direct result of my professional position, and my experience of which directly informed both vignettes two and three on the outreach programme. As I was drawing on my subjective experience and relationships with students, coordinators and tutors within this knowledge making process it was necessary to bring an awareness of these complicated and shifting relationships to my writing process and the power dynamics constitutive of such relations.

Ethical Considerations

The vignettes draw on a range of contexts and different knowledge sites and voices in addition to my own. I have referred above to the problems and challenges associated with drawing on direct professional experience. In addition, there are ethical considerations involved in representing sites, students and unknown third parties, and in the case of this work, particularly in relation to the material that discusses abuse of children in educational settings such as the *Report of the Commission to Inquire into Child Abuse* published in 2009, dealing with the abuse of children within the Irish educational system and particularly the Industrial Schools.

It seems clear that the survivors of Irish institutional abuse viewed the telling of their stories and their subsequent publications as part of the next step in their campaign for redress and accountability and for seeking to tell their 'truth.' In this way they reflect the idea that 'stories are as basic to human beings as eating, they are what make our lives worth living (Kearney, 2001, p3 cited in Inglis 2003, p3). In this context it is unsurprising that the format surrounding the public dissemination of the reports and the survivors' exclusion from this process drew considerable anger, an anger reflected in their subsequent and very successful television and radio campaign. They communicated a sense that they had made their contribution in giving voice to their stories, stories which they felt had been

taken and appropriated by others for their political means and thus reinforcing a practice of enforced silence once again. They demanded that the report materials be disseminated as widely as possible, that their voices be heard and referenced and understood. It was in this context that I looked to and drew from their narrative accounts, as detailed in the Ryan Report, for the Chapter Six Vignette. To understand the way in which I have used the stories presented to us through the publicly available Ryan Report (2009) Irish sociologist Tom Inglis' book *Truth, Power and Lies: Irish Society and the Case of the Kerry Babies* is useful. Drawing on the stories already circulated about Joanne Hayes, 'a private, tragic story from Kerry' that 'became part of national history' (Inglis, 2003, p3), and interested in exploring the relationship between power and knowledge, Inglis uses this story as communicated through the tribunal report to:

> Reveal the way the established orders in society produce truth, and how the state symbolically dominates society through the maintaining a monopoly over the means of producing the truth. It also demonstrates how the truth produced by state functionaries can be resisted and challenged.
>
> (Inglis, 2003, p3)

Ronit Lentin reminds us that 'traumatic events are often dealt with by banishing them from consciousness: survivors of trauma, political and personal, often silence themselves and are silenced by society' (2000, p255). Part of the work of various commissions and tribunals of inquiry carried out nationally and internationally has set out to challenge such silences. However, drawing on such material demands responsibility on the part of the researcher particularly as Etherington cautions when dealing with stories from people who have been ignored, dismissed or silenced (2004, p228). Sensitive material once made available within the public domain raises ethical questions, questions Paul Gready's (2008, p137) work the emergence of a testimonial culture explores. Andrews et al. (2008, p15) observe of Gready's work that he 'reflects on the public life of narratives, considering the effects of narrative research once its results reach the public realm, and how the possibility of such effects must be factored into the research.'

In addition, in relation to writing a vignette based on 'the Kitchen' there were also ethical considerations regarding the representation of these third parties as we shifted roles, between me as teacher, programme director, colleague, someone from the University, a resource for the community, someone propping up an inherently unequal system. I sought permission to take photos of their 'outreach university' homes and communicated my desire to write a creative piece about the experience of being in their centre, in 'the kitchen.' Both requests were granted.

In trying to reconcile the various tensions surrounding the centrality of experience and complex power relations to the construction of the vignettes and to assure awareness of the various ethical considerations, reflexivity was key.

The Reflexive Voice

Kim Etherington, acknowledging the debate that runs across disciplinary boundaries in social science as to the meaning of reflexivity (2004, p30), offers her understanding as 'the capacity of the researcher to acknowledge how their own experiences and contexts (which might be fluid and changing) inform the process and outcome of inquiry' (2004, pp31-2). My hope is that through this process of telling these stories I might inform the outcome of this inquiry by pushing forward and illuminating some of the ideas presented in the thesis chapters. And though I see reflexivity as an important tool within this thesis and the writing of the vignettes in particular, it is important to note that, like experience, it is not unproblematic, a point cogently expressed by Burke and Jackson as they acknowledge the terms of its availability how this can be influenced across racialised and classed lines (2007, p214).

Davies et al. (2004) interestingly explore the question of who it is that engages in the reflexive act. Resonating strongly with the ways in which social space is both constituted by, and constitutive of, those who are in relation to it, so too do Davies et al. suggest that as the person engaged in reflexive work is one who gazes, and is sometimes gazed at, 'they are themselves being constituted in the very moment of the act of gazing by the discursive and political and contextual features constituting the moment of reflexivity' (2004, p368). This raises the

notion of reflexivity as embodied of which Spry notes, 'the dynamic and dialectical relation of the text and body emerge as a major theme in autoethnographic practices' (2006, p189). As Hesse-Biber and Leavy note:

> As autoethnographic text develops form a researcher's embodied position and is thus a bodily, as well as an intellectual, production…Under this method, knowledge is, then, in a very real sense, constructed at the junction of mind and body.
>
> Hesse-Biber and Leavy, 2006, ppxxii-xxiii)

Reflexive practice is also potentially disruptive and contains personal and political emancipatory possibilities. Bolton comments in this regard that it is 'essentially politically and socially disruptive; it lays open to question anything taken for granted' (Bolton, 2006, p204). She does, nevertheless, caution strongly against stories which can become 'essentially self-affirming and uncritical' or 'even worse…censoring tools'. She borrows Sharkey's (2004) term of 'cover stories' to suggest that in this way our stories become reflective of self-protectionism where what we express is limited to what we are comfortable with. And it is clear that there are influential external factors in our assessment of this comfort level, particularly within the context of academic writing, writing that enters the public domain, that will be assessed, that may impact on future career possibilities and advancements. Reflecting such challenges, Rogan and deKoock note:

> Within the qualitative research genre, narrative inquiry remains controversial, particularly for the novice researcher, because of its uncertain boundaries and relationship to other qualitative methodologies.
>
> (2005, p628)

What the above suggests is that whilst there are clear benefits to reflexivity, for example in relation to problematising the notion of experience, so too are there risks involved in this process.

Risk Taking and Reflexive Research

> Like all written work our chapters are a performance…But performance is risky.
>
> <div align="right">(Burke and Jackson, 2007, p2)</div>

There are risks associated with pushing the boundaries of what is accepted as acceptable formula for writing and presenting Doctoral work, a point Spry (2006) takes up in relation to students and the presentation of their research. Acknowledging the courage required to be vulnerable in rendering scholarship, she calls on us 'to step out from behind the curtain and reveal the individual at the controls of academic-Oz' (2006, p192). I am acutely aware of both the courage and concomitant risk involved in taking an unconventional approach, methodologically and presentationally, to my doctoral work. Humphrey's (2005, p 844) acknowledges the inherent risk associated with authentic writing that opens one to exposure. He refers to Vickers description of 'treacherous space' where anxiety is produced following consideration of 'who might be reading her authentic writing, colleagues, strangers even enemies' (Vickers, 2002, cited in Humphreys, 2005, p844). Etherington (2004), while stating that her own experience was personally enriching, acknowledges 'the real risk that others might pathologies us if we expose our vulnerabilities in writing and research (2006, p142). Reflecting this idea of vulnerability, Burke and Jackson speak of risk and professional vulnerability acknowledging that 'in choosing sometimes seemingly 'non-academic' ways to tell our stories we leave ourselves vulnerable to the risk of being invisibilised, or annihilated, in public places (2007, pp203). Developing further the risk associated with reflexivity, Davies et al. (2004, p383) suggest that writing is always in context and that particular contexts can make writing dangerous even when the writing is as reflexive and honest as we can make it. Deploying the vocabulary of 'danger' here certainly extends the remit of the risk taken involved. They state:

> Reflexive writing can be passionate and emotional. It can be writing in which the mind, heart, and body are all engaged. Yet once those words are out there in the world, objects themselves of reflection by others as well as ourselves, they can become weapons to turn against us.
>
> <div align="right">(Davies et al., 2004, p383)</div>

Such risks can perhaps be understood by addressing some of the quite trenchant criticisms and vociferous attacks on reflexively driven research 'as self-indulgent, solipsistic and narcissistic' (Etherington, 2004, p141). Similarly, Davies et al. in their work on collective biography and the ambivalent practices of reflexivity acknowledge that, as the social sciences see more experimental and self-consciously reflexive writing, some of this writing is dismissed as 'self-indulgent, or narcissistic, or lacking in method or validity, or too literary and not theoretical enough' (2004, p361). Similarly, Allison Pugh, in a highly questioning review of Carolyn Ellis' book *The Ethnographic I: A Methodological Novel About Autoethnography*, observes the 'common criticism of autoethnography is that it is self-indulgent' (Pugh, 2006, p313).

As a student, I suspect that it was a combination of these risks, the fear of exposure and of being overly self-indulgent that led me to initially underplay the connection between my vignettes and evocative autoethnographic methodology. Regarding my own voice I was in a constant interplay vis-à-vis giving myself permission to write and include, at times revealing stories as evidenced in the Social Geographies Chapter Vignette, Beyond the Educational Closet, within my Doctoral text. I was interested to read Kim Etherington's account of this same dilemma, reflecting her own PhD process she says:

> Even though it might be acceptable to use my self …in the wider world of academia my subjectivity and reflexivity would almost certainly be seen as self-indulgent or narcissistic, and a contamination of 'objectivity.'
>
> (2006, p19)

Claudia Ruitenberg's (2010) exciting and provocative edited collection addresses the question of what philosophers of education do and how do they do it. She highlights the challenges in talking about philosophical method without 'submitting to the paradigms and expectations of the social sciences – especially the emphasis on 'data' technique and the tripartite breakdown of method into data gathering, data analysis and data representation (2010, p2). This challenge she situates within the 'omnipresence of the weight of the term 'research' in universities across the English speaking world (2010, p1), a challenge I feel acutely drawing on evocative autoethnography as a methodological tool. It is

clear however that the risks taken extend beyond the methodological context of the vignettes. As previously referred the decision taken to present the thesis chapters in a way that challenged the conventions of thesis presentation also constitutes a risk.

Nevertheless, it would be rather one sided and somewhat misleading to conceive these risks in isolation without considering the potential rewards associated with the risk taking process. I see such rewards within my actual writing and how words were crafted leading to the evolution of the vignettes as stories that emerged from a process of imaginative engagement. Ruitenberg, in her observation of philosophers of education, captures something of this risk/benefit/challenge in the notion that 'they don't know what they'll write until they've written it' (2010, p3). This risk taking process, as I engaged it, in some way gave me permission to allow this project to unfold and the vignettes to be written. In this sense my reflexive writing and risk taking are reflected in Burke and Jackson's observation that whilst academic forms of writing can operate as practices of exclusion, writing is also 'a social practice embedded in contested power relations and different social contexts and therefore can be a practice of resistance' (2007, p147). I believe that my process of writing and theoretical generation was in no small way facilitated and encouraged by putting convention to one side and offering me the freedom to not know and yet to continue. It allowed me to embrace the notion that though 'the assumption is that knowledge is made through rational processes, it is also produced at the intuitive level, involving feelings, emotion and subjectivity (Burke and Jackson, 2007, p151).

Fully conscious of Graham's (2006, p269) opening observation to this chapter that theories are creations of human imagination, I perceive the risks taken as that which embraced the notion that 'theories are imaginaries' and gave them breath.

Conclusion

Attempting to write and develop educational geographies is as challenging as it is exciting. Having outlined why theoretical pursuits are both important and useful endeavours which come to represent potentiality and possibility, I then set out to

introduce why looking to Michel Foucault's (1980) idea of the 'tool-kit' offers a useful methodological framework in which to develop and locate this thesis.

An important task of this chapter was to present a theoretical context for the vignettes, the stories I have written and presented as an integral part of this doctoral project. I have located these vignettes within the context of autoethnography, and more particularly evocative autoethnography. And including such stories, which draw from my life and professional experience, inevitably raises questions of ethics which I have outlined. Also including these stories highlights the complex power relations constitutive of such processes. In addition, adopting autoethnography as a methodological tool involves risks to do with potential vulnerability which stem from accounts that are personal and potentially revealing of the self. This risky process was also addressed and contextualised through notions of self-reflexivity.

As stated, the education geographies presented do not exist outside this thesis. Their generation is the task of this theoretical endeavour. The next chapter attempts to pursue this thinking space by articulating how we might perhaps consider the first of our education geographies. In the following chapter I turn to the first concept within my tool-kit, namely Space and explore the first of my education geographies, one I have called Space Geographies of Education. Before moving on, however, we encounter our first autoethnographic evocative account, our first story written and presented as a central element of this project.

Vignette Prologue

Before embarking on this exploration of these education geographies, it seems an appropriate time for pause, as we encounter the first Vignette, the first story, within this thesis, *Las Meninas*. To introduce this Vignette I need look no further than to Michel Foucault who has been a central companion on this journey. Though not explicitly referenced across each chapter he is, nonetheless, a presence throughout. It seems appropriate that I look to him again for inspiration for this first Vignette. Foucault devotes the entire first chapter of *The Order of Things*, a chapter about the nature of representation, to Velasquez' wonderful *Las Meninas* (*Ladies in Waiting*) completed in 1656. Having taken inspiration myself from art as expressed in Chapter One and having drawn on arts based research in the initial conceiving of the vignettes, it seems appropriate that I revisit this space of inspiration and stimulation. To this end I look to what is purportedly the world's best painting (Atlee, 2003). I suggest that the tool-kit of ideas, all of which combine to create the Education Geographies presented throughout this work of mine, can be read through Velasquez' *Las Meninas*. I suggest that we can see the space geographies, place geographies, power relations and the centrality of social contexts, all of the geographies we will encounter throughout this thesis, on Velasquez' canvas.

And so I invite you on a journey, a story of words, or a visual imagining of this thesis project.

CHAPTER 3 VIGNETTE
Las Meninas

I invite you to journey with me into the past, into history, into the drama and opulence of the Spanish Court. I invite you into the world of art, painting and inspiration. I invite you to stand with me in Madrid's beautiful Prado, where I first saw the reality of my thesis, where I saw my tool-kit of ideas and concepts unfold before me as I stood before the majestic and utterly compelling reality of *Las Meninas*. It seemed to me a room, an actual room drawing me in to the Prado walls, into its splendour and enigmatic presence of mirrors and reflections of people and paintings. It was a painting, a canvas, an art space, the place of the Spanish Court, representative of the social context of the court and of the social hierarchy of society more broadly, and everywhere on that canvas were power relations played out through people.

The space of Velasquez's canvas is utterly relational, given that its existence is both reliant on, and gives meaning to, those people present. This painting is the place of the Spanish court. It is Velasquez's place, his home place and he has immortalised himself within this panting. Within this painting he is artist and subject. He is author. And he has highlighted me. In the moment of viewing *Las Meninas*, I am both viewer and subject as I inhabit the place of the subject, perhaps the King and Queen. On this April day in Madrid, my birthday, I stand in the place of subject, as I simultaneously occupy the place of spectator, of viewer. Like the spatial paradox inhabited by the access student within HE who may find themselves within this education system as outsider, as outsider within, I too am both inside and outside this painting in this moment. The positioning of each of Velasquez's subjects is of the utmost importance. Where they are speaks in significant ways to how he, the author, locates them in a hierarchy of being. And to this hierarchical positioning system he includes himself. This simultaneous positioning also reflects my presence within this thesis, both as author and as subject. I am creator of this tool-kit and at once within the tool-kit through my subjective experience, through the vignettes, through each decision made about what to include, omit and augment.

Las Meninas is also a painting about power as revealed through the social context of identities and their associated positions within society. What is so compelling is Velasquez' inversion of the very order of things. He paints an inversion of the social value system of the time. And within this inverted, democratic visual representation, Velasquez takes up his position of power. At the time of the painting Velasquez was the most famous painter in Spain (Finaldi, 2006). We can see him as author, conferring on himself the insignia of the Royal Court, though it is suggested that perhaps this may have been added after his death. Where people are positioned, the space and place within which they find themselves, is centrally important, as it is within our education geographies. Velasquez gives us a masterpiece. He understands power and in this painting he is author of power and of social relations.

It seems we could do worse than to look to this master, to *Las Meninas*, for inspiration, for assistance in how we imagine and use the tool-kit of ideas that this thesis presents. Through the tool-kit I have imagined so many of these spaces and places of my education geographies.

Through *Las Meninas*, the artistic representation of my Tool-kit, I could imagine and understand better the complex relationships I was investigating between space, place, power and people. I could see 'the kitchen that was a classroom in a kitchen.' I could imagine Letterfrack and West Dublin, my Tuscan summer and Bologna, Dublin's O'Connell Street and the room at the back of the Church with the portable alter.

These are the spaces and places of the education geographies you will be invited to visit throughout this thesis journey. I invite you to stay with me.

CHAPTER 4

SPACE GEOGRAPHIES OF EDUCATION

> This is Major Tom to Ground Control
> I'm stepping through the door
> And I'm floating in a most peculiar way
> And the stars look very different today
>
> (David Bowie, *Space Oddity*)

Introduction

This chapter is all about Space. A rather exciting, if somewhat amorphous concept, I look to space as a core geographic concept which I think speaks strongly to education. The main proposition of this thesis is that these geographies offer us a way to look at and interrogate education. A central aim of these geographies, therefore, is to provide a new lens, a way of generating new and interrogating familiar questions and issues. And space in all its abstraction, provides the stimulus for the first geography which I have researched and written called 'Space Geographies of Education.' In this way space becomes the first major concept to be included and developed within my tool-kit. It is useful to recall a number of points here. As outlined in the previous chapter, taking inspiration from Foucault (1980), I am engaged throughout this thesis in the development of a 'conceptual tool-kit,' comprising concepts, ideas and methods to be used in order to create new theory. The tool-kit I advance in the construction of these education geographies comprises broadly space, place, power and the context of the social. Importantly, the intention is that new theory might be created through the process of identifying, developing and using the concepts within the tool-box. The way in which I consider using these concepts is, in the first instance, by drawing on the now familiar idea of 'making room' for them within education theory and practice. I am devoting this chapter to 'making room for space' within higher education. Making room for the concept of space within education also suggests a desire on our part to work with it, to interrogate it through educational eyes, to ask it to work for us educationally.

In Chapter Two, I outlined two major conceptual/methodological challenges particular to this spatial interrogation within education. Though this chapter is

specifically devoted to space it is perhaps instructive to recall them. First, space and place, unless fully scrutinised, can generate much confusion due to their linguistic familiarity as terms frequently used within everyday parlance. Paradoxically, it is this familiarity and immediate accessibility that renders them attractive as conceptual tools in the first instance. Second, we should be mindful of the added complication that stems from the operation of both space and place in a complex and reciprocal relationship where each gain meaning from, and give meaning to, the other. Nevertheless, they form a central function within my tool-kit. Acknowledging their reciprocity, this chapter attends specifically to the exciting, through rather amorphous, concept of space. To this end the next task of this thesis is to take up the following question: What does space mean in educational terms? In other words what do I understand by, and interpret as, Educational Space?

There are myriad examples of work on philosophical space which we can draw from to prompt our educational investigation. In order to extrapolate the meaningfulness for education, we must first explore some of the key moments on the intellectual trajectory of its development.

Education Space In Search of Meaning

According to Thrift, space is often regarded as the fundamental stuff of geography so much so that anthropologist Edward Hall observed that 'it is like sex, it is there but we don't talk about it' (cited in Thrift, 2007, p95). It is my contention that space is also the fundamental stuff of education, but we don't talk about it enough or, as suggested in Chapters One and Two, in a sustained and cohesive manner across the many and varied educational spheres. In this context I am prompted to first ask, can we make room for space conceptually within higher education? If so, how might we give voice to space within education theory? How might we articulate such spaces?

As addressed in Chapter Two, I am certainly not the first person to consider the relationship between space and theory, to attempt to make conceptual room for space within banks of existing disciplinary knowledges, within contemporary education scholarship. Geographers Crang and Thrift (2003) have also taken on

this task, looking both within, and beyond, the discipline of geography. I am particularly drawn to their idea of a variety of 'species of spaces,' which capture some of the 'ways in which space figures in the strata of current philosophical and social theoretical writing' (2003, p3). The five species of space they outline include those of language, self and other, place and agitation, spaces of experience and writing (2003, pp3-24). Interestingly, the idea of species of spaces is not simply the preserve of Crang and Thrift. French literary writer Georges Perec wrote *Species of Space and Other Pieces* over thirty years ago in which he reflects on the species of spaces inhabited and created through words, through the writing process. He notes:

> I write: I inhabit my sheet of paper, I invest it, I travel across it. I incite blanks, spaces (jumps in the meaning: discontinuities, transitions, changes of key).
>
> (Perec, 1999, p11)

In this sense I imagine my thesis as a special species of space, created through words, through absences, deletions and corrections: A piece of work, or species, in a sense becoming, taking shape as I write and think, creating through the process a 'room,' a special species of education space perhaps. What then might these species of educational space involve? Or as prompted above, how might we give voice to such spaces within education theorising?

My journey towards explicating educational space has involved a variety of pathways into and through a number of disciplinary fields including human geography, anthropology, educational philosophy and sociology. Reflecting Tuan's observation on the complexity of space that 'space is an abstract term for a complex set of ideas' (2007, p34), this journey has not been driven by a desire to seek a definitive set of spatial characteristics for these educational spaces. To do so would be to suggest a rather fixed, essentialist approach to, or understanding of, educational spaces themselves. Certainly this would reflect a position at odds with my epistemological stance as a feminist educator engaged in critical thinking and empowerment education. Rather, my travels have suggested a number of dimensions or characteristics of these multiple and fluid spaces which I perceive to be of significance and which speak in important ways

about how we might understand and perceive educational space. I name these characteristics of educational space as follows:

1. Relational space
2. Empirical space
3. Metaphorical space
4. Global space

To reiterate, I do not offer these as the only possible set of characteristics of educational space. They are simply representative of the concepts and ideas that have spoken strongest to me over the course of my research, concepts which I added to my geography of education tool-box. And so I take up the first of these characteristics, the first way in which we can think of educational space i.e. relational educational space.

Relational Educational Space

Crang and Thrift and Perec's 'species' remind us that our conceptualisation of space does not have to be limited to any particular sphere or dimension of existing education theory. They remind us that the application of 'space' philosophically and theoretically can have meaning within the lived experience of people, in imagination, in emotion etc. This approach to spatial understanding and application resonates strongly with my understanding of education and particularly my work with adults. It centrally locates the individual by acknowledging their experience as an important raw material within the teaching process. This point is crucial as it prompts the first of the characteristics of educational space that I develop, namely that educational space is relational.

Crang and Thrift's (2003) general approach to spatial analysis is located within a modernist, post-positivist, tradition that envisions space relationally. Hubbard et al. (2005) too write with clarity on relational space and how it differs significantly from the previous 'essential' or absolute consideration of space which, in geographical analysis up to the 1970's, viewed space as geometric, neutral and abstract, in which the 'dimensions and contents of space are unquestionably understood as being natural and given' (Hubbard et al., 2005,

p13). Gillian Rose (1993) captures well the impact of objectivist, absolutist consideration of space, which served to isolate and marginalise feminist and women's voices from within geography through the valorised masculinist approach to deciding what counts as legitimate geographical knowledge. In addition, the predominance of positivist interpretations of space within geography led to multiple exclusions of various social groups, including women, and social constructs such as gender, from theorising and disciplinary knowledge creation. This situation has been significantly challenged and contested by feminists and women geographers and over recent decades by many, many allies from within the field (see Valentine 1998, 2001, 2007; Blunt, 1994, 2000; McDowell, 1999). I take up this idea of the social construction of gender as a spatialised phenomenon again in Chapter Seven where I develop Social Geographies of Education.

Challenging the neutral, geometric and passive interpretations characteristic of positivist understandings of space, the relational view of space sees it as a product of cultural, social, political and economic relations (Hubbard et al., 2005, pp13-14). Taking the application beyond traditionally conceived space as bounded, objective or container to be filled opens much possibility for us within education. Students, lecturers, academic managers, administrators, caterers, gardeners, the teams of people that make up and populate the University space are not located within a particular, fixed place. Their presence can be multiple, simultaneously in various sites, places, locations, locales, in Universities, etc. It is multiple and changes. Relational space 'prioritizes analysis of how space is constituted and given meaning through human endeavour (Hubbard et al., 2005, p13). Given the inherent social-ness of education practices and the fact that education is heavily bound up within economic and socio-cultural and political processes, the relevance of this relational view of space to education seems clear. Put simply, without human endeavour there can be no education. Thus, without people there can be no education space.

Beckett's wondrous capacity to carve out, to create and contest the space/s of the stage in the creation of his plays speaks strongly here. Through the relationship between his characters and detailed, precise, stage directions and design we

arrive at a perhaps beautiful, uncertain, example of a species of Beckett space, multiply recreated, and always differently experienced, despite Beckett's painstaking original instructions and the legal requirement to have them so reflected. These are his species of space created through the sum of the parts of Beckett's words, his thoughts, his politics, his pictures, his directions, his audience and his actors. Yet his words take on new meaning and signification in relation to their audience, an audience multiply imaginable as individuals, as occupied seats, as money, as viewers, as gaze, as participants, as engaged, as responsive, as critical. Every-time Beckett graces our stages *We* experience and create the moment in the theatre. *We* are in that moment both in the space of the theatre, and at once creators of that very theatre space itself. *We* allow Godot, we become co-creators of the Godot stage. Our emotions, our imaginations, our experiences, our being there, is what ensures a perpetual difference of experience. As theatre space is experienced, it is relational. This is also what I mean by educational space. It is both created by those involved and constructed for these same people as a simultaneous process of meaning making, meanings variously interpreted and imagined.

It is this idea of space as socially constructed, given different meanings by different groups for different purposes, I find particularly relevant to educational spaces. There is no doubt that the concept of relational space is complex, a complexity reflected by Massey (2006, pp93-95) who argues that space cannot be definitively purified. The following comment is instructive:

> If space is the sphere of multiplicity, the product of social relations, and those relations are real material practices, and always ongoing, then space can never be closed, there will always be loose ends, always relations with the beyond, always potential elements of chance.
>
> (Massey, 2006, p95)

Viewing educational space as relational is critically important as it impacts strongly on how we view the systemic inequity within our system. By seeing the very spaces as relational we see them as contingent, open to change and equally possible in another manifestation. We see them as dynamic, as potential spaces of resistance, of opposition. This is an important element for me as a feminist

empowerment educator, as a critical pedagogue. Indeed, these are ideas I take up again within Chapter Seven on Social Geographies of Education as I explore two of a range of possible social concepts gender and sexuality. By taking a relational approach we are acknowledging a dynamism and sense of possibility within learning spaces, environments, moments, a possibility closely related to asking hard questions, by opening up spaces of uncertainly, by taking risks within the learning process. This openness is about leaving space for lose-ends, for the real possibility that there are no neat answers, that there may be no answers at all. However, it also suggests that we are obliged to imagine a new articulation, a new way of doing and experiencing education.

It seems to me that this risk-taking and uncertainty is not particularly represented within our HE system, a system of increased surveillance, accountability, measurement. Stanley Aronowitz[12] recently commented that the by now highly criticised US elementary education initiative 'no child left behind' amounts in practice to annual standardised testing, working to a particular curriculum. There is clearly 'no room for anything' in this education picture beyond the test. If there is no room for space, there is no space for critical anything it seems. A relational notion of educational space suggests an education that cannot always neatly be slotted into time-tables, into specific learning outcomes for all classes, across all disciplinary fields, and suitable for all students. In this sense, 'making room for relational education space' demands of us that we make room for risk, and doubt and uncertainty, for change and openness within the ways in which we teach and take classes. Reflecting earlier comments on risk in relation to qualitative research, reflexivity and autoethnography, I believe that it requires hope and strength for us to locate ourselves and our students within the realm of the contingent and the possible. It involves taking risks. Indeed our spatial geographies in this sense are risky geographies (see Barnett, 2007, pp139-150). This idea that we, as educators, take risks within classrooms is something we can see through the lens of the Lesbian and Queer classroom,[13] where risk taking is a central theme of the process, both for the teacher and student as they negotiate a

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[12] Seminar, NUI Maynooth, Co Kildare, Tuesday 31 March 2009.
[13] I draw here on the innovative, specifically designed, Lesbian Studies Queer Culture Programme (2000-2005) funded through the Education Equality Initiative of the Department of Education and Science.

heightened 'coming out' process within the classroom space, again ideas I return to within Chapter Seven.

To embrace the possibilities of the relational capacity of education as part of a dynamic conversation of multiple voices suggests instability and involves risks. It is further complicated by the fact that we live in a global reality dominated by the discourse of the market, saturated in the language of empiricism. In this context it is unsurprising that the second characteristic of Space Geographies of Education is their empiricism.

Empirical Educational Space

The second characteristic of educational space I propose draws on Thrift's (2007, p97) concept of empirical space[14] which he defines as the space of measurement, a space and spatial practice that is part of the everyday. This empirical construction of space is increasingly and inextricably connected with time, reflected in the 'hyper-co-ordination' of contemporary society, of mobile phone contact, of web-contact, skype, in short all of the hall-marks of an increasingly globalised and interconnected world. Thrift's Empirical space resonates immediately within Education contexts. The building blocks of our education system can be perceived empirically through the spaces of measurement. Indeed there appears to be a certain omnipresence of number and measurement within our education system, conferring huge signification and importance. Consider my home University, UCD located within the D4 postal code of Dublin city, an area of huge significance within Dublin city, a location reflective of privilege and a largely professional middle class. It is hardly surprising that the student body too is largely reflective of this economic and cultural class. Neither then should it surprise that one of the most obvious and invidious forms of empirical space is the space of money, seen through the persistent inequity of part-time fees impacting most particularly on adult learners. Indeed, through the current third level fees debate, we see the enactment of this form of empirical space in the homes of current and potential HE students and their families, in government

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[14] Thrift identifies broadly four ways in which modern geography thinks about space. He makes the 'outrageously simple claim that human geographers are chiefly writing about 4 different types of space: empirical, block, image, place' (2007, pp96-104).

offices, corridors of power in higher education institutions, student union offices etc.

Perhaps the most striking and literal example of the articulation of financial empirical space is the Irish phenomenon of the portakabin, variously deposited around the country and, for the older of the species, populated with teachers, students and rats. This political decision-making finds articulation directly in these short-term, excessively expensive, though 'not as expensive as new school,' portakabin solutions to the question of student classroom accommodation. These empirical spaces reflect the legacy of a poorly funded Irish education system. Indeed this legacy is certainly not simply historic. In a report by UNESCO on the annual public expenditure per primary student as a percentage of GDP per capita in 2005, Ireland is located bottom of 21 countries representing North America and Western Europe. Whilst they note that countries in North America and Western Europe tend to spend close to a regional median of 22% and those in Central and Eastern Europe a median of 17%, the Irish figure is under 15% (UNESCO Institute for Statistics, 2005, p118).

At a National level our education system represents all activities from primary through to tertiary and adult education. The scale of this system is documented within the McCarthy Report (2009).[15] In relation to the Third Level Sector alone they note, 'at present, Ireland has 7 universities, 14 institutes of technology and over 20 other third level educational institutions' (McCarthy, 2009, p66). It also encompasses the more local or micro education level within the various institutions, universities, schools, education centres which can be broken down into smaller units of classrooms, lecture halls, tutorial rooms etc. Student number allocation is one of the central administrative functions of the institution reflecting the successful registration, and thus the initiation of surveillance operations, of the student to the institution. A number, much like a social security or national ID number, it remains with that student throughout their academic life and journey. As more regulation and numeration/calculation enters the education

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[15] The McCarthy Report (2009), *Report of the Special Group on Public Service Numbers and Expenditure Programmes* was commissioned by the Irish Government in response to the global financial crisis and our growing national debt. It was chaired by Colm McCarthy, UCD economist.

process with credits for participation, minimum attendance etc built into the process, we note an increasing level of surveillance within and across the system, a surveillance type historically more closely associated with the primary and secondary schooling levels. This is an interesting point I think which possibly reflects the increased duration spent in HE by students, a trend most notable in the US though the system of general degree followed by graduate school specialism, a trend gaining popularity within Ireland.

Surveillance strategies within HE are not limited to students and can be seen increasingly in terms of staff and the actual Institutional themselves. Foucault is again useful. In *Discipline and Punish* (1991a, pp136-156) he writes powerfully about the construction of 'traditional' educational spaces through a series of organisation features, through increased surveillance, through spatial organisations such as enclosure and through number such as units of time/space allocation, the timetable: mechanisms through which we are institutionally surveilled, through which our bodies are disciplined. There are multiple mechanisms of surveillance shrouded within the demands of various measurement systems: the closely scrutinised impact factor (IF); National and International institutional league tables including THE (Times Higher Education); PMDS, an acronym by now familiar to all in higher education institutions (Performance Management Development System). Relatively unfamiliar to Irish academics in the nineties, PMDS is by now an institutionalised practice, a practice of doing people and measuring performance. The increased function and role of technological mechanisms as 'Moodle' or 'Blackboard' within the teaching context of HE is another striking example of such surveillance as student log-on hours, access to reading material, chat-room content etc. can all be highly monitored. Empirical space is clearly not 'out there somewhere.' I take up the idea of surveillance again within Chapter Six on Power Geographies. I limit any further observations here to the idea that we actually make spaces of measurement. They are not done to us. We actively do these empirical spaces, just as we make, and are simultaneously made by, relational educational space.

Our system, like all higher education systems, is numerically organised from levels spanning first to third and increasingly the fourth and fifth levels. Progression or advancement from year one through the HE system is evaluated numerically through exam results. This numeric process of examination points is enshrined in our State Leaving Certificate examination process of points' acquisition which then translate to offers within the various HE institutions. It is clear that degrees, credits and points matter increasingly within a meritocratic system as students translate their gains to various forms of currency, both economic and socio-cultural within the wider economic world stage. This competitive points system of National selection and allocation to Universities and Institutions is enacted and performed by students, teachers, principals, parents, government departments…etc. However, as with all large, power conferring systems, it can appear to simply, be, to exist as 'the system' outside of our control, our sphere of influence. It is perhaps the case that as education's numeric base becomes seen as part of the everyday, its critique becomes all the more difficult. The inherent danger is that once systems become normalised, like the power and control of dominant ideology, we are in danger of failing to ask critical questions of it, as it has almost assumed its own unique, and independent identity, an identity as a system, as opposed to a system made and created through the performances of multiple actors. It remains a challenge to each of us interested in critical questioning and challenging systemic inequity, to find ways to critique that which has become normalised to the point that it is no longer an issue.

The emergence of the Bologna Process,[16] which I explore within the concluding Vignette, as a European-wide system of credit transfer, accumulation, standardisation and co-ordination, takes the notion of empiricism out of, and beyond, Ireland. Or does it? I return again to the relational dimension of educational space. If we consider Bologna as the sum of the practitioners, the

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[16] Established through the Bologna Declaration 1999, a key aim of the Bologna process is to work towards the creation of what it has coined a European Higher Education Area (EHEA) by 2010. See Amaral and Magalahes on the Bologna Declaration and its objectives should, by 2010, be transformed into action (2004, pp83-85).

educationalists, the researchers, the students in Ireland, in Dublin, in Durham, in Dresden, then we are doing Bologna, we are making this empirical space of measurement possible and alive. In this sense we are Bologna. This is then a most remarkable proposition, as it means that we are implicit in, and directly related to, the growth and driving forward of the Bologna Process. Again, it is not some powerful entity suddenly to arrive onto the educational scene, though sometimes it feels like that. Rather, we might legitimately see it is a system open to question, scrutiny and challenge like any other only however if we rescue it, and ourselves, from the weight of numeric values and the litany of measurement linguistics.

This obsession with measurement is reflected in the language used in the design and structure of all our educational programmes. However, this omnipresence should not be confused with a sense of inevitability, of something 'essential' to education. Reflecting earlier argument, this empirical space too is relational. It is created. It is made and reproduced as a form of space we create every day. And it needs to be effectively interrogated. Purser and Crosier note that the incorrect or superficial usage of ECTs is widespread and 'such usage hinders the restructuring of curricula and the development of flexible learning paths for students (Purser and Crosier, 2007, cited in Neave, 2008, p57). Thus, it is important to name and understand so as to be equipped to critique such spaces. Acknowledging these empirical spaces in this manner of doing also confers responsibility. Reflecting Foucault's 'micro-power' it is a statement that says we are not exempt, if we make these systems 'be,' if we 'do' them, we too are responsible for critiquing them and making them accountable. The difficulty is that, like frozen or run-away metaphors (see Greene and Griffiths, 2003) which we explore below, if we see these empirical spaces as somehow inevitable and 'naturalised' we are in danger of blinding ourselves, or exempting ourselves, from actively initiating a critique, or from the possibility of seeing them differently.

If these are created then they can be undone surely! As a new international financial system is about to be born, and imaginations tested like never before, perhaps it is now also time to broaden the scope of this imagination in terms of

our education spaces. One of the ways in which we can prompt this imagining is through metaphor, the third characteristic of educational space I explicate and which becomes the latest concept to gain inclusion in the tool-kit.

Metaphorical Educational Space

> I thought of a labyrinth of labyrinths, of one sinuous spreading labyrinth that would encompass the past and the future and in some way involve the stars.
>
> (Borges,[17] *Garden of Forking Paths*, 1941)

As stated earlier it is not my desired goal within this thesis to suggest a definitive set of educational spatial categories or series of fundamental characteristics of educational space. Rather my aim is to explicate a number of key dimensions of the concept of educational space which I believe to be of significance for how we see and understand education, particularly when viewed through the eyes of an educator within HE. To reiterate, one of the key points from Chapter One, my lens, the eyes through which I look and perceive the world, is important. My subjective positioning within higher education clearly impacts on how and what I see, and how I initiate this, or any, process of signification vis-à-vis what I perceive as education space. Thus the third characteristic of educational space I put forward, as having notable significance for education, and thus the latest contribution to the conceptual 'tool-box' is metaphorical educational space. Located broadly under the concept of representation, I concentrate on metaphor due to its strong tradition and association with education from the Island of saints and scholars, the tree of knowledge, the salmon of knowledge, the ivory tower and more recently innovation Ireland and the smart economy.

While terms such as representation and metaphor are open to multiple interpretations we can nonetheless make some general points as to how they might relate to education. Looking to the *Oxford Dictionary* we see that to represent is to symbolise or stand for; an image is a representation; metaphor is a thing regarded as symbolic of something else. Thrift (2003) uses the term 'image' space in his explication of the ways in which human geographers

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[17] Jorge Luis Borges, (1941), The Garden of Forking Paths

currently speak of space. Henri Lefebvre (2007) draws heavily on representational space within his spatial triad idea and Maxine Greene (1994, 2005) through her inspirational writings on education has emphasised strongly metaphorical representation. A common link, it seems, is that all authors are referring to the need within complex contexts to draw on a range of representational tactics and tools in order to make sense of complicated contexts and spaces. Education is one such context. I have decided to focus this interrogative lens on the representational and conceptual tool of metaphor. I suggest that by asking why metaphorical analysis has such resonance within education, we can begin to see some of ways in which the metaphorical dimension of educational space that I view to be so important, might emerge. The following section addresses four reasons as to why metaphorical analysis is important: 1 it helps form a critique of objectivism; 2 it facilitates our understanding of complex theory; 3 spatial metaphors can help us understand the relationship between space and power in society; 4 metaphor can help us overcome dichotomies.

Why metaphor?

It is useful at this juncture to reassert why metaphorical analysis has been employed across so many disciplines or arenas of enquiry. The first key reason is that, especially since the late 1980s, it formed part of the growing critique of objectivism (Barnes, 2003, p10) as subjectivity and multiple and unstable truths offered new avenues of thought. Geography, like the social sciences more generally, has adopted a key relationship with the metaphor. Given that one of the central concepts of geography is the highly contested, nuanced and complex concept of space, it is understandable that metaphors have been employed to try to make sense of, and to communicate across, such complexities. In this sense Lefebvre's reference to metaphor as that which 'erects a mental and social architecture above spontaneous life' (2007, p140) begins to take shape and offer conceptual possibility. Taking the rather obvious metaphor of the ivory tower we can see clearly Lefebvre's idea of a social and mental architecture, where the University is perceived as both socially and ideologically removed from so called regular life, but in fact is a structure which when viewed relationally, is contingent on the spontaneity of the social interactions which constitute it in the

first place. This spatial and conceptual reciprocity is also captured by Knox and Pile (2006, pp3-6). They discuss the role and contribution of spatial metaphors to describe cities in terms of imaginative or imagined geographies, which for Knox and Pile can be understood as:

> the way in which we use these imaginings -the human imagination- to conjure up visions of areas and the people within them…The crucial point is that these imaginative geographies shape the physical structures of cities and the ways in which we are, in turn, shaped by these structures.
>
> (Knox and Pile, 2006, p3)

In this sense metaphor, like relational space, represents a way beyond the strictures of a more positivist and objectivist understanding of space and opens up the possibility for thinking in educational spatial terms of reciprocity and relationality. In this process the imaginations is engaged. As Schwabenland notes:

> In the ruptures created by disruption, by the juxtaposition of the unfamiliar into the familiar, between the metaphor and that which it describes, there is space to engage the imagination.
>
> (Schwabenland, 2009, p302)

This notion of defamiliarisation is particularly appealing and resonates with Maxine Greene's concept of 'wide-awakeness' and Dewey's idea that the power of art was to break through the 'crust of conventionality' and routine consciousness (in Greene, 2002).

The second reason why metaphor has been adopted is that metaphor forms a bridge to engaging with theory, given that it touches a deep level of understanding (Barnes, 2003, p10). Michael Curry, in a clever analysis of Wittgenstein, suggests that he addresses some of the central geographical questions about the role of space in philosophy, social theory and common sense (2003, p90). Curry concludes his argument by saying that right at the heart of Wittgenstein's work is a deep appreciation of the nature of places and their role in everyday lives, places created and maintained through the everyday practices of everyday life. In short he argues that Wittgenstein concretises the spatial metaphor:

> More than any other recent thinker, Wittgenstein managed to cut through the welter of spatial metaphors in which we live – level, scale, container, hierarchy – and see the extent to which all arise out of human life that is carried out in places.
>
> (Curry, 2003, p110)

The third reason for using metaphor, and having particular resonance within education, stems from the critical relationship between space and power in society. As Foucault states, 'space is fundamental in any form of communal life; space is fundamental in any form of power' (1991c, p252). Making explicit the relationship between social power and metaphor Smith, drawing heavily on Foucault, argues:

> Not only is the production of space an inherently political process, then, but the use of spatial metaphors, far from providing just an innocent if evocative imagery, actually taps directly into questions of social power.
>
> (Smith, 1993, p97)

The metaphor of HE as ivory tower again offers clarity. Its invocation typically communicates the idea of exclusions form this power centre of knowledge production and a hierarchical site of privilege and prestige: where those 'inside' the tower are seen as gatekeepers of knowledge, again often perceived as an exclusive knowledge removed from the concerns of the everyday. I will explore this power-knowledge nexus in some detail in Chapter Five Power Geographies of Education. Clearly, the use of metaphor is not a neutral process.

> …the metaphors, theories, concepts and modes of representation we use to analyse cities cannot be regarded as neutral, objective and value free. Instead they tend to represent particular theoretical perspectives and interest groups. These interests are not always immediately obvious.
>
> (Knox and Pile, 2006, pp5-6)

While Knox and Pile write on cities and urban spaces, the relevance for education is clear. Whose interests are represented within Educational imaginings and modes of representations?

Educational policy is no less represented within this sea of spatial metaphor and imagery. The press release issued by both UCD and TCD (March 11, 2009), in

which we are exposed to the 'innovative ecosystem' idea along with a host of other rich-pickings, exemplifies this point. As to what any of these terms might in fact mean, is another question entirely! Nevertheless, it does suggest a rich imagery from which we might begin to imaging such innovative partnerships. The key here is that this invocation of the spatial is an attempt to capture the future, to put some sense of reality onto as yet unspecified actions. The danger lies in the failure to unpack such rich imaginings, to actually press for some information as to what the innovative ecosystem might resemble, straddling these two fine institutions. Where might the power dynamics reside within the rather benign and optimistic sounding, if somewhat nebulous 'ecosystem'? Is the extensive use of metaphor in this case perhaps more about obfuscation, than any desire to articulate complex ideas? Is it perhaps a desire to minimise any more obvious association with the inevitable power dynamics implicit in such an arrangement?

The fourth reason for adopting metaphors from other disciplines is that they can help overcome any tendency to dichotomise within our area of academic enquiry. This has a significant resonance within Adult Education, which can be in danger of entering into the language of binaries where either/or categories, such as traditional/non-traditional, full-time/part-time, further/higher, training/education, work-based/academic and theory/practice, feature strongly. Indeed, I am ever mindful of the ease with which I might enter a zone of binary distinctions in this thesis, including that of between space and place, thus my attention to their reciprocity and relationality as terms. However, perhaps I should not be so afraid. As Stanley Aronowitz[18] reminds us the in/out binary does not have to be limiting, it can be perceived in more fluid terms, beyond the positive/negative type of definition where typically the outside is negatively defined as other, as excluded, as not good enough. However, again this requires a spatial reconceptualisation, to move beyond this dichotomy. Adopting metaphors from other disciplines can help overcome any tendency to dichotomise within our area of academic enquiry.

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[18] Seminar, Mar 31 2009, NUI Maynooth, Ireland.

For example, consider the way in which mature student participation within HE is commonly communicated through a series of powerful binary oppositions many drawing on the insider/outside such as the powerful pass/fail distinction so characteristic of HE. Spatially pass/fail gains articulation through the rather literal display of pass/fail on University notice boards, a display which then translates into movement of some form, progression to the next level, stage, year, or return to the previous level. It is not to suggest that a concentration on education standards is inappropriate within education, rather that we could perhaps imagine a more fruitful, humane, holistic approach to maintaining, and proving, educational standards at all levels of our HE system. Looking for inspiration to the words and metaphors of adult learners, they draw consistently on 'journey' as a metaphor to represent their sense of movement through the system. Less competitive, less harsh, this concentrates and reflects more on the process, the experience, the idea of stages than an output based on pass/fail through examinations. Our Women's Studies outreach access students, on entering this combative, individualistic system, tell us that a pass/resubmit approach opens a space from which they can ease into being students, acknowledge their individual starting points, progress and plot their own journey, whilst accumulating significant academic skills and learner confidence and expertise.

A cautionary note!

Lest we get carried away on the potential tide of metaphorical excess some cautionary points should be noted.

> We must be consistently aware of how space can be made to hide consequences from us, how relations of power and discipline are inscribed into the apparently innocent spatiality of social life.
> (Edward Soja, in Lippard, 1997, p242)

One of the dangers inherent in metaphorical analysis is the assumption that any metaphor can be fully representative, resulting in a tendency to objectivise or to end up within an imprisoned state due to a failure to fully recognise that 'metaphor always provides a partial vision, a particular perspective' (Hepple, 2003, p142). In this way metaphors serve both to illuminate and to shadow.

However of importance here is the acknowledgement that the strategic silences of the metaphor are as important as those thrust centre-stage in both languages and vision. What is invisible in our education discourse is of equal importance to that what is being mapped as policy, procedure, philosophy etc. For example, within the OECD, the knowledge economy is the discursive map onto which its policy work is located. The inherent assumption of this 'economic map' that it offers the most legitimate and broadly representative vision of lifelong learning needs to be interrogated and the shadows and partial vision it generates revealed and critiqued. This partial economic vision is challenged when a broader landscape, a more representative map, is offered such as that provided by Fleming (in press, 2010). By situating lifelong learning in relation to a range of models including those from psychology and adult education Fleming challenges the reductionist and one-dimensional economic discursive frame of the OECD highlighting the importance of such remapping endeavours.

Greene and Griffiths (2003) have argued that sometimes metaphors run out of steam and become frozen or dead, a concept mirrored by Barnes et al. (2003, p11) who suggest that once metaphors take on a habitual use they become dead. Their powerfulness, however, can survive beyond this metaphoric dead state. They may become fossilised where they are no longer a source of creative thought but still capable of influencing our intellectual visions and our social lives, dead as metaphors but still very oppressive as mental prisons (Greene and Griffiths, 2003, pp86-87). I suggest that the metaphor of the Map, as applied to education contexts, can be considered in this manner, having entered this 'dead-like' state it can have the effect of entrenching us intellectually. I wonder if that is not what has happened in relation to the 'mapping' activities within the Irish education context. Unfortunately one such example can be seen in the lengthy process within Ireland of 'mapping to the frame' qualifications at a pre degree level i.e. Certificates and Diploma programme awards, the frame in this case being the Irish NQF (National Qualifications Framework) developed through the National Qualifications Authority of Ireland. Such 'mapping' suggests agency, somebody 'doing this mapping' and serves to mask quite strategically the reality that this process can stretch over years. A possible interpretation is that taking its strength from the traditional, lengthy process of map making, where attention to

detail was all important, and fixing positions about offering legitimacy, this process is allowed to continue uncritically, despite the absence of any real evidence of progress. This reflects a sense of being imprisoned within this mapping process, without adequate sense of who is mapping, for what purpose and to what end? The map as metaphor in this case confers strength and legitimacy to a process which without real conclusions or outcomes affects adult learners, and non-traditional or access students, in a disproportionate manner, making it increasingly difficult for these students to 'map' their own pathways through the frame or to be secure in the currency of their programmes. In this context the metaphor seems to be running away with itself suggesting a certain lack of control regarding the way that spatial metaphors have become to be used. From an initial function which served very positively to challenge and aerate, Smith suggests that such metaphors may now have taken on a degree of independent existence that they start to discourages fresh, political insight (1993, pp97-98).

'Access,' a concept central to adult and community education theory, is a term heavily imbued with the language of the spatial. Access, suggests movement, presupposes the desire to be within to gain access, it suggests negotiation, the sense that it is not guaranteed, the possibility that it could be denied, it conjures up images of access codes, keys, inside information. Access also suggests people, particular people, those doing the accessing, those facilitating and preventing such activity. Inherently spatial, it is also dynamic and as such poses problems in attempting to 'map' such activities. It could be argued that traditional interpretations of 'mapping' as a verb or noun and utilised within various policy contexts, add to the exclusivity of the map, limiting the representation to those desiring or capable of maintaining fixed positions or locations within a field. However, by adopting the map from geography, as metaphor as opposed to object, and by remaining vigilant of the dangers of habitual use, it may allow significant possibility for re-imagining and avoiding dichotomous analysis within education.

I consider the critique put forward by Harley (2003, p231) nearly 15 years ago, that maps are too important to be left to cartographers alone to be an important

one. Whilst Harley writes from 'within' the discipline of geography it prompts several questions in relation to education. Who are the adult education discourse cartographers within HE, or put differently, who authors discourses within our Institutions (see Quilty, 2008). These questions are increasingly important as we in Ireland, as in Europe, are undergoing a re-mapping of tertiary education. Interesting metaphors, however, in the very first instance surely it is incumbent upon us to ask: who is doing this mapping? In engaging imaginatively with this vision of the 'new landscape' and within its creation, I think we can draw on the potential of the map as possibly the quintessential spatial metaphor. Herod (cited in Harley, 2003, pp229-248) offers an excellent account of the human geographers' post-positivist concern with metaphor as a powerful shaper of how we understand things. The Map, for so long a major symbol of this stronghold positivist, objectivist geographic tradition, has now come to be deconstructed from the inside out by challenging the conceptual vacuum between cartography and human geography. This disciplinary deconstruction offers those 'outside' the discipline a great possibility as adult education cartographers to re-imagine and re-map our discourse in visual, symbol, aesthetic, fluid, subjective form. It offers an opportunity to spatially reconceptionalise how we see and make educational space.

While the spaces thus far have been locally articulated it is clear that we live increasingly in an interconnected, global world one marked by international exchange of goods, people and education. The final characteristic of educational space I propose, for inclusion in the tool-kit, is that of Global education space or 'glocal space' where the relationship between the local and global find articulation within education practices, policies, pedagogies.

Global Educational Space:
In developing this concept of global educational space I draw once again on Thrift's work. Though I find Thrift's concept of Block Space a little cumbersome and confusing, we can nonetheless get some conceptual support for Global education space from this idea. This he refers to as the 'process whereby routine pathways of interaction are set up around which boundaries are often drawn' (Thrift, 2007, p105). Basically this relates to the notion of a global space or a

way of thinking of the world as made up of a series of flows of people, information, capital etc. A key question at this point relates to the way in which we can see this global space or how we make and do global space within education. I have isolated a number of dimensions worthy of consideration.

Starting with the internationalisation of knowledge as educators, as those involved as authors within the academic arena, the increasing emphasis on the global stage is important. I recall once more Foucault's concept of author function, the 'machine producing truths' where the real connections between person, discipline, authorship, and the business of writing as a means of generating discourse is increasingly see in global terms. It also relates in a critical way to the globalisation or the internationalisation of knowledge. The knowledge business is thriving through peer reviewed journals on line etc. This virtual globalisation is a central aspect of contemporary education, of the contemporary academy. How can we map these movements, fluid and variously visible/invisible in order that we can help to interrogate them? Through this potential mapping process we take a moment to consider what our positions vis-à-vis these relational, empirical, metaphorical and now global author spaces might be? Who authors them? Who or what are the surveillance mechanisms in play?

In addition, the Internationalisation of the student market has major implications for the fiscal success of many institutions. This global education economy and global education stage is not limited to student recruitment. It impacts in particular ways on recruitment of staff fuelling the 'academic tourist' idea. The reputations of Institutions are increasingly connected with these renowned 'authors' those proper names, identifiable and associated with success and the best, therefore operating like tourist attractions as they draw students in. The impact of this increased global movement of students, intellectual property, academics, stars, is reflected in the growth of recognised transfer and recognition mechanisms. Bologna, again which I return to in the final vignette, is an example of a global education space facilitator as it paints the canvas for the European dimension of this transfer of commodities, of goods, of people, of knowledge and stills. It is not however only limited to the movement of people, of alumni.

Global education space is also connected to the generation of reputations, including that of the State. The political dimension of global space is clear. Official state trade delegations increasingly include educationalists and representatives from our major third level institutions as part of the bigger process of selling our country as a destination. Take the recent emphasis on the global smart economy and the advancement of Ireland as the Island of innovation! Or the attempt to harness the potential of the global green economy through the invocation of the 'Green Island of Ireland: Global spaces are quite forgiving it seems and full of imaginative promise!

Conclusion:

This chapter sought to intellectually develop the complex idea of space through the lens of education. This lens is of course filtered through my eyes, my education experiences. The challenge articulated at the outset was to explore the possibility of 'making room for space' conceptually within higher education. I posed the question, what does Space mean in educational terms? Through my exploration of this question I have come to understand and interpret Educational Space in a new manner, one based on space as relational, empirical, metaphorical and global. I offer these as a possible way for us engage in a range of educational endeavours including teaching and research through this idea of educational space, and in so doing make conceptual room for it within HE.

Drawing on Foucault (1980), each of the concepts developed in this chapter has earned a place in my conceptual tool-box, a tool-box aimed at advancing my project of how we might imagine Education Geographies. However, as Foucault suggested, I am not asserting that these concepts work together in some systematic fashion, needing to be conceptualised together in order for us to gain from their inclusion. Rather, I included them as useful concepts, rich in meaning and signification, which allow us to see education in a way that might prompt new educational insight and understanding. Again, this thesis is an attempt to develop a set of conceptual tools with which we can interrogate multiple and varied spaces of HE, spaces that are not fixed and finite, rather, like all spaces constantly in a state of becoming. As imagined relationally these Space Geographies suggest that our students, teachers, lecturers, professors, principals,

administrators reflect their being in space through their processes of negotiation, their participation, their frustration, their celebration which simultaneously help them realise their educational realities through, and from, these very spaces they are at once creating. This is certainly a complex idea. However, it does raise some interesting questions for those of us working within education. Are we prepared as educationalists, as education practitioners, as teachers and researchers, to take on this degree of uncertainty, particularly at a time when measurement and identifiable, quantifiable outcomes are so de-rigueur? Are we willing to give sufficient attention to the rather amorphous and abstract territory of socio-spatial relationships within education and their attendant subjectivities? As a post-positivist statement, this thesis is in part an effort to do just that, to focus attention on the abstract complexity of 'space' in the belief that the endeavour will help us educationalists address existing questions and inequities within education and support and encourage the creation of a space, or 'rooms,' within which new questions can be posed and insights gained into how we might better 'do' education. Are we aware of the metaphorical contexts within which we operate and have we sufficient tools to actively engage in their critique.

It is clear that the spatiality of education, articulated through this chapter, constantly referenced the importance of the profound connection between education and the lived experience and subjectivity of the individual players. However, the particular articulation of people within space can be seen and understood more effectively through another geographic concept, that of place. It is this second important core idea that the next chapter seeks to explore and illuminate as a critically important concept within my conceptual tool kit as it relates to and resonates with education.

However, once again I invite you on a journey, this time into 'Special Species of Space.'

Vignette Prologue

The impetus behind this second vignette comes from almost a decade of working within, and co-creating, outreach learning environments. This vignette explores notions of what a 'university' education might mean as we investigate and explore it as an educational space. As Carole Leathwood notes:

> We need to consider what we mean by a 'university' and examine possibilities for democratized institutions which facilitate 'decentred learning within working-class communities, but on their own terms.
>
> (2004, p45)

I suggest that these outreach spaces offer a rich tapestry from which to illustrate some of the concepts explored in this chapter. The Vignette explores Space Geographies of Education through the Women's Studies Outreach Programme at UCD.

These alternative learning spaces are also reflective of a series of tensions surrounding my teaching. I am at once co-creator of a series of spaces, creator with students, co-ordinators, funders, the university etc. all of whom bring their own agendas, hopes and desires to the table. This is a learning space, a knowledge space that both challenges and questions institutional politics and policies regarding student access and participation and the sorts of students for whom higher education is seen to be acceptable and indeed expected. However, it is at once a space that embraces the institutional codes and protocols, necessary for these students to 'enter into' the system, to 'belong.' In this way I am, through my involvement with this programme, at once both challenging and enabling a system beleaguered by systemic inequity. Such challenges and tensions are, I believe, intimately connected to the relationality of such spaces as living and constantly in process and heavily bound up in power relations.

CHAPTER 4 VIGNETTE
'Special Species of Space'

I invite you to imagine the following: A meeting back-room in Longford adjoining the Catholic Church containing a portable alter should we require same; In a neighbouring midland county is the Mullingar Parish Centre, a wonderful amenity built on the parish church grounds; The Resource Centre in Ballymun, located in one of the tower blocks up 3 flights of stairs in one of the reallocated council flats; A Convent Centre in Crumlin, another working class Dublin suburb, with a sense of feng shui, high ceilings, polished boards, a Feminist Sister, literally, welcoming us in; The House in Clondalkin, Dublin 22, which we get to visit in the second vignette; The Action Project housed in a reclaimed Cinema in Ringsend, a sought after Dublin 4 postal code with pockets of profound and hidden poverty and disadvantage. These are just some of the outreach spaces which have housed the Women's Studies outreach programme over the past twelve years. To these rather particular examples we can add the illustrious 'portakabin' which is somewhat of a constancy on the outreach landscape. These are all spaces of learning, education, knowledges and resistances.

Delivered nationally since 1997 the Women's Studies Outreach programme targets women, largely in designated areas of disadvantage, for whom first or previous experiences of education were in the main negatively defined. Our early classroom encounters encourage giving words to these previous experiences. Words and phrases such as fear, stupid, dumb, the poor to the back of the class, beatings, failure, have filled many flip-chart pages over the years. Yet, despite such awful memories, these women enter these spaces eager to learn, courageously seeking an education previously denied. Some come expecting feminism. They all come taking a risk. Most, in time, come to embrace feminism overcoming the original shock on learning that this particular 'F Word' is at the heart of these classrooms.

The fact that these students, aged variously between mid-twenties and mid-seventies often represent the first family member to have this HE status is no

small event, no insignificant thing. They come with many expectations, to work hard certainly, to enjoy, and to get a qualification. These women want to be 'in University.' They bring the rich tapestry of their life experience into the classroom. That their stories of love, life, trauma, poverty, loss, happiness, struggle, friendship and kinship, anger and betrayal have a central and formally recognised part in the learning process is often quite astonishing for the women. It represents a different way of learning of 'doing education.' However, this is not new. It is the material of Freire (1979) and Brookfield (2005), hooks (1984) and so many other critical educators.

When is a portakabin not a portakabin? I strongly believe that when it is filled with women all sharing a desire to be students of UCD, students of higher education, sharing their rich experiences, the portakabin is transformed. It becomes UCD space, HE space, empowerment space, challenging space, the space of critical education. These learning environments are examples of relational space. Delivered outside the 'ivory tower walls' these relational spaces are also open to metaphoric interpretation and imagination. The portakabin, symbolic of all things failing within our education system, becomes transformed and appropriated by these women.

A timetable that assigns the church room, cinema, high-rise flat, to the Women's Studies group, is not what makes these feminist empowerment educational spaces. These relational educational spaces are created by and through interaction between women and tutor, at once creating and being within such space. Massey spoke of these relational spaces never being closed. The openness Massey speaks of is evident in an openness of the mind, an openness and willingness to participate, to be moved through debate, words and experience. It is an openness that both helps create, and is characteristic of, these outreach spaces. The students create spaces which pose a challenge to traditional educational exclusions and privileges.

And these relational and metaphorical spaces are drenched in empirical meaning and signification. These outreach students are no less touched by the finger of empiricism than any 'traditional student.' These students' obsession with the

world of measurement and of number is striking. Word counts are preciously attended to as students travel from the agony of producing a few hundred words, to the agony of not having enough in 2,000 words. Empiricism is also evident in their attention to 'the hours.' Juggling, as so many must, the demands of childcare, eldercare and employment, these hours and minutes are preciously guarded. Their student numbers, paraded on their student cards, represent a symbolic value and cultural currency both for the students and their families and communities. As they progress the numeric significance of the NQF and their level 7 status gains a level of uber-importance as they count and accumulate, add and bank credits.

It is not only the students for whom this empirical significance counts. I too am drenched in empiricism. As co-ordinator, I count hours. I do costings and budgets and count essays. I fight for FTE (full-time equivalences) allocation for these 'non-traditional' students as the critical financial determinant within our RAM (Resource Allocation Model). I too count my teaching hours and preparation as I juggle to find time to write.

These feminist classrooms within HE, these adult education spaces, can also be located within a global world of international statistics and narratives. Reflecting an Ireland of many colours and creeds, the outreach classrooms increasingly give articulation to global voices through our Nigerian and Ugandan and Eastern European women students. We live and make global education space when we read and discuss global trade and the increasing trade of women and children through trafficking, through economic migration and restitution. The global communications network enables me to communicate with these students out of class time and source most up to date inter and trans national information.

These outreach spaces give life to the imaginings of Space Geographies. These moments of outreach education surely are 'special species of space.'

CHAPTER 5

PLACE GEOGRAPHIES OF EDUCATION

O stony grey soil of Monaghan
The laugh from my love you thieved;
You took the gay child of my passion
And gave me your clod-conceived.
(Patrick Kavanagh, *Stony Grey Soil*)

Introduction

'Place' holds particular significance for Irish people. We have a rich tradition of writing songs, poetry and plays celebrating place: *The Rose of Tralee, On the banks of my own lovely Lee, It's a long way from Clare to here, Limerick you're my lady* etc.; Patrick Kavanagh's drumlins evocative of landscape and a way of life, or Seán O'Casey and the place of the Dublin tenement,[19] and Seamus Heaney's wonderful home place of Mossbawn.[20] These suggest a relationship with, and meaningfulness of, place within our lives as romantic associations, political overtures, feelings exposed are immortalised through verse, metaphor and melody. It is clear to me that this relationship also exists within our education contexts, through our educational places. It is a relationship that speaks in insightful, and at times profound, ways of our interaction as people within the breadth of educational places that exist, both historically and in more contemporary contexts. It is a relationship, and indeed series of relations, that I hope to capture through the idea of Place Geographies developed in this chapter. The conceptual tool-kit which forms the methodological back-bone of this thesis already has included within it the idea of space with the related concepts of relationality, empiricism, metaphor and global. To these ideas we add the next major concept and another core geographical idea that of Place.

This chapter is devoted to exploring the notion of Place, a geographical concept, as it might apply to education so that we can develop the tools necessary to interrogate such places. By so doing I argue that our understanding and knowledge bases can be extended and developed, thus leading to greater insight

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[19] O'Casey, Seán, *The Plough and the Stars (1926)*
[20] Heaney, Seamus, *Mossbawn: Two Poems in Dedication*, 1975

into the functioning, meaning and value of such places. Place becomes the next significant idea within my tool-kit extending my assertion that in order to maximise the potential of our educational places for how we understand the educational world, a world of increasing complexity and elasticity, we must continue to develop a possible educational spatial language. What does Place mean in educational terms? In other words what do I understand by and interpret as Educational Place? How can this be developed into a Place Geography of Education?

My consideration of these questions has led me to a number of understandings of place as a concept, contested and variously applied within the discipline of geography and beyond. As Castree comments, 'the semantic elusiveness [of place] is compounded by the fact that human geographers have used it in a variety of ways throughout the discipline's history' (2003, p167). My understandings reflect an amalgam of various voices spanning several decades. My conversations with these people have resulted in the development of the place geography which I offer in this chapter, a geography which has a number of characteristics. However, it is important to state that as in the previous chapter on space, I have not sought a definitive set of characteristics of educational place. Rather, I have engaged in a series of conversations with the various authors mentioned and attempted to draw out the ideas that have spoken strongest to me and whose inclusion in my Geography of Education Tool-kit I now justify. The dimensions of place that I suggest resonate strongly within an educational context, and which reflect my own epistemological position and experience, can be summarised as follows:

1. Embodied Place: Experienced and Emotional
2. A Sense of Place and Out-of-placeness
3. Progressive Place

These characteristics or dimensions of what I call Place Geographies of Education also give this chapter its structure. Consequently, this chapter has three major sections. Dealing with them in order I look first to Embodiment. However, I should note at this juncture that in developing the first dimension of

this possible Place Geography two critical characteristics of embodied education emerged. These are Experience and Emotion and they feature strongly in terms of how embodiment might be considered as a significant characteristic of educational place, both of which I address in some detail. In the second section I take up the idea of a 'Sense of Place' as it might resonate and be interpreted educationally, exploring notions of in-place and out-of-placeness. The third section, which draws out the final characteristic of educational place I propose, draws heavily on Massey's idea of Progressive Place.

Understanding Place Educationally

Before going any further it seems important to acknowledge and recall once more the complexity of 'place' previously referred to in Chapter 2 and which David Harvey observes has to be on the most multi-layered and multi-purpose words on our language (1993, p4). Clearly therefore one of the first observations to be made is that it is conceptually problematic and has been variously understood and contested over the course of its conceptual life. Tracking the conceptual trajectory of the term we see that so many geographers have taken up the question of place. Reflecting the 'spatial turn' discussed previously, place too has gained a popular following beyond geography and it is arguable that this has added an even greater layer of complexity to its meaning. As with space, the linguistic familiarity of place as a word used in everyday parlance renders it both attractive as a term and simultaneously generates serious challenges as it is used in multiple contexts often with different meanings and purposes: there's no place like home; to be put in one's place; a place for everything and everything in its place. As we recall from Chapter 2, Knox and Pinch (2006, p194) suggest that this layering of meaning renders difficult the development of theoretical concepts of place. Nevertheless, my efforts and desire to pay attention to place in education seem to reflect Castree's argument that 'the renewed study of place is too important to be left to geographers alone' (2005, p182).

Educational Place as Embodied

> To write my body plunges me into lived experience, particularity: I see scars, disfigurements, discolorations, damages, losses, as well as what pleases me…
>
> **(**Adrienne Rich, 1986)

That phenomenology has been adopted as an approach to place within geography is hardly surprising (Cresswell, 2004, p51). Not interested in the uniqueness of place, a phenomenological approach explores the essence of human existence as being 'in-place' as embodied. I suggest that by considering our educational places as experienced and filled with emotion, by drawing out both experience and emotion as two central organising concepts of embodiment, we can explore more fully the notion of educational place as embodied. Thrift's (2007, p103) work on the meaning of place is instructive. Locating experience centrally within his conceptualisation of place, he suggests that there is general agreement that place is somehow more 'real' than space, that it consists of particular rhythms of being, rhythms based on mutation, improvisation and variation. Finally, he suggests that place is embodied, i.e. it is difficult to talk about place outside the body and by association outside the realm of emotion outside the affective domain.

If we acknowledge educational space as relational, an idea explored in the previous chapter, then I suggest that we can conceive educational place as an articulation of such relations, as the embodiment or the doing of these social relations on and through bodies and within place. We might therefore say that our educational spaces are both comprised of, and created by, the multiple and various places of emotions, of experience. Clearly, emotion and experience are not some objective, neutral concepts. They are experienced within, on and through people, they are mapped onto bodies, something the Artist Franz Ackermann wonderfully captures through his cognitive mapping series (Thomas, 2005). Where there are people within spaces, places are inevitably created, places filled with emotion, imagination, signification, meaning, knowing etc. We see the realisation of these education places in multiple and varied contexts embracing the macro to micro levels.

I am interested in these people in place, the idea of their doing, of being in place. Nigel Thrift offers an analysis and understanding of space which aligns closely with that of Judith Butler's work on gender (1999). Both prioritise embodiment and action, they both refer to 'doing,' in Butler's case her posing and exploring the provocative question 'how we do gender?' or in Thrift's 'how we do space?'

(2007, p101). They share the implicit epistemological acknowledgement that this 'doing' impacts on our understanding of the world and moreover influences the very construction of knowledges in the first instance. I suggest that two critical and closely interconnected components of this 'doing' of place, of place as embodied, are experience and emotion, concepts to which I now turn.

Embodied Educational Place as Experienced

> Did the sea define the land or land the sea?
> Each drew new meaning from the waves' collision.
> Sea broke on land to full identity
>
> (Seamus Heaney, *Lovers on Aran*)

There is a general acceptance that place and space require each other for their existence, something we explored in some detail in Chapter Two under the challenge of conceptual reciprocity. I extend these observations at this juncture to explore a further way in which this mutuality might be considered that is through the idea of experience. I draw on Cresswell here, in particular his conceptualisation of space as a more abstract concept than place. To understand this he offers the idea of a continuum. He notes that the continuum that has place at one end and space at the other is simultaneously one that links experience to abstraction (Cresswell, 2004, p21). We can visualise the continuum as follows, highlighting both their reciprocity and their distinct characters:

SPACE----------------------------------PLACE

Abstraction----------------------------------Concreteness

>>-----Experience------------------------→
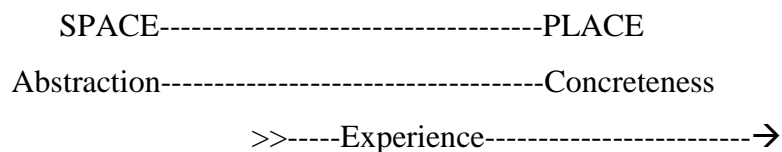
Philo (2000, p229) makes a similar observation. In an excellent analysis of Foucault's treatment of space in his thinking, he cautions against Foucault's tendency to perhaps elevate the 'more abstract sense of space over a more concrete sense of place' in which the concrete is made concrete through experience. Lefebvre writes of more abstract kinds of spaces (absolute space) as distinct from social space as lived and meaningful (in Cresswell, 2004, p12). In Lefebvre's conceptualisation his social space therefore is more closely aligned to

the idea of place as articulated here. We can think of the abstraction/experience continuum as a process through which people give space meaning through their being in place and in turn take meaning for their lives from this very process of being. Recalling the relational characteristic of space outlined in Chapter Three, it was established that space and place require each other for meaning; that our existence in the lived world is through a multiplicity of spaces which when articulated can become understood as places. In this way it is possible to perhaps consider these places as metaphorical rooms of human being. Clearly experience, acting as the conduit between space and place, is central to our understanding of both concepts.

Experience and meaning-making in the world

One of the implications of this centrality of experience is reflected in Cresswell's observation that, the majority of writing on place focuses on the realm of meaning and experience, on how we experience the world and make it meaningful (2004, p12). The places of education hold particular meaning within Irish history from the Island of Saints and Scholars to our 'hedge schools' of the 19th and the current revelations of cruelty and abuse within our industrial schools. Our Education places have, throughout Irish history, been politicised and embedded in religious fervour and signification.

> I Still crouching 'neath the sheltering hedge,
> Or stretched on mountain fern,
> The teacher and his pupils met feloniously to learn.
>
> (John O'Hagan, 1822-1850)

Not always positively realised, our Nation's education relationship with the Religious has left a legacy of distress and fear realised for many within our Convent, Christian Brother and Priest run schools. At its most distressing level, this legacy is realised through the systemic emotional, physical and sexual abuse of children within our Industrial Schools, places filled with memories of misery, awfulness and trauma, something I return to again within the Vignette on the Ryan Report following Chapter Five. Fintan O'Toole is scathing in his analysis of the level of involvement of the church in the provision and control of education in Ireland. His words are instructive:

> Ireland, almost alone among developed societies, allows basic social services to be run by a secretive, hierarchical organisation that has repeatedly been seen to regard itself as accountable to no one – not even to the law.
>
> (O'Toole, *The Irish Times*, Sat 6 June 2009)

O'Toole continues that this control of education placed the church at the very heart of the process of modernisation in post-Famine Ireland. It was the mechanism for controlling sexuality and limiting the growth of population that had contributed to the Famine. Drawing on Tom Inglis he notes:

> It was through the schools that bodily discipline, shame, guilt and modesty were instilled into the Irish Catholic. Through such discipline and control, successive generations of farmers were able to embody practices which were central to the modernisation of Irish agriculture, including postponed marriage, permanent celibacy and emigration.
>
> (O'Toole, *The Irish Times*, Sat 6 June 2009)

More positively, on a global stage the Irish association with scholarly pursuit is renowned an association strengthened by the success and reputation of poets and esteemed luminaries as Beckett, Heaney and Yeats, Boland, Enright, O'Connor and Barry. It is also an association reinforced, and indeed sold, by our politicians as the Irish citizenry, the well educated workforce, are peddled about as a global commodity. Clearly in these contexts the 'education place' under consideration is the island of Ireland, yet contained within this island are the places of classrooms and Schools, Colleges and Universities, playgrounds and campuses, and so on. This spatial multiplicity of place, from micro to macro interpretations and manifestations reflects Tuan's observation that 'most definitions of place are quite arbitrary' (2007, p161). Certainly names confer meaning and are suggestive of place. As Cresswell notes 'naming is one of the ways space can be given meaning and become place' (2004, p9). This is evident throughout this thesis as I refer to the space of higher education, as a broad and general space under interrogation, as distinct from the multiple places of education, the specific University sites such as NUIM, UCD, TCD,[21] or within these places such as the School of Social Justice, UCD, rather like the Russian Dolls where places are contained within and host other places. Clearly, there is not a singular university

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[21] NUIM National University of Ireland Maynooth; UCD University College Dublin; TCD Trinity College Dublin.

place within this spatial consideration. Yet, I contend that these multiple educational places offer interesting insight into our education practices and histories, into how we both do, and understand, education.

In this way place becomes both a way of understanding or knowing the world and of being in the world, it can be understood both as an object and a way of looking. In other words educational place offers both epistemological and ontological insights to how we view and understand the world. Whilst this complicates place further, from an educational perspective I am particularly drawn to the idea that place 'is not just a thing in the world it is a way of understanding the world' (Cresswell, 2004, p11), that it has meaning for both what and how we see. Consider the relationship between feminist empowerment pedagogy and the Women's Studies Outreach programme and the places of Longford, Clondalkin, Crumlin, Ringsend. What happens in these classrooms, how we do and experience education in these outreach places is simultaneously a statement about how we see the world and understand education. These places both reflect and determine how we interact within the world as agents of social change, as critical pedagogues. To understand the place of community outreach, and indeed the place of critical pedagogy more broadly, one must view the places themselves, not just as classrooms, rather as organic places of learning which impact on, and help students formulate a way of looking at and politics of being in, the world.

Similarly, this idea has been extensively explored in relation to gender and the gendered dimensions of space and how 'gender' impacts on how we use, access and convey our understanding of the world and thus how we come to see and know education (See Rose, 1993; McDowell, 1999; Valentine, 2001; Jackson and Burke, 2007; Leathwood and Read, 2009), something I take up again in Chapter Seven. In addition to informing how we know, places can also impact on how we are and how we can be:

> Different theories of place lead different writers to look at different aspects of the world. In other words place is not simply something to be observed, researched and written about but is itself part of the way we see, research and write.

(Cresswell, 2004, p15)

This means that educational places are of interest not simply as things to be measured, to be appraised architecturally, as vessels to be filled with students and all the various educational players. Rather, these places offer us an opportunity to understand more clearly education, its philosophies, practices, its pedagogic bases and its relationships as unfolding and constantly in process. These educational places are themselves part of how we actually do education and education is part of how we are within, and how we see, the world.

Having access to these educational places is of critical importance therefore, as it has impact beyond simply being in place. The access, the being in place, is simply one dimension of the importance of place. Like gender, being in education place impacts on how we are constituted as knowing subjects and how we are seen and understood in the world. Certain places, most notably political and decision making places, have been consistently unavailable to women throughout history and this being out-of-place, being denied access to, has impacted on our legislature, our policies, our modes of governance, all of which have traditionally failed to fully represent the interests of women. Consider Lynn Walker's (1998) work on mapping the Victorian City, where she maps the attempts made by middle-class, educated women to have a public position in society by reformulating their legitimate presence within the private place of the home. By working from home they could cleverly, and with legitimacy, extend their presence into the public realm. These women activists understood the importance of place within the complex process of informing how and who we can be and act and behave in society. Similarly, I suggest that our educational places have real importance for how our students can be and for influencing how it is they see the world. Clearly, our experiences are not neutral concepts or moments, they are contextualised and drenched in meaning and signification. Most importantly, in relation to educational place, these experiences are also emotional. Thus, emotion is the next idea I argue for inclusion in my tool-kit.

Embodied Educational Place as Emotional

> Old places, fire the internal weather of our pasts. The mild winds, aching calms, and hard storms of forgotten emotions return to us when we return to the spots where they happened.
>
> (Hustvedt, 2008, p159)

As educators, I suggest that we are all familiar with the moments of tears and happiness, of developing confidence, or maintaining friendship, moments in corridors, the gatherings in coffee shops, attendance at a lecture, expressions within our learning environments, our classrooms, our portakabins, a card given, a desire expressed, a fear communicated, anger acknowledged. These moments all reflect an emotional dimension each given articulation through spatial realities and contexts. In other words, we see these moments, these articulations in place. And we remember them in place. Therefore, it seems to me that these same places form an important element within the emergence of the 'doing' of these emotional and experienced articulations, all of which have a critical and central part to play within the educational process. Whilst I am concentrating on experiences and emotions this is not to deny that there are of course other ways in which to consider the learning process. Knud Illeris (2002, pp18-19) proposes that every single learning process is stretched out across three dimensions or approaches which include, cognition, emotion and societal. I find this approach relevant for three main reasons: 1. his connection between the social and spatial; 2. his concentration on emotion; 3. his centring of experience as the pivot which incorporates the three dimensions of learning he articulates. I explore these in more detail.

First, the societal dimension outlined by Illeris is inherently spatial, as is clear from his assertion that 'learning is also a social process, taking place in the interaction between the individual and its surroundings' (2002, p18). Second, Illeris' attention to the importance of emotion within the learning process reflects my own awareness of emotions and the subjectivity of the learner within the learning process. As such it speaks immediately to my interpretation of educational place. It is worth recalling at this point that within adult education and feminist empowerment education the experience of the learner is located at

the centre of the learning process. Given that both pedagogic approaches are also embedded in critical pedagogy and the broader desire for social transformation and change, it is unsurprising that emotions, risk and desires are too embedded in the process. Illeris' analysis therefore reflects my own epistemological position and subjective professional experience as an educator. For Illeris, the emotional dimension relates to 'a process involving psychological energy, transmitted by feelings, emotions, attitudes and motivations which both mobilise and, at the same time, are conditions that may be influenced and developed through learning' (2002, p18). This connection with the affective domain, the centring of emotions in our understanding of how space and place operate, is key. It demands that we being these emotional sensibilities to our education conversation, not as an add-on, rather as something central to the very make-up of educational place in the first instance. Surely it is incumbent upon us as educationalists to ensure that our places of education are about 'bringing to life' and not as places of annihilation and distrust as has been the educational history of so many of our adult learner population. Ahmed's work on the sociality of emotion is helpful here, in particular her assertion that emotions move:

> Of course, emotions are not only about movement they are also about attachments or what connects us to this or that. The relationship between movement and attachment is instructive. What moves us, what makes us feel, is also that which holds us in place, or gives us a dwelling place. Hence movement does not cut the body off from the 'where' of its inhabitance, but connects bodies to other bodies: attachment takes place through movement, through being moved by the proximity of others.
>
> (Ahmed, 2004, p11)

There is an inherent positive interpretation of such attachments within Ahmed's reasoning however, it is important to maintain the possibility of multiple interpretations given the individuality and specificity of the subjective experience and thus the individuality of the associated attachments, something we will take up more directly under a 'sense of place.'

The third reason for drawing on Illeris is that significantly he sets out experience 'as the central concept in the learning conception' (2002, p146) arguing that experience, more than any other learning conception such as 'activity,' best

incorporates all three dimensions of learning. Illeris' work reflects the importance attributed to emotion within the spatiality of education. In addition however, he argues that experience can be used as a common framework to understand learning and that furthermore it brings together all three of his dimensions of learning (2002, p145). For Illeris, his idea of experience is one which is cognitive, emotional and societal but importantly which 'must be of subjective significance for the learner in the context' (2002, p146). Drawing on Dewey's work, and acknowledging the criticisms of such work as individualistic and lacking a societal dimension, Illeris suggests that:

> The experiences are created by the interaction between the individual's active influence on the physical environment and the social and bodily influence of the environment on the individual.
>
> (Illeris, 2002, p149)

This idea that experience is always heavily embedded in a social context certainly resonates with my understanding of educational experience within place geographies. However, I extend this analysis beyond solely the social context to include, as I argue throughout this thesis, the very important spatial context, where the spatial environment, discussed in this chapter through place, is both constituted through, and constitutive of, the learning environment. An obvious point of departure with Illeris is that whilst Illeris uses experience as his framing concept, clearly I am using embodiment as the frame within which emotion and experience can both be read and understood as spatially realised concepts.

Having discussed experience and emotion separately to this point I now wish to attend to the ways in which both operate as interrelated concepts within the context of Place Geographies of Education. To this end I look to the idea of 'A sense of place' which allows for the richness of context, so that my notion of educational place can gain a more complete understanding and articulation. The idea of a 'Sense of Place' thus becomes the latest addition to the Thesis' Tool-kit.

A Sense of Place

In order to explore the significance of 'A 'Sense of Place' for my explication of educational place the seminal work of John Agnew (1987) continues to offer some insight (Holloway 2003; Cresswell 2004; Hubbard et al., 2005).[22] Agnew's idea of a 'sense of places' is understood by Castree as what happens when:

> …different individuals and groups, within and between places, both interpret and develop meaningful attachments to those specific areas where they live out their lives.
>
> (Castree, 2003, p170)

This notion of a 'sense of place' resonates strongly within educational contexts. Such a significant amount of our childhood, adolescence, adulthood and beyond as life long learning gathers momentum, is lived out within various education places. In relation to the ideas put forward in this thesis, it speaks forcefully to adult and access education and allows us to consider both experience and emotion simultaneously. To recall my argument, I suggest that embodied place as experienced and filled with emotion impacts on, and in many ways determines, educational places. Drawing on Tuan, Holloway and Hubbard (2001, p75) suggest that a sense of place relates to a 'sense of physically being and feeling 'in place' or 'at home' and can then be regarded as a sign that an individual has established an emotional tie to a place. We see clearly here the simultaneity of both experience and emotion, a simultaneity also explored in my recollection in Chapter One of the Jewish museum in Berlin. My being within the place of the museum was influenced by the building design, which aimed to draw people into the history and the experience of the holocaust. My feelings of being inside the museum were less about feeling 'in place,' rather they reflected a profound emotional sense of being outside myself, a discomfort and emotional exhaustion as I experienced the museum, its story and purpose. The experience and emotion of the moment were interwoven as they were written on my body through tears, exhaustion and wonder at people's capacity to hope and love within the most awfulness of human experience.

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[22] He offers three related though distinct definitions of place. Firstly that of 'Place as Location' or a specific fixed point on the earth's surface; second a 'Sense of Place' the third of his definitions 'Place as Locale' (See Holloway, 2003, p167; Cresswell, 2004, p7; Hubbard et al., 2005, p16).

One approach to consider the various ways which meaning can be developed and attributed is to draw on Tuan's concept of 'Topophilia' or Love of place. This is very much about being in place, described 'as the phenomenological encounter between individual and field of care' as people through repeated experiences, routines and ties of spirituality and kinship express their emotional need to identify with personal and intimate places (Holloway and Hubbard, 2001, p75). However, reflecting the cautionary comments made vis-à-vis Ahmed's notion of attachments, there is also a danger inherent in this interpretation of a 'sense of place' that meaningful attachments are presumed to be positive attachments. Acknowledging this and again drawing on Tuan's work on Landscapes of Fear, Holloway and Hubbard (2001, p107) suggest a conceptual corollary, that of 'topophobia' referred to as fear of place where fear, a fundamental human experience can be associated with particular places. Consider adults returning to education, where the buildings offering courses, are often the very buildings in which they were once traumatised in their early childhood education experiences. Drawing heavily on Tuan, Holloway and Hubbard suggest that:

> Fear, as with emotions of belonging, is a fundamental human experience; fear can be associated with particular places (both specific places and types of place) in the same way that other places are associated with pleasant experiences. Yet fear and anxiety are emotions generally associated with being away from home, in places where you do not feel that you belong. This feeling of unease often results from a sense that the places belong to other people in some way.
>
> (2001, p107)

Through these evocative terms the capacity for emotional attachment to place is almost inscribed onto the words themselves. Both 'topophilia' and 'topophobia' highlight the importance of the attachments and emotional experiences we have with place. Nowhere is this more apparent than within the current revelations through the Ryan Report (2009) of the systemic physical, sexual and emotional abuse inflicted on young children and teenagers within the Industrial schools by the Religious of Ireland. In some cases, decades on from the awfulness of the abuse, those memories seem to live in the buildings in which the abuse was perpetrated. Certainly driving into Letterfrack, in the West of Ireland, home to one of the most notorious of these 'schools' there is an ominous sense of

heaviness surrounding the area. Acknowledging this, several attempts have been made to try to create a new 'sense of place,' a new source of meaningfulness. The emphasis on art and music and creativity within the village of Letterfrack, and the furniture factory now housed on the site of the school sits in stark contrast to the uniform brutality and regime of surveillance and control, of earlier decades, an earlier and shameful time in our collective history as Irish people. I take these ideas up specifically within the Vignette on the Ryan Report after Chapter Six on Power Geographies of Education.

There is of course the tendency in such oppositional terminology where places of fear on the one hand and places of love on the other can be interpreted in an either or fashion. This is over simplistic as it seems to allow for only the extreme ends of the emotional registers of love and fear, which in practice are laden with both subtle and overt signification and represent a spectrum of related emotions including anxiety, moments of fear, fearfulness, discomfort, liking, being comfortable, being drawn towards, really liking, loving and so on. Even in such places where fear, hurt and pain represent so much of the collective memory of experience, as detailed in the Ryan report, there exists within this collective memory different individual stories, different experiences.

So too with the places of education more generally, different individuals experience these places in different ways depending on their educational ability, their personality, the luck of the draw in having a sympathetic teacher, one's family background, musical or sporting prowess or ability, school location, academic ability, ethnicity, gender and so on. Given that we learn in many different ways, that multiple intelligences are acknowledged (Gardner, 1983: 2006), that our subjective realities are marked by their specificities, by difference as well as shared moments, it seems logical that our experiences of 'the same place,' perhaps the same school, classroom, university, lecture hall, cannot assume to reflect either the same experience or emotion on the part of those present. In this context the separating of the terms into emotional polarities can deny the complexity and richness of human emotion and experience a richness difficult to map or understand within the language of oppositional binaries.

In reality, our being in place is complex, fluid and un-stable. Holloway and Hubbard, reflecting the complexity and organic meaning of place, note:

> Places always have multiple identities. Different social groups engage with places in very different ways, so that places can be experienced in different ways according to person's gender, social class, ethnicity, and so on.
>
> (2001, p112)

We can be both comfortable and ill at ease in the same place at different times. It is clear therefore that there is more than a little ambiguity about the sense of being in place. Holloway and Hubbard (2001, p107) offer some interesting insight into the ambiguity of place where they can simultaneously be experienced by different people as places of belonging and of frightening exclusion. Similarly, Thrift comments, 'we all know that certain places can and do bring us to life in certain ways, whereas others do the opposite' (2003, p104). Returning to the notion of embodiment we can suggest that the spatial ambiguity referred to above relates strongly to the lived and felt experience of people in place. However, a cautionary note is required, so that this being in place does not close us off to the possibility and indeed reality of the outside as a place of some significance. As Cresswell importantly observes:

> The creation of place by necessity involves the definition of what lies outside. To put it another way the 'outside' plays a crucial role in the definition of the 'inside.'
>
> (2004, p102)

Educational 'out-of-place-ness'

The reality of inside/outside or inclusion/exclusion resonates strongly within a history and tradition of a class-based education within Ireland. Universities have a significant history of privilege and education has been one of the key mechanisms of cultural and political control and social stratification. The 'keeping someone in one's place' or 'putting someone in their place' suggests a connection between 'geographical place and assumptions about normative behaviours' (Cresswell, 2004, p103).

Let us consider for a moment to the notion of 'out of placeness' something experienced by so many adults as they were excluded from education and significantly from HE. According to Puwar this can be seen through the 'cultures of exclusion' which operate within 'contested social spaces as universities' (Puwar, 2004, p51 cited in Leathwood and Francis, 2006. p147). We are all familiar with the idea of 'feeling out of place,' indicating a level of discomfort, a dissonance between the place in which one finds oneself and one's comfort zone perhaps. This notion of out of place-ness is excellently captured by Bourdieu and his idea of 'the fish out of water,' in relation to habitus and our zones of familiarity linked directly to one's cachet of social and cultural capital. Bourdieu's idea of the fish in/out of water can be understood through the ideas of a sense of place. He importantly observes the following:

> The dispositions acquired in the position occupied imply an adjustment to this position, what Goffman calls the "sense of one's place." It is this sense of one's place which, in interactions, leads people whom we call in French "les gens modestes," "common folks," to keep to their common place, and the others to "keep their distance," to "maintain their rank" and to "not get familiar."
>
> (Bourdieu, 1989, p17)

In Bourdieu's analysis such strategies, or adjustments, may be unconscious however, crucially they are written onto bodies. He says:

> In effect, social distances are inscribed in bodies or, more precisely, into the relation to the body, to language and to time.
>
> (Bourdieu, 1989, p17)

For Bourdieu, this sense of being <u>in</u> place can be understood through the idea of a fish in water, where there is a sense of congruence between the habitus, this series of practices and its positions, and the field within which one finds oneself. For Bourdieu, 'habitus is both a system of schemes of production of practices and a system of perception and appreciation of practices' (1989, p19), it is always an expression of social position. As Bourdieu further observes, 'habitus thus implies a "sense of one's place" but also a "sense of the place of others" (1989, p19). In this regard, Thompson states:

> Through a myriad of mundane processes and training…the individual acquires a set of dispositions which literally mould the body and become second nature. The dispositions produced thereby are also structured in the sense that they unavoidably reflect the social conditions within which they were acquired.
>
> (Thompson, 1991, p12)

Thompson further adds that 'the habitus provides individuals with a sense of how to act and respond in the course of their daily lives' (1991, p13). When a habitus encounters a social structure of which it is a product it feels like a fish in water and does not feel the weight of the water. We can therefore understand educational out-of-placeness through the corollary of being in place where the dispositions suggest a sense of mismatch or lack of congruity between the habitus and field, where instead of weightlessness there is a feeling of being 'out of place,' or of being a fish out of water characterised by a sense of discomfort, a sense of heaviness.

One of the ways in which we can witness being out of place, of being a fish out of water, is through language acquisition, usage and convention. To be out of water would suggest a lack of congruity between linguistic utterances and their associated fields or spatial contexts. Within this context of language incongruity Bourdieu's concept of 'censorship' is useful, by which he refers to:

> …a general feature of markets or fields which requires that if one wishes to produce discourse successfully within a particular field, one must observe the formalities of that field.
>
> (Bourdieu, 1991, p 20)

Linguistic utterances are always produced in particular contexts or fields and these fields endow linguistic properties with a certain value. Difficulties and challenges emerge for the student when there is a lack of congruence between the habitus and the field, for example a disadvantaged student within a third level education institution, wherein 'an individual may not know how to act and may literally be lost for words' (Bourdieu, 1991, p17). The impact of this linguistic incongruity can be significant for students. Fleming and Murphy (2002) have written on this sense of incongruence, to which they refer as 'common and college knowledge' where this cultural collision is acknowledged. My interest

lies in the places within which such tensions and incongruities are played out and experienced. For example, in order to succeed within formal education there are certain rules, which need to be mastered and there are collisions or moments of incongruity between the habitus of the socio-economically disadvantaged student and the field of education, particularly tertiary education as evidenced through language differences, syntactical and grammatical specificities, academic language and the language of the everyday, between academic convention and general writing convention (Quilty, 2003). Lillis (2001) offers an insightful account of how the essay in particular acts as privileged form of literary practice.

Within my professional practice, one of the ways in which I try to acknowledge this 'fish out of water' experience, to bridge the often chasm between the habitus and the field, is by centring the students' experience. Reflecting both adult and feminist empowerment pedagogy this experience centric approach acknowledges the student's own experience and knowledge as a real source of value and resource within the learning process, as the student can locate themselves and their bodies 'as a site of incorporated history' (Thompson, 1991, p13) within the field. This approach allows a learning place, an embodied educational place, within which the student can write and reflect on their reality, their habitus and their embodied knowledge and critically give language to this incongruence they may feel and experience.

Interestingly, Bourdieu's theory developed from a growing dissatisfaction with the dichotomous and rather divisive either/or approach to objectivity and subjectivity, a dissatisfaction his book *Outline of a Theory of Practice (1977)* sought to address. There are numerous additional binary distinctions we can identify relevant to our social spatial conversation and the particular idea being developed here of educational place.

- In/Out
- Inclusion/Exclusion
- Positive/Negative
- In place/out of place
- A fish in/out of water

- Traditional/non-traditional
- Mainstream/special

How then to acknowledge these opposing terms in a manner that allows for a simultaneity and the potential for change and growth within our educational places? One possible solution can be found within Rose's conceptualisation of paradoxical space, which I appropriate here in terms of putting forward my understanding of the possibility of paradoxical education place.

Education and the paradox of place

Through my work with adult learners and marginalised students participating in formally accredited HE it is clear that paying attention to both 'being in and out of place' as simultaneous and often paradoxical processes is essential. What does this mean, as if one is not 'in place' then is one simply just out of place? Whilst this can of course have some resonance educationally, the reality of being in or out of place is certainly more than an either or manifestation reflecting the simplistic 'if you're not in you must be out' scenario. It is reasonable to suggest that one can be officially and administratively 'In' the University and at once physically 'Outside.' Outreach students provide a clear example: registered to the university but physically studying in a location or venue within their community they are at once taking up the simultaneous positions of inside/outside. Similarly, one can be in a university course through registration and not attend a particular lecture. At primary level one can be in the formal education system and frequently also be outside the classroom due to truancy, illness, suspension etc. However, even this physical explanation appears over simplistic within educational contexts. If we centre once more the concepts of experience and emotion it is quite conceivable for one to be in place physically, yet at once to feel psychologically and emotionally out of place: to be both inside and outside at the same time. Within LGBTT[23] communities the process of 'coming out' in order to be in their non-heteronormative community is a classic example of this paradox where lesbians etc come out of the metaphorical closet in order that they can come to be within their community (Fuss,1991).

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[23] LGBTT refers to Lesbian, Gay, Bisexual, Transgendered and Transsexual people

Barnett develops what he calls 'strange places' which in brief refer to the paradoxical process in higher education through which the student becomes herself yet simultaneously is displaced from herself as she is encouraged to encounter this strangeness and enter into this process of being estranged (Barnett, 2007, p68-70). Jocey Quinn makes a similar argument where she suggests that unlike the lifelong learning agenda which has tended to emphasise working from the local, the grounded and safe, building on existing networks, universities open up the strange and the unfamiliar. She asks, 'is this 'making strange' the distinctive role of the university within lifelong learning, where new portals can be opened up by and for women students as they imagine a better world (Quinn, 2005, p15). Wendy Luttrell reflects similar logic positing that that the purpose of education, or schools, should be to create the space and resources for the student to renew and reinvent themselves (1997, pxiv)

Reflecting Barnett's (2007) argument that we need strange places in order for learning to occur, for us to move in our thinking and understanding, Bolton (2006) too argues the need to make our world strange. She states, 'for experiences to be developmental – socially, psychologically, spiritually - our world must be made to appear strange' (2006, p204). Part of that making strange process can be understood through Burke and Dunn's (2006) really interesting discussion on reflexive practice within the context of student engagement in reflexive pedagogies, they suggest that:

> Reflexive pedagogies engage students and teachers in a critical consideration of their subjective relation to knowledge by positioning them as knowing subjects and drawing on, and challenging, their experiences, understandings, values and identities.
>
> (Burke and Dunn, 2006, p221)

Yet this process of making strange is also a process of risk taking where the students are asked, as Barnett suggests, to 'surrender her beliefs and understandings, or at least to bracket them; and be open to new representations of the world' a journey that is an ontological as it is epistemological journey (2007, p68). This resonates strongly with my experience teaching and directing the Women's Studies Outreach Programme and in particular the conflict which can

be experienced when students encounter 'contradictions that might undermine deeply embedded identifications and personal investments in particular discourses or world-views' (Burke and Dunn, 2006, p229). Such contradictions are present in these Women's Studies classrooms, these outreach spaces which gain articulation within place, and which I explore within this chapter's vignette.

This paradoxical simultaneity is really useful for our consideration of educational place. We see this clearly in the stories of 'early school leavers' where their level of disconnect was too extreme, their feeling of being out of place within school too much to overcome, a reality which prompted the establishment of many initiatives including the YOUTHREACH Programme. In providing a different learning experience, in different non-school places, there was an attempt to keep these 'disengaged' and 'disaffected' teenagers 'In' the system. These students were maintained within a state system of education, a position paradoxically only made possible by virtue of their being outside the formal school system: They were 'in' by virtue of their being 'out.'

Similarly, with the 'non-traditional student' we can consider their status as non-traditional by virtue of what they have not done: they are non-traditional based on the places to which they have not been and which paradoxically gives them a place within the system as other. They have probably not travelled through the route mapped by formal State Examinations; they may not have been within the formal education system for some time, may not have done the Leaving Certificate, or if they have perhaps not at age 17-19 years, they may not be in university as a full-time student. It is what non-traditional students do not do that defines them, that becomes written on their bodies as signification codes. These students can be sees as the outsiders within. However this is not to be confused with an assumption of 'out of placeness,' the struggles of a fish out of water experience. On the contrary the strategies and resistive strategies employed by returning adults and students on mature grounds suggest a dynamism and resourcefulness and confidence in negotiating this double pathway, not as limiting, rather as liberating. It suggests a capacity to navigate both in and out, through and across, in a way that can be potentially empowering and liberating,

though as Quinn suggests more a temporary refuge than permanent liberation (2003, p449).

A similar observation can perhaps be made of community outreach provision. It is often that the interventions are better initially 'on the outside.' Is this why they experience some degree of success, because by virtue of their geographies they eschew the limitations of the in/out dichotomy? I firmly believe that we, the university, need to be present outside the university place in order that these students can be within third level education. Their location, their particular circumstances of child care, elder care, transport and economics, make this inside-out provision essential. This again reflects the idea of paradoxical space, of being outside in order that they can be inside, outside the campus in order that they can be within higher education. Rose (1993) posits this spatial simultaneity as an opposition to the limiting masculinist tradition of binary distinction, based on rational/emotional or male/female distinction.

The concept of a 'sense of place' explored allows us to consider both emotion and experience in a more connected and related reality. In addition, this dimension of place allows us to draw out the educational practices and places that foster and promote a sense of place or a being in place along with a sense of out of placeness, a being excluded or if included a being out of place, like Bourdieu's fish out of water. However, so that we acknowledge and avoid the rather deterministic situation generated by binary oppositions and dichotomous categories, this sense of place has been enhanced by drawing on the potential of the concept paradoxical place. Yet it seems to me that acknowledging the potential of Rose's (1993) paradoxical to overcome the limitations of binary oppositions still does not go far enough in illuminating the complexity, subjectivity and organic development of educational place. To this end I suggest a return to Agnew and the third of his definitions of place, that of **'**Place as Locale' which Castree (2003, p173) suggests emerged from a desire to address the tensions surrounding the either or approach to place as either all the same or all different and that people in places are either free agents or victims of overwhelming global forces. The solution was the emergence or conception of place as locale. What is interesting here is that it managed to bridge both the

objective and subjective realities of living as an objective arena for everyday interaction and subjective setting in which people expressed emotion.

Taken on and developed by such geographers as Doreen Massey, where locale referred to the 'scale at which people's lives was typically lived' (Castree, 2003, p17), the significance of this development for education is worth considering, which I now attend to by drawing out Massey's work on 'progressive place' as the third characteristic of my explication of educational place.

Progressive Place

Much of the work of the first human geographers, over thirty years ago, was about challenging earlier positivist assumptions of place as static and bounded, as container to be filled. The static conceptual landscape, reflected in Cresswell's summary chronology of at least three levels at which place has been approached within the discipline of geography (2004, p51), provides contextualisation, particularly level one.[24] This suggested a concentration on uniqueness and particularity where the uniqueness of distinct places, what sets them apart, was seen as the major concern. There was a certain fixedness about this approach, as once characteristics were identified and defined they seemed to be set in stone. This then became a static, rather deterministic, interpretation of place, where change, resistance, agency were limited or have 'no place.' Given this conceptual landscape we can perhaps begin to understand why Tuan (1977), Buttimer (1993), Massey (1994), as emerging Human Geographers, mounted such a rich and sustained challenge. Indeed, as Callard reflects, over the course of three decades of writing, Massey's reconceptualisations of a suite of key terms – space, place, region, locality – have helped revolutionize geographical thinking within the social sciences as a whole (Callard, 2006, p219).

Obviously, as argued throughout this chapter, education places are not static, not some fixed points, locations or nodes. Rather, they are inherently social and relational, reflecting one of the major dimensions of educational space developed

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[24] The second trend identified by Cresswell is social constructionism or an interest in questioning underlying social processes. He named phenomenology as a third major approach to place within human geography (Cresswell, 2004, p51).

in the previous chapter. Viewing places as socially constructed, as Massey and Agnew etc, served to move beyond the idea of place as fixed. Massey was critically aware of the limitations of such as position and her conceptual development of a 'progressive sense of place' was a way to overcome the inherent limitations within the positivist interpretations of place.

Massey has argued that 'geographers need to advocate a progressive sense of place to people in the world at large' (cited in Castree, 2005, p182), including, I suggest, to those of us in education. This progressive sense of place would attempt to address and challenge the idea of place as 'little more than frozen scenes of human activity' (Pred, 1984, p279, cited in Cresswell, 2004, p35) as some fixed, bounded, measurable entity. Locating gender and issues of exclusions and inclusions at the centre of her conceptualisation it is unsurprising that I am drawn to her work. Massey's 'progressive sense of place' comprises four elements (2004, pp155-6): 1. places are not static; 2. they do not have to have boundaries; 3. they do not have unique identities; 4. acknowledging elements one to three, there can still be a specificity of place.

First, places are not static they are processes reflecting as they do social interactions which are mutable, changing, fluid. As we have seen this speaks directly to a conceptualisation of educational place as embodied, as experienced and filled with emotion. The importance of conceptualising education in this way is reflected in Cresswell's observation that 'when we see the world, not as a space without any particular meaning, but as 'a world of places…we see attachments and connections between people and place' (2004, p11). Second, Massey contends that places do not have to have boundaries, something that aligns more closely with the concept of educational space in the previous chapter.

Third, spaces do not have a single unique fixed identity they are full of internal conflicts. This was a fundamental challenge within Feminism and the Women's Movement where the assumption of some fixed notion of 'sisterhood, albeit white, western European, Anglo-Saxon and straight, almost destroyed the movement from the inside. This element of Massey's reflects developments in

the humanities more generally and specifically as evidenced through challenges to identity politics under the emergence of queer, where the notion of fixed identities is challenged, where fluidity is embraced as identities are seen as organic and changing. So too it appears with progressive place. To attach fixed meaning is to deny the inherent dynamism associated with the fusion of people and place. For example, the development plan for UCD does not reflect a singular identity for the university. There are competing voices involved in this articulation, including unions contesting the very notion of a campus building development plan at a time of global recession. Fourth, whilst acknowledging points one to three, Massey contends that places can still be unique, that there can still be a specificity of place, that which is continually reproduced. I think that educationally, in the drive to exploit increased global opportunities in terms of student and staff recruitment, there is an increased focus on developing the specificity of Higher Education Institutions (HEIs). Their uniqueness, through for example disciplinary specialisms as Veterinarian Science in UCD, Music in University of Limerick (UL), or as with Trinity College Dublin (TCD) its location and history become selling points. Let us consider Cresswell's argument here on the spatial articulation of human endeavour through repetition of practices by human agents. Drawing on the example of the University, Cresswell suggests that:

> Universities clearly have a number of more or less established meanings as centres of learning, culture, objectivity, humanistic endeavour and reflection. These have been produced through a long history of learning and institution building going back to the Middle Ages…
>
> (2004, p36)

He goes on to suggest that while;

> the University you have inherited is, in other words, the product of hundreds of years of the practice of education in particular ways…It would be wrong to think of the University as a finished place...
>
> (2004, pp36-37)

As Cresswell's unfinished University suggests, these places are not fixed. They are fleeting and experienced, felt and lived. We can accommodate these at first conflicting dimensions of University Place, as established and fixed on the one hand, and unfinished, evolving and becoming on the other, through Massey's

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conceptualisation of progressive place, the final characteristic of my Place Geographies of Education introduced in this chapter.

Conclusion

This chapter was about place, about making room for it, about justifying its inclusion within the conceptual tool-kit. It set out to develop and articulate the idea of Place Geographies of Education. To do this the core geographic concept of 'place' was interrogated through the lens of education in order to explore the following questions: What does Place mean in educational terms? How can this be developed into a Place Geography of Education? Reflecting the complexities discussed within Chapter Three on Space, these are not simple questions. Neither can they be answered completely or definitively in this chapter or indeed in this thesis. This is the start of a conversation on Place Geographies of Education and as such a partial and possible explication of what such a 'Place Geography' might look like, how it might be understood has been offered.

A number of characteristics specific to place geographies were advanced. To recap, three key characteristics of educational place were proposed, characteristics which have spoken strongest to me over the course of my research. These were: Educational Place as Embodied; a Sense of Place; and Progressive Place. I argued that the notion of Embodied Place can be analysed through the particular articulations of Experience and Emotion. To progress the argument here I looked to the idea of a 'Sense of Place.' One of the main strengths offered by the notion 'a sense of place' was the scope it offered in conceiving both emotion and experience in a connected manner. In addition, it opened a number of pathways towards explicating further an idea of education as both 'in' and 'out' of place. It also allowed us to explore the limitations of oppositional and binary categories and in search of ways beyond such limitations, pointed towards the possibilities within 'Paradoxical Place.' My sexuality and experience working with excluded groups within HE has influenced these ideas of paradoxical and dichotomous place, along with practices of inclusions and exclusions. Finally, I argued that in addition to the above we could indeed deepen our understanding of these places as both fluid

and existing within boundaries by drawing on Massey's conceptualisation of progressive place.

Before we shift attention to our third geography we encounter the third vignette.

Vignette Prologue

As one may expect given the dialectical relationship between space and place, this vignette sits in relation to the previous vignette on space geographies. Again, reflecting the evocative autoethnographic sensibility underpinning these vignettes, this was written out of my current professional role as Director of the Women's Studies Outreach Programme and was in no small part inspired by a trip I made with a visiting scholar to the School of Social Justice and her desire to meet with students and community co-ordinators and to hopefully come to understand something of the outreach programme.

I suggest in this vignette that part of what is happening in the kitchen is a process of 'making strange' where it is being made strange through the risks taken by the students who create this kitchen classroom space, and through this strangeness comes learning and development. It is a place of emotion and it is experienced, experiences which are part of an ongoing process of power relations and knowledge contestation and creation. It is also evocative of paradoxical place where students are at once both inside and outside and where their sense of being in place is channelled through their kitchen place and the notion of kitchen choice.

And so we take a journey into one such place…

CHAPTER 5 VIGNETTE
'The Women's Studies'

Picture the scene. Driving, we have just left behind the bamboo planted, award winning, architecturally designed, concrete, campus of UCD, University College Dublin. Behind, I have left my office, located within the University Library Building, within the School of Social Justice, within the College of Human Sciences. On my desk a collage of photos of my Father. Driving South West we soon also leave behind the greenery, the plush and distinctly middle-class aesthetic, representative of much of south county Dublin. We pass Dundrum Shopping Centre, symbol of all the excesses and consumerism that characterised our Celtic Tiger years. We drive. The landscape changes. Slowly at first, then more obvious changes to landscape, reflected in land usage, colours. The plush greenery replaced with industry, with grey hues. More change as our destination nears. Houses, hundreds of houses. Identical houses. No real amenities. There is a Church. This is our landmark, a key moment in our directions. We head into one of the housing estates. We are searching for UCD…We have been told it is out here…

…We arrive at a house, an ordinary house, one of many semi-detached houses in an estate cul-de-sac. This house is our destination. We enter and realise that this is no ordinary house. It is buzzing with women talking about words, photocopies, essays, spell checks. It is, we are told, essay deadline for their Women's Studies programme. It is filled with excited, purposeful and nervous energy. Come and have a cup of tea. We follow and enter the kitchen. The kitchen, surely not, flip chart, 25 chairs stuffed into this room. This place feels like a classroom. It looks like a classroom. It is a kitchen. And these women, on this morning, make it a classroom in a kitchen. They create this by their being in place, this place of UCD and of learning. We have found it and it feels fantastic to touch something so powerful and positive, that is at the same time about knowledge and learning. We have found it. These women, these students have created it. It is their place.

These are proud women. They are showing off this place, their 'learning environment' which these women simply call 'The Women's Studies.' The

women talk about the garden: We are introduced to the smoking shed; A summer bench; a wall mural pained by a former student; a sundial again donated by a Women's Studies graduate…*Human Traces*.

I like this place so much. Like the students I can feel how this place, the kitchen in this moment, is 'The Women's Studies.' It is living, breathing, alive, at once about learning and freedom, at once representative of much that these women want to change in their lives and simultaneously the means by which they can do it. These women want kitchen choice. Not to be told to be in the kitchen. No, they want the right to chose it if, and when, they wish, or to choose other places in its place. Their presence in this kitchen is paradoxical. They love the kitchen, this knowledge kitchen. In this place women come together to learn and talk and discuss and listen. They come to be nourished in this kitchen place, to be fed with knowledges. I think that this is such a powerful example of what a 'Place Geography of Education' might indeed look like, how it could be imagined...

This house is filled with these women's bodies, their hopes, fears, their desires. This house is their knowing and questioning and knowledge place. It is their lecture hall, tutorial room, coffee dock. It is all of these and more bounded within the walls, a fixed address, a fixed abode open to new manifestations of the potential of what such a place might possibly be. Surely, this reflects Massey's (2004) idea that places can be filled with internal conflict they do not have to have fixed identities. Certainly the Women's Studies, the kitchen, the house, these places are capable of multiple identities, all intimately connected to the people within them, their purposes. It is as if Massey is speaking directly to this house, this learning environment, symbolic of all things traditionally 'feminine' the kitchen place, both place of nurturing and sustenance, and for many places of chains, of drudgery and of violence.

…And as we get back into the car we leave this University, this UCD behind: this embodied place, a place of experience and experienced place, one filled with emotions and evocative of a Sense of Place. I feel certain this progressive place is surely a place of which UCD, beyond the hallowed walls, should be eager to celebrate.

CHAPTER 6

POWER GEOGRAPHIES OF EDUCATION

And I wish I knew how it would feel to be free
I wish I could break all the chains holdin' me
I wish I could say all the things that I should say
Say 'em loud say 'em clear for the whole round world to hear
<div align="right">(Nina Simone)</div>

Introduction

This chapter starts with an assumption that power and education are inextricably linked. It is hardly surprising therefore that power becomes the next core concept to be included within our conceptual tool-kit. Thus, acknowledging that education is laden with power contexts and power relations, this chapter argues that power can be seen as a central feature of the Education Geographies I present in this thesis. Power relations have long held the interest of educationalists and other researchers and academics including Apple (1982, 1996), Freire (1979), hooks (1994, 2003), Bourdieu (1989, 1991) and so many others who have been exploring and interrogating power in multiple contexts for many decades. This chapter seeks to add to the picture of what education power relations might look by interrogating them through a spatial or geographic lens. Through this interrogative process I hope to develop our third educational geography, namely Power Geographies of Education. To this end I propose that we look to Michel Foucault whose prolific, and complex, body of work offers a rich canvas from which to start. Indeed, Foucault's concept of power has been considered as one of the key tools from his own conceptual tool-kit.

Though not a geographer, Foucault's thinking on power opens many possibilities for us as we imagine education geographically and helps us identify some possible features of these Power Geographies, features which relate to the idea of power and situated knowledges, power and discipline and lastly power and resistance. I have organised this chapter in the following manner. The first feature centres on the idea of 'Situated Knowledge' drawing on what is arguably one of Foucault's most significant contributions to our understanding of power, his power-knowledge nexus. Second, I put forward the idea that we can

interrogate the idea of Power Geographies through the power-discipline relationship, again drawing on the richness of Foucault's work on 'discipline' as noun and verb. Third, I take on specifically Foucault's acknowledgement of what he sees as the dyadic relationship between Power and Resistance, a relationship which resonates strongly within education and thus features heavily within the Education Geographies I present. Before looking to these three main features of Power Geographies, let us begin by locating Foucault more broadly in relation to these ideas.

Foucault, Power and Space

> There is an administration of knowledge, a politics of knowledge, relations of power which pass via knowledge and which, if one tries to transcribe them, leads one to consider forms of domination designed by such notions as field, region, territory.
>
> (Foucault, 1980, p69)

Initially drawn to Foucault due to the centrality of power to his work, it is clear that spatiality is also a frequent theme and constant presence throughout Foucault's writing. Thus, Foucault's work also speaks to me because of how he imagines and conceptualises spatially, as we see from the following:

> People have often reproached me for these spatial obsessions, which have indeed been obsessions for me. But I think through them I did come to what I had been basically been looking for: the relations that are possible between power and knowledge.
>
> (Foucault, 1980, p69)

Foucault paid attention to space: he was interested in how people and things were deployed in space and how power and power relations were played out and 'written on' their bodies. Questions of space are central to his understanding of power if not always communicated in an explicit manner. In an interview from 1982, entitled *Space, Knowledge and Power*, Foucault argues that:

> People's practice of freedom, their social relations and the spatial distributions in which they find themselves must not be separated out as one can only be understood through the other.
>
> (Foucault, 1991c, p246)

One of the very important points Foucault argues is that 'space is fundamental in any exercise of power' and that knowledge is itself spatialised (1991b, p252). Through this understanding Foucault invites us to think differently about the nature of power and knowledge. As Shumway notes:

> Both of these terms reflect the intimacy that humans have with power: it is inextricably intertwined in our bodies and in our truth. Knowledge and truth are no longer…the enemies of power, but they are absolutely essential to its functioning.
>
> (1989, p113)

It is important to note at this juncture that Foucault's work on power, whilst receiving widespread interest, is certainly not without its critics. To recall my subjective positioning within feminist epistemology outlined in Chapter One it would be short-sighted not to acknowledge the strong critique of Foucault's work by feminists for his failure to attend to gender difference, or gender in any real way across his work. Given the centrality of gender and gendered relations within education this point is important. O'Farrell cites Meaghan Morris who aired 'the general consensus that Foucault was a happily Eurocentric white male who was uneasy with women and ambivalent about feminism' (Morris, 1997, p370 cited in O'Farrell, 2005, p9). Nonetheless, feminist scholar Ramazanoglu, whilst acknowledging the consistent gender-blindness in his analysis, suggests that the benefits from engaging with his work outweigh this gap. Ramazanoglu (1993, pp2-3) outlines three key reasons as to why feminist scholars should engage with Foucault's ideas, reasons which have some resonance for us within education. The first, unsurprisingly given feminism's history of critique of power relations, is Foucault's attention to power relations. She highlights 'Foucault's work…in pointing out that theories of emancipation tend to be blind to their own dominating tendencies, and feminism is not innocent of power' (Ramazanoglu, 1993, p3) as a key example of such gain. We need simply recall here the universalising and essentialising tendencies of early feminism perpetuated through the white, middle class, American and Northern European voices, which rendered invisible the voices of black women, women of colour, lesbian women, working class women etc. The power relations and power hierarchies within feminism and the feminist movement are well rehearsed. Indeed, the same

observation can be made of education, which as a discipline, act, performance and knowledge is certainly not innocent of power relations and dynamics as Fintan O'Toole's damming commentary on the relationship between church and state in relation to the Irish Education system reflects:

> The overwhelming control of the primary education system that the Catholic Church has held since the Famine results not from charity but from the exercise of power.
>
> (O'Toole, *Irish Times, Sat 6 June* 2009)

Second, Ramazanoglu suggests that Foucault's theories cannot be used as add-on as they suggest profound challenges for the ways in which we have traditionally thought about power as domination, subordination etc. key concepts of concern to feminists. Barr's work on Liberating Knowledge within adult education too reflects this as she suggests we 'stop thinking of power as a possession of individuals and groups and see it instead as a network or dynamic of non-centralised forces' (Barr, 1999, p7). Third, Ramazanoglu highlights the potential richness of exchange between feminist knowledge and Foucault's work, suggesting that feminist knowledge can actually pose a considerable challenge to Foucault thus enriching the exchange and generating new insights for all concerned.

This sense of theory as a living organic thing, open to development and advancement through the exchange of voices is exciting. Thus, whilst acknowledging such critiques, Foucault's thinking continues to offer important insights relevant to this thesis. As Brookfield comments, 'one of the reasons Foucault's work is so interesting to educators is that it constantly illuminates the relationship between power and knowledge' (2005, p137). Let us now look to the first feature of Power Geographies of Education which suggests that they are situated.

Situated Power Geographies of Education: Power-Knowledge

The ideas of Michel Foucault represent a fresh way of looking to, and gaining understanding from, our world and its histories. Foucault is interested in power. Moving from his methodology of 'archaeology' Shumway (1989, p11) notes that

Discipline and Punish can be read as the first appearance of Foucault's genealogy, a method with a more explicit concentration on power and one which marked a 'new orientation in his thinking:'

> Genealogy is important because of what it adds to Foucault's repertoire of analytic tools. It is a powerful conception of the relations of history, power and knowledge.
>
> (Shumway,1989, p108)

In terms of education power relations I am drawn to this understanding of spatialised power, one imbricated with knowledge, commonly referred to as his power/knowledge nexus, and one closely aligned to the 'body.' What does 'closely aligned to the body' mean? In the previous chapter on Place, we explored educational place as embodied and given meaning through the intersecting processes of experience and emotion. The notion of power geographies, presented here as situated, take this idea further.

The idea of 'situated knowledges' suggests that knowledge does not emerge within a vacuum, it is spatialised. As Hubbard et al. note, it is 'not simply out there waiting to be collected and processed, but rather knowledge is made by actors that are situated within particular contexts (2005, p8). Developing this, as does Donna Haraway (1991), we could contend that all forms of knowledge are social constructions. Haraway's work on 'situated knowledges' is important to us as educators as she posits that 'knowledge is local, specific and embodied and encapsulates an important way in which difference can be understood' (cited in McKittrick and Peake, 2005, p43). McKittrick and Peake's interpretation of Haraway is that 'space and place are intimately connected to race, class, sexuality and other axes of power; all geographic knowledges are situated, and location matters (2005, p43). Indeed Hubbard et al. comment that Haraway's concept of 'situated knowledges' has been widely adopted, reshaping the praxis of much contemporary human geography' (2005, p20). It is perhaps unsurprising therefore that Hubbard et al. (2005, p9) also suggest that one of geography's contribution to the study of how knowledge is produced is the recognition that

knowledge is socially and spatially situated.[25] It remains the case that one of the most valorised and legitimised sites, or space and place, of the generation of knowledge is the academy. Massey in an impassioned plea for scrutiny of such sites or locations says:

> And one thing which might immediately occur to us there is the need to ponder the elitist, exclusivist, enclosures within so much of the production of what is defined as legitimate knowledge still goes on.
>
> (2006, p75)

Women's situatedness in the world has historically been limited and dictated through discourses of gender discrimination and patriarchal value systems. Indeed, women continue to be underrepresented within politics and within some traditionally male dominated disciplines such as within the sciences and engineering. Hubbard et al., drawing on the work of Blunt and Wills (2000), note in relation to the discipline of geography that:

> the contributions of women have largely been written out of the history of geography, even when female academics have been recognised for their achievement this is often because they have adopted a masculine or 'malestream' way of looking at the world.
>
> (Hubbard et al., 2005, p9)

Despite the very real challenges faced by women within Geography (Rose, 1993; Valentine, 2001) feminist scholars across a host of disciplinary fields have, for decades, been arguing that knowledge is socially and spatially situated. Attempting to counter their invisibility and exclusion from masculinist knowledge-making arenas, and to articulate their situation in the world, they strove to give women a central place within philosophising and theorising. They developed methods of listening to women's socially situated narratives and of co-constructing knowledges with women as a way to challenge their invisibility not just within academia, but within the processes of the very construction of knowledge. Women's Studies and women's education represent one of the academic institutional sites where the scrutiny and questioning of legitimacy, so

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[25] Sibley's *Geographies of Exclusion* (1995) offers an example of this kind of work and thinking, an idea we consider in some depth in Chapter Seven.

desired by Massey (1999), occurs. I too, in acknowledging my visibility within academia as a practitioner, demand of myself an acknowledgement of my role within this knowledge construction process and simultaneously a recognition of my situatedeness in the world as a woman, feminist, lesbian, critical pedagogue, educationalist etc. For me, this requires interrogating how my location within, for example, the School of Social Justice may impact on my work within Outreach education. For example, how my feminism comes to bear, is given voice, within community education or, how the public and private dimensions of my life meld in classroom contexts when the issue of homophobia raises its voice. How does my knowledge and experience of homosexuality impact on how this topic is aired? These all speak to my situatedness in the world, my situatedness in the learning environment, in the University etc, all of which are reflected in my teaching. In this manner I share the view of Hubbard et al. and that of many educationalists (including Armstrong (2003); Apple (1982, 1996); Burke (2002); Pinar (2004); Freire (1979); Greene (2005)), that 'knowledge production is not a neutral and objective pursuit, but rather it is embedded in the practices and ideologies of its creators and the contexts within which they operate' (Hubbard et al., 2005, p10).

Context is important, the spaces and places of knowledge production and contestation matter. As McKittrick and Peake comment, 'all geographic knowledges are situated, and location matters' (2005, p43). Or similarly, as Hubbard et al. excellently comment, knowledge is not simply out there waiting to be collected and processed, but rather knowledge is made by actors that are situated within particular contexts' (2005, p8). In other words, how we know is intimately connected to where we are, the spaces and places we can access and are excluded from etc.

> The way in which a discipline develops over time – what kinds of questions it asks and of whom, what is considered 'knowable' and how we can know things – is saturated with politics... that the practitioners of a discipline are not coincidental to the dominant forms of knowledge that are produced within the discipline.
>
> (McKittrick and Peake, 2005, p42)

Therefore, it is not just context that impacts on knowledge production but that those embodying the ideologies, through doing, experience and emotion, as discussed within the context of educational places, become part of the knowledge-making machine that sustain 'the discipline.' This is important within our Education Geographies. Barr, again drawing on Haraway, captures this in the following:

> Women's education as it developed in adult education thus challenged, in concrete, practical ways, the notion of disembodied knowledge, recognising that knowledge, is not neutral but always socially situated: there is no 'God's eye view, no 'knowledge from nowhere.'
>
> (Barr, 1999, p40)

Central to this thesis is the notion that if we assume knowledge as situated, the sense that knowledge is somewhere, then we need the means or mechanisms by which we can interrogate these education knowledge geographies. If there is 'no knowledge from nowhere,' then knowledge must of course come from somewhere. As suggested in relation to Women's Studies above, the academy, and more specifically the disciplines themselves, offer an interesting space from which to explore the question of 'where' in relation to knowledge production.

Disciplinary Power Geographies of Education: Power-Discipline

These are interesting disciplinary times. They are also powerfully unstable times, as disciplines literally fight for survival within a sea of rationalisation programmes, increased scrutiny regarding student numbers, ruthless measurement of staff outputs through ranking of publishing capacity etc. The contemporary terrain of HE, in Ireland and elsewhere, continues to experience a significant re-mapping, as the local, national and international compete, as disciplines both mushroom and contract and as the very management of these disciplines is undergoing significant renegotiation. These are challenging disciplinary times as the small literally fight for survival, as proposals for mergers and collaborations are aired for discussion. Whether or not Foucault would have approved of such disciplinary amalgams, as for example, business and law or education and business, within this changing and evolving landscape is utterly unclear. Would Foucault even care whether Adult Education had a

separate disciplinary home, whether it was combined with Continuing and Professional Education, or Education generally? I think the disciplinary place or home would interest him less than the location of the prevailing discourse and power-nexus on adult education. This is indicative perhaps from his interview response vis-à-vis *Questions on Geography* where he suggests that his conceptual tools might be of use to others and locates responsibility for their application firmly outside himself. He states:

> It's up to you, who are directly involved with what goes on in geography, faced with all the conflicts of power which traverse it, to confront them and construct the instruments that will enable you to fight on that terrain.
>
> (Foucault, 1980, p65)

This idea of needing discipline specific tools to fight the disciplinary battle will be no stranger to those working the contemporary HE landscape. The significant restructuring programme undertaken within UCD from 2005 is a clear case in point as new alliances, mergers and disappearances became common place. Conversely, opportunities for exciting, innovative synergies and streamlining of systems also emerged. Adopting a School and College structure, reflecting an American model, one could say, meant leaving the familiar terrain of department and faculty behind. With new physical spatial delineations came new management structures and lines of command, new rules and value systems, such as the valorisation of the international student, the emphasis on inculcating a culture of what has euphemistically come to be known as the 'bright young thing' in the move towards being placed in the top 100 of the International University League Table listings such as THE. Such was the pace, progress and, dare I add, success of this programme for change that its coveted position within the top 100 was duly achieved in 2009. The seamless integration of people and institution in pursuing such visions and goals is captured by Young:

> The rules and policies of any institution serve particular ends, embody particular values and meanings and have identifiable consequences for the actions and situations of the persons within or related to those institutions.
>
> (1990, p211)

Young's insights are important. However, we must be conscious of where the power relations are within this analysis. The people or persons within, or related to, the institutions are not dissociated from the consequences of their, or the Institutions actions. Foucault was clearly anxious to 'not in any way minimise the importance and effectiveness of state power' (Foucault, 1980, p72). However, neither did he want to run the risk of overemphasising State Power in a way that would overlook 'all the mechanisms and effects of power which don't pass directly via the State apparatus' (Foucault, 1980, p73). Cautioning against locating power within the State apparatus as a major, privileged and unique instrument of power of one class over another, Foucault states:

> In reality, power in its exercise goes much further, passes through much finer channels, and is much more ambiguous, since each individual has at his disposal a certain power, and for that very reason can also act as the vehicle for transmitting a wider power.
>
> (Foucault, 1980, p72)

Reading Foucault's State power as Educational Institutional power, we can learn from his cautioning note. The institutional machine acts through, and is maintained by, discourses transmitted and maintained by people through processes of embodiment, a point I further investigate within this chapter's vignette. Barr offers a useful summary here:

> Techniques of power are 'captured by institutions and colonised by privileged groups. However, such dominance is not maintained 'from above' but through multiple processes, of different origin and scattered location' which regulate the most intimate aspects of personal and social life.
>
> (Barr, 1999, p7)

How can we imagine these power mechanisms within education, how such processes of regulation might happen? Drawing once again on Foucault, what is most interesting in his work on disciplines is his connection between discipline understood as both verb and noun, a relationship he extends through his powerful concept of power-knowledge. According to Danaher et al. in Foucault's analysis, discipline as verb refers to 'an action we perform on other people or ourselves' where discipline is tied to punishment or the idea 'of disciplining a disobedient

child.' Discipline as noun relates to 'a set of qualities we need to master in order to be recognised within a particular field' (Danaher et al., 2006, p50). Let us explore further both contexts.

Foucault outlines in *The Art of distributions* (1991a, pp141-149), the pre-requisite elements for the establishment of discipline or how discipline can actually proceed. In short, discipline proceeds from the distribution of individuals in space through a number of techniques. The first is the requirement of enclosure, the need for confinement. Foucault offers many examples from the army barracks and the obvious confinement of 'vagabonds and paupers to the more discreet, but insidious and effective…colleges or secondary schools' (1991a, p141). The second technique Foucault identifies operates within the enclosure however it requires that this general space of enclosure be worked in a much more flexible and detailed way. We return to the old religious architectural method, the monastic cell, in which according to Foucault, 'each individual has his own space; and each place its individual' (1991a, p143). So the disciplinary space of both presences and absences has to be divided up to accommodate the amount of bodies present:

> …in order to be able at each moment to supervise the conduct of each individual, to assess it, to judge it, to calculate its qualities or merits.
>
> (Foucault, 1991a, p143)

The third technique Foucault identifies is that all spaces would serve a function, and so all those spaces left open architecturally, i.e. left at the disposal of several possible uses, would ultimately become coded space, they would serve a useful function. In this way space is disciplined. The fourth technique is that of rank or the distribution and circulation of individualized bodies in a network of relations, not according to some fixed location or position. This is of central concern in terms of how our modern education system emerged and has since been maintained over centuries:

> The organisation of a serial space was one of the great technical mutations of elementary education…It made the educational space function like a learning machine, but also as a machine for supervising, hierarchizing, rewarding.
>
> (Foucault, 1991a, p147)

Foucault's own summary communicates much regarding the social, spatial and functional components of the discipline where he says, 'in organising 'cells,' 'places' and 'ranks,' the disciplines create complex spaces that are at once architectural, functional and hierarchical' (1991a, p148). In the following we can see a clear example of how knowledge production is embedded within the physical contexts of disciplinary fields housed in different buildings, corridors, offices, and representing different approaches to knowledge production and embrace often opposing epistemological and ontological methodologies and philosophies:

> Most modern institutions of education, despite the apparent neutrality of the materials from which they are constructed (red brick, white tile etc.) carry within themselves implicit ideological assumptions which are literally structured into the architecture itself… The categorisation of knowledge into arts and sciences is reproduced in the faculty system which houses different disciplines in different buildings…a whole range of decisions about what is and is not possible within education have been made, however unconsciously, before the content of individual course is even decided.
> (Hebdige, 1988, p12-13 cited in Cresswell, 2004, pp36-37)

Staying with Hebdige's physical context for a moment we can certainly see that the disciplinary landscape of HE is not fixed. As suggested earlier, the disciplinary world of academia, as known by Foucault into the 1980s, has undergone such levels of change as to suggest a vastly different landscape from that which he inhabited. The vista is now one of inter-disciplinarity and the emergence of new disciplinary areas an sub-disciplines despite some not insignificant mutterings from within the academic power centre, Women's Studies, Lesbian and Gay Studies, Queer Studies as they emerged being cases in point. With each new emergence comes a reworking of the traditional 'disciplinary boundaries,' challenging existing discourses and re-imagining new ways of understanding the world. The contribution of feminist epistemologies to education and in particular adult education and community education is key here, something I explore in more detail in the subsequent chapter.

Power discipline and the function of 'author'

Returning very briefly to the ideas on 'Author Function' explored in Chapter One we recall that disciplines do not exist as isolated entities rather, the powerful combination of discipline, commentary and author operate like a machine producing 'truths,' truths which are often competing and contested, such as contemporary discourses around autism, mental health, or sexuality.[26] Indeed, for Foucault 'truth' like power is subjective, it is experienced relationally with power, knowledge and the subject (O'Farrell, 2006, pp159-160). Disciplines hold a central position or function within this machine. As Foucault identified, part of the function of the discipline and the associated institutions, discourses and practitioners, is the generation of experts who become 'expert' through intense familiarity with existing discourses and texts e.g. madness is 'owned' by certain disciplines e.g. psychiatry. Such experts are known as 'Author,' where legitimacy is conferred largely through proper names, which carry much social and cultural capital. Much of what is accepted as legitimate disciplinary knowledge, generating a wheel of disciplinary commentary thereby maintaining disciplinary presence and longevity, depends on and is organised around such 'names.' Ball too writes on the centrality of author role as part of a process that confers and guarantees disciplinary legitimacy and power. Ball (2004) contends that disciplinary fields are made up of sets of 'discourse communities,' which produce knowledge and establish the conditions for who speaks: who is allowed to speak, who is given voice and who gets heard. Like Foucault, Ball sees the people, the expert voices, as part of the fundamental working or the discourse, of the discipline. Increasingly, the label expert is accompanied by institutional affiliation both drawing and conferring legitimacy in a symbiotic process where person and institution are intimately connected. Is the naming function of the Institution at an all time height in terms of societal significance?

Given that academia has always operated an intellectual hierarchy from Ivy League to the current fixation on ranking systems, whatever names, institutional

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[26] The proposed Irish 'Civil Partnership Bill' to go before the Oireachtas in 2010 is an example of competing discourses within the LGBTT community. GLEN (Gay and Lesbian Equality Network) is supporting the Bill, Marriage Equality however is strongly questioning the lack of acknowledgement of children's rights within non-heterosexual unions and within society more broadly.

affiliations, publishing houses, have never it seems been more 'popular.' Nevertheless, experts, authors, exist within a hierarchical knowledge relationship. They are not the only 'people' within these disciplines. Indeed disciplines can be identified as much through the voices not present as those lauded. This raises critical questions about access in its most basic form. As we know those within disciplines have access to particular power relations. Therefore, questions of who is in/within the disciplinary space and which spaces we are actually talking about are important ones. To speak of those within, by definition, implies that there are those without or outside. Thus, as disciplines give access, as they confer legitimacy, they also restrict. Not everyone can be 'expert' not everyone can be within the discipline, and even if located 'within' restrictions still manifest in relation to concepts and ideas which can be thrown out, dismissed or side-lined.

Power, body, discipline and surveillance

Much has been written on how power is deployed through various institutions including prisons, psychiatry and education. One of the key disciplinary mechanisms is of course surveillance, brilliantly captured by Foucault's now famous use of Bentham's Panopticon (Foucault, 1991a), as a template for the emergence of institutions of reform. For Foucault their significance was immense. Hubbard et al. note:

> In a wider sense then, the creation of such disciplinary sites demonstrated to Foucault that an expanded, unified and intensified form of surveillance was being used to discipline society in the modern era.
>
> (2005, p107)

Foucault's theory of subjectivation, as insightfully developed by Deborah Youdell specifically in relation to schools and student subjectivities, is useful as we consider technologies of discipline and surveillance. Youdell notes that for Foucault the person is subjectivated when s/he is at once rendered a subject and subjected to relations of power through discourse (2006, p41). Youdell states that 'Foucault shows how the person is subjected to relations of power as s/he is individualised, categorised, hierarchized, normalised, surveilled and provoked to self-surveillance' all of which are 'technologies of subjectivation brought into

play within institutions such as schools' (2006, p41-42). Burke and Jackson too highlight such technologies in their argument that quality assurance in educational institutions is a form of panoptic regulation. They suggest that:

> The quality assurance gaze is fixed on all subjects in educational sites; students, teachers, managers, administrators, inspectors, policy-makers, external examiners and moderators and even quality assurance offices themselves.
>
> (Burke and Jackson, 2007, p192)

Importantly they observe that 'as part of the quality assurance machine, subjects within educational institutions continually experience the 'reconfiguration of space' as new systems are continually developed to 'enhance quality' (Burke and Jackson, 2007, p193). Davies et al. observe the following in relation to surveillance and the 'workplace of schools.'

> Surveillance, inducing states of fear and guilt, is increasingly something we each live with in our working lives as neo-liberal management strategies are put in place in our educational settings.
>
> (Davies et al., 2004, p382)

Foucault addresses the education system directly within *Discipline and Punish*, in particular on 'Docile Bodies' where he takes us through the emergence of the key disciplining moments within education. As Shumway notes:

> Thus, for example, educational systems involve all of the systems by which discourse is subjected, for they inculcate rituals, certify qualification of speakers, constitute groups of doctrinal adherents and distribute access to discourse.
>
> (Shumway, 1989, p107)

Foucault draws on educational sites and contexts frequently throughout his explication of disciplinary space and the 'docile body.' I spent some time considering Foucault's tactics as it seems that within the vast complexity of educational spaces in the 21st Century these very same disciplinary tactics, albeit with much more subtlety and discretion, can be identified. Jane's story is a case in point. The six year old child of a friend of mine, Jane came home from school recently so upset at the introduction of the new traffic light system in place in her classroom. This was a system that controlled sitting arrangements and movement

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around both 'her group table' and the broader 'classroom space.' Incapable of comprehending this 'horrible system' for Jane it represented the awfulness of a new way of being in her classroom and sitting within her group. In essence, it operated as a discipline code for 6 year olds, illuminating the requirement to be both an effective individual and group member, where both are closely monitored and maintained. Not quite mastering when to sit, move, stay put, stay quiet, this little girl became responsible for getting more and more penalty points for her 'group table.' Distraught, a parent teacher meeting was arranged and eventually the system was abandoned by the newly qualified teacher who, it appeared, was simply trying to control the noise and 'cover the curriculum' because she too was under surveillance. YOUTREACH provides another fertile ground for examples such as the relationship between attendance and financial payment. Whilst on the one hand suggesting that these students are somehow different and 'deserve payment' for their participation in a non-school space, it simultaneously provides the most effective surveillance mechanism and method of counting and monitoring location within place as required legislatively by the State in the discharge of its educational obligations to those under eighteen.

We see clearly the spatiality of power through surveillance of the body in Foucault's work in *Discipline and Punish* (DP). The level of Institutional monitoring Foucault excavates within DP highlights centrally a desire to control the body. Shumway suggests (1989, p11) that though DP excavates a genealogy of the Birth of the Prison, Foucault's focus was 'not on the prison itself, but rather on the 'technologies' of organisation and control that Foucault calls 'discipline' and which are characteristic not only of the prison but also of schools, factories, this military and most other modern institutions.' Again, Youdell's theoretical work on school sites is most instructive. Drawing on Foucault she states:

> While the precise architecture of the panopticon (Foucault 1991) might be absent from the school, the disciplinary technologies of hierarchical observation, classification, examination, normalization, surveillance and self-surveillance are evident.
>
> (Youdell, 2006, p58-9)

Shumway further suggests that Foucault 'treats the body as a repository of habits' in a fashion not unlike the pragmatists William James and John Dewey. Though Shumway is quick to point out that unlike James and Dewey, who saw habits capable of modification or self-conscious creation, Foucault's conception of the body has it inscribed by forces largely beyond the control of the individual because they are a function of history' (Shumway,1989, p111). As Foucault identifies, it was through discipline, through the meticulous attention to the 'little things', 'through the meticulousness of the regulations, the fussiness of the inspections, the supervision of the smallest fragment of life and of the body' (1991a, p140) in the context of school, barracks, hospital or workshop that the 'man of modern humanism was born' (1991a, p141). For Foucault discipline was 'a political anatomy of detail' (1991a, p139). Through sustained attention to bodies, their monitoring whether through monitoring bed occupancy, class-room occupancy etc. 'gradually, an administrative and political space was articulated upon a therapeutic space' (1991a, p144). A point central to our application within the Ryan Report Vignette, of the ideas of this power chapter, is the notion of a hierarchy of bodies where some bodies are more preferable than others. Reflecting Foucault, Hubbard et al. note:

> Foucault proposed that the idea that certain types of body are preferable to others was the result of power struggles between different groups, with the state seeking to impose its ideas about what was right and wrong by disciplining the body-subject.
>
> (2005, p107)

This sustained disciplining therefore of the student body and the student's body, as powerful practice played out in, and through, space is yet another example how this geography of education gains application. As discussed within Chapters Four and Five on Space and Place Geographies respectively, this level of educational disciplining or surveillance is not simply applicable to the student population. As staff within these institutions we are equally under surveillance. Let us recall the characteristics of empirical and global space. It seems that if this educational body is to have an international or global level of mobility then it too should be disciplined. Yet, we must be ever attentive to the fact that this surveillance, widespread and embedded in institutional discourse as it is, should

not be understood to reduce Foucault's 'docile bodies' to the realm of powerlessness or deterministic control. As Brookfield notes, it would be a 'mistake to think of power in wholly negative terms, as only being exercised to keep people in line' (2005, p47). Youdell, reflecting findings from her ethnographic work, makes a similar point noting that within the power/knowledge nexus of the school as a disciplinary institution we 'cannot automatically infer that students (and teachers) are successfully or permanently rendered docile bodies – resistances, dissonances and ambiguities (however momentary, quickly recuperated, mundane) can also be found (2006, p59). Thus, though the mechanisms of power discipline are strong, we might view power as more than the reproduction and maintenance of existing knowledge bases and power centres and see it as a dynamic, productive force. Again Brookfield is interesting on this sense of dynamism:

> A sense of possessing power-of having the energy, intelligence, resources and opportunity to act in the world-is a precondition of intentional social change.
>
> (2005, p47)

This is the final element within education power as understood through our education geography, an important one if we are to avoid the determinism inherent in an understanding of power as a static force.

Resistance and Power Geographies of Education: Power Resistance

> Wherever there is power there is resistance.
>
> (Laclau and Mouffe, 1985, p152)

Foucault's idea of power is as a productive force. And it demands resistance. Productive does not of course imply a positive force, rather it refers to the fact that it is in flow, it is being produced in the world and written on and played out through bodies. Within Foucault's analysis of power, as constituted through discourses and caught up in the production of knowledge, the presence of resistance is central. According to Ramazanoglu he defines power as producing resistance, where 'resistance takes the form of counter discourses which produce new knowledge, speak new truths, and so constitute new power' (1993, p23).

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Returning briefly to the idea of Foucault's tool-kit, Shumway (1989, p159) suggests that one of the uses of such a 'tool kit' would be the resistance of disciplinary power.' Shumway suggests that its usefulness applies to 'all those whose bodies and souls are subject to repeated examination and normalising judgement' (1989, p161). To those on the inside of disciplinary institutions, including that of academia, Shumway suggests that Foucault's analysis of micro-power is like a manual for the resister who remains inside the disciplinary institution. An interesting way to consider Foucault's concept of resistance is through the idea 'circuits of power' put forward by Hubbard et al. (2005, p71). In this analysis domination and resistance are not seen as oppositional forces rather they are seen as a dyad, where they are so interrelated and common they are exercised by everyone. Another way to consider resistances within the academy is through Bourdieu's work. Whist returning again to his concepts of habitus and field, as explored in relation to a sense of place and out-of-place-ness in Chapter Five, I draw attention here to the field as a site of struggle:

> A field is always the site of struggles…the individuals who participate in these struggles will have differing aims – some will seek to preserve the status-quo, others to change it – and differing chances of winning and losing depending on where they are located in the structured space of positions.
>
> (Thompson, 1991, p14)

For Bourdieu, the idea of field can be understood in relation to the habitus. On the interaction of both habitus and field Bourdieu argues 'that habitus becomes active in relation to a field, and that the same habitus can lead to very different practices and stances depending on the state of the field' (Reay, 2004, p432).[27] For Bourdieu, the body inhabits the space of the field and in so doing realise it and impact on it and is simultaneously impacted upon, a phenomenon referred to by Bourdieu as 'bodily hexis.' The field then can be defined as a structured system of social relations:

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[27] Diane Reay identifies four very useful mechanisms or themes that run through Bourdieu's theory of habitus. (see Reay, 2004, pp432-435).

> Thinking of education phenomena as fields, thinking of them relationally, seems to open the door on a complex picture of multitudinal layering and interconnecting links.
>
> (Grenfell, 1998, p168)

However, is the concept of 'field,' as developed by Bourdieu (Bourdieu, 1991: 1999; Fowler, 2000; Swartz, 1997), sufficiently dynamic and fluid to accommodate the complexities of individual and institutional resistances? Bourdieu's work meets strong criticism on the grounds that it is overly deterministic and does not sufficiently anticipate situations of social crisis and change. Giroux strongly critiques Bourdieu's conceptual work, arguing that his theoretical advances 'remain trapped in a notion of power and domination that is one-sided and over-determined' (1983, p90), and suggests that what is missing from Bourdieu's analysis is the notion that culture is both a structuring and transforming process. He draws on Davis to develop this point, stating that 'culture refers paradoxically to conservative adaptation and lived subordination of classes to other classes and to opposition, resistance, and creative struggle for change' (in Giroux, 1983, p90). Giroux summarises his criticism of Bourdieu:

> …what we are left with is a theory of reproduction that displays no faith in subordinate classes and groups, no hope in their ability or willingness to reinvent and reconstruct the conditions under which they live, work and learn. As a result, reproduction theories informed by logic of Bourdieu's notion of domination, say too little about how to construct a radical pedagogy.
>
> (Giroux, 1983, pp95-6)

Though acknowledging, like Bourdieu, the academic discipline as contested as a site of struggle, Ball's (2004) analysis is perhaps more useful. Of note here is his concept of 'arenas of interest' (2004, pp1-2), which he names as personal, vested and ideological[28] and which he uses to describe the sense of struggle within disciplinary fields. Such struggles are, according to Ball, reflected in the struggle of scholars previously silenced and omitted, women, lesbians and gays, disabled scholars etc. Ball's observation on these previously excluded scholars and their reworking of the disciplinary boundaries and theoretical bases within which they

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[28] Personal Interests: expressions of identity, related to satisfactions, reputations and status of those in positions of power; Vested Interests: material rewards of publication, career, position; Ideological Interests: values and personal philosophies (Ball, 2004, pp1-2).

were operating in order to gain some legitimacy, some disciplinary power through becoming published, secure grants and initiate disciplinary change, is really useful. Ball (2004) argues that these interests are at steak in decisions, appointments, influences etc. all of which shape the field of sociology, education and geography. Burke and Jackson extend this further in their observation that resistances are

> …deeply embedded in complex power relations and are about the negotiation, politics and contestation of representation, recognition, marginalisation, authority, silencing and legitimisation. Therefore, an analysis of the working of resistances in learning must be understood within a framework of power and the complex micro-politics of identity formation and knowledge construction.
>
> (2007, p142)

Clearly, such resistances, characteristic of our power geography of education, can also involve the formation of 'new bodies' where the resisting tactics lead to bodily changes, for example at the extreme end hunger strikes, or the increasing levels of cutting, or anorexia, or bulimia within our teenage population and significantly among girls. Within education, what of changes literally to the student body, the increased levels of multi-culturalism, the desire for an increase in heretofore underrepresented bodies, or conversely the desire for same bodies, indicative across many campuses as the skinny-jeaned, ugg-booted, bronzed, middle class voiced, female body.

Resistances can also take the form of the creation of counter discourses or new knowledges. We can see this clearly in the heteronormatively challenging idea of 'fugitive knowledges' as Hill refers (1995) generated within such disciplinary fields as Lesbian and Gay Studies, Queer studies and the study of Sexualities. Such fugitive knowledge, or queer knowledges which can be understood as a composite of lesbian, gay, bi, trans, stories and experiences, politics and actions not only counters directly non-recognition and queer exclusion, it also counters the 'culturally engrained notion that heterosexuality is the marker of normalcy against which queer differences in sex, sexuality, gender, desire and expressions are to be gauged and judged' (Grace and Hill, 2004). In this way such fugitive knowledges resist the powerful disciplinary tactics at play through the 'machine

making truths' by actively contesting the idea of the docile-body and by resisting the disciplinary tactics through the non-normative, homosexual presences and visibilities, a point I develop further in the subsequent chapter.

Conclusion

> Thus the term power refers to sets of relations that exist between individuals, or that are strategically deployed by groups and individuals.
>
> (O'Farrell, 2006, p99)

This chapter has interrogated power as a central concept within the development of Education Geographies. It has put forward the idea that the power, inherent within a Geography of Education, can be considered in three ways. First it suggests that it can be considered through knowledge as situated knowledge. Second, power within education is disciplinary, and has an active component through disciplining tactics on our bodies, mechanisms of surveillance etc. In addition, it is disciplinary in the sense that it is a set of qualities we need to master in order to be recognised within a particular field. Third, power geographies of education both necessitate and practice the presence of resistance.

These features of power geographies suggest that as geographic context, ideology and practice influence the conditions in which knowledge is and can be generated, so can we expect there to be multiple knowledges created and contested. I am thinking here of socially generated knowledges and the gendered and classed knowledge spaces within Irish Society, constantly generated and resisted: the institutional, policy, legal knowledges, the cultural and social knowledges? What of the knowledge produced through the ideologies and practices of the Christian Brothers and other religious as detailed within the Ryan Report (2009). Surely we are touching on a range of knowledges which are geographically situated and reflected including knowledge about people, about Irish society, about class and power and poverty, knowledge about one's place in the world, in society, knowledge about children, knowledge about fear and hurt.
It is to an illumination of these Power geographies of Education that I now turn through our fourth Vignette on The Ryan Report, the Report on the Commission to Inquire into Child Abuse, established in 2000 under Judge Laffoy and subsequently under Judge Ryan.

Vignette Prologue

I have been inspired, in the writing of this Fourth Vignette, *No Isolated Event,* by Tom Inglis' observation that to know ourselves we have to face ourselves with what was done in the past. Drawing on Kearney he writes:

> Sometimes, in some places, it is important to let go of history, at other times, in other places, it is important to remember the past in order to try to ensure that it never happens again.
>
> (2003, p9)

I suggest that one of the key knowledge spaces regarding class in Irish society was the Industrial reform school. The particular places of articulation of this 'reform' which were in the main places of incarceration for delinquent children, which we now know meant 'poor' children and women who had 'sinned' by engaging in sexual activity outside of the institution of marriage, can be seen to represent sites of knowledge generation. It was in such schools where knowledge about what it meant to be poor within Irish Society was actively articulated through punishments, social hierarchies and religious and cultural abuse. They were also places where what it meant to be hungry, abused, humiliated and terrified were typically the sorts of knowledges circulated. Women's position in society was powerfully articulated through this legitimate system of exclusions and imprisonment, where women, pregnant out of wed-lock, were taken out of society, put in a place of confinement, where their children were 'dealt with' by being taken away. These knowledge spaces gained articulation through the places of Letterfrack, Magdelane Laundries, Artaine School, Rosmuck, etc. These knowledge spaces were at once places filled with complex power relations and the abuses justified through the voices and actions of the powerful and the silence of countless others.

This Vignette draws on other people's stories, not my own, stories already within the public domain, published within a government commissioned report into the sexual and physical abuse in Ireland's religious run industrial schools. This raises some ethical considerations as to the voices and narrative accounts of abuse survivors and the sensitivities of those to whom such accounts of institutional abuse speak, questions addressed within Chapter Three.

In writing this story I tried at all times to be mindful of the multiple and shifting contexts in which the Ryan Report was published and the very real political desire and demand by the survivors themselves that there be public access to their devastating and revealing accounts. It was in the light of this desire for public scrutiny and public revelation, and in the context of support for this position, that I wrote this vignette. And, in taking this on, I needed to also take on the responsibilities that accompanied that decision. I was attempting to reflect 'one of the feminist values underpinning narrative approaches to research [which] is to provide a platform for the voices of those who have been marginalised or victimised by society or other individuals' (Etherington, 2004, p210). However, I was equally conscious of the dangers in this approach, as Etherington notes, 'that we report the voices of participants as powerless victims incapable of acts of resistance or as heroic stories of innocents who have overcome powerful destructive forces' (Etherington, 2004, p210).

I believe it is with sadness and the awful shame of knowing that ordinary people, our people, our families, knowingly allowed through silence and inaction such atrocities, that we encounter our Fourth Vignette. This vignette was written out of, and directly reflects, my own discomfort and shame as an Irish woman as an educationalist working and present in Ireland at the time of the publication of the Ryan Report.

CHAPTER 6 VIGNETTE
'No Isolated Event'

Never having been to Cromwell's infamous 'Connaught', the area in the West of Ireland of Connemara, it was with eager enthusiasm, and no small degree of expectation, that I embarked, three years ago, on the drive west. Some five and a half hours later we reached our destination ten miles from the beautiful village of Leenane immortalised through Martin McDonagh's acclaimed, *The Beauty Queen of Leenane* (1996). A strangely beautiful landscape emerged before our eyes, barren isolation, wild nature, breathtaking and spectacular, a landscape as likely to be under thick, dense fog as the relentless pouring of 'soft rain' with bursts of piercing sunlight. A landscape on which the history of its peoples is indelibly marked and remembered through the tourist trail of the *The Famine Walk*, a stark reminder of the awfulness of poverty, of emigration, the desolation and sheer will to survive in this hellish land evident in the broken walls, the signs of farming tried and of survival evident in the stone ruins.

It was during this trip that we approached the town of Letterfrack, site of one of the Industrial Schools. Letterfrack, on the day in question was nearing the end of its Maritime Festival and signs of foreigners, city interlopers, traditional music sessions about to be silenced, of pints drunk, abounded. Whilst surrounded by this revelry and the pleasant welcome of the locals, there was the ever-present reminder of a very different past. Sitting in the heart of the town is the rather ominous, looming building of the former Industrial School. The unspeakable hurt, trauma, pain and suffering seemed to whisper in the air. Despite attempts to alter this landscape of pain and fear within the building, transforming it into a furniture college, filling the air with music, it nonetheless seemed to be haunted by the past...

The past...Imagine the journey undertaken by those young, so called delinquents, sent away for their crimes, crimes that we now know were centrally about poverty. How they must have felt leaving their home place behind, familiar faces, families, friends. How must they have responded to this landscape of the West? What lay ahead for these young children and teenagers, as we now know

from their witness reports some decades later, was physical, sexual and emotional abuse and neglect by religious and lay adults who had responsibility for their care. How did these vulnerable children and teenagers deal with the fear and loneliness I imagine they must have felt? Did they know what lay ahead of them, what suffering awaited because of their 'crimes'? Did they already know the humiliation of public nakedness, the trauma and pain of physical and sexual abuse? Did those 'responsible adults' who stood to greet them 'know' the impact of their torture and abuse on these children?

This was no accident. No isolated event.

I believe that one of the most powerful examples of how knowledge is situated, how it is produced and written on bodies through disciplining tactics can be understood through the revelations contained within the Ryan Report 2009, the cumulative result of the stories of 1090 men and women. They reported to The Confidential Committee of being abused as children in Irish institutions. They told their stories, communicated their knowledge of what being poor and hungry and violated and abused looked like, felt like. Abuse was reported to the Committee in relation to 216 schools and residential settings including Industrial and Reformatory Schools, Children's Homes, hospitals, national and secondary schools, day and residential special needs schools, foster care and a small number of other residential institutions, including laundries and hostels. The everywhereness of this list is staggering.

So why this place? There was almost universal feedback and evidence against the proposal by the archbishop of Tuam suggesting that the property at Letterfrack was 'admirably suited for a boys' industrial school so sadly needed in that district.

> In a wild remote district like Letterfrack it is very improbable that there would be any genuine cases for committal, the children there do not beg. There is no one to beg from. They all have settled places of abode – they live with their parents; are not found wandering, and though no doubt very poor, are not destitute: they do not frequent the company of thieves – there are no thieves in districts like Letterfrack in Ireland – the people are very poor but very honest.
>
> (Vol 1 Ch 8, 8.3)

Nevertheless, on 14th November 1885 the Chief Secretary's Office confirmed its sanction for the establishment of an industrial school in Letterfrack certified for the reception of 75 boys.[29] And they brought these boys in from hundreds of miles away, the remoteness adding to their vulnerability and isolation.

The stories told suggested that families were devastated through this process. The fact that so many of the Schools were located a long way from the homes of their residents made contact with families almost non-existent, except for such limited holidays at home as were permitted. In practice, sending a Dublin boy to Letterfrack could sunder the family almost completely. The majority of the children in Letterfrack were from Dublin and Leinster with the percentage increasing from 56% in the 1950s to 76% in the 1960s.[30] There were obviously long-term social and psychological impacts of this enforced isolation and lack of familial contact. The report notes that though resident children should be kept in touch with their families by holidays, parental visits and letters, many Schools resisted. The reason given, 'the Schools' fear that liberalisation could undermine discipline.'

The Report describes a Victorian model of childcare that failed to adapt to Twentieth Century conditions and did not prioritise the needs of children. These neglected, abused, terrified children were committed by the Courts using procedures with the trappings of the criminal law. The staggering level of abuse across so many locations and involving so many of those in 'positions of power' abusing such power, becomes quite difficult to read after even the shortest time. The recurring themes, abusers names, strategies to humiliate, tell the most appalling story. The Reformatory and Industrial Schools depended on rigid control by means of severe corporal punishment. A climate of fear, created by pervasive, excessive and arbitrary punishment, permeated most of the institutions and all those run for boys. Children lived with the daily terror of not knowing where the next beating was coming from. Seeing or hearing other children being beaten was a frightening experience that stayed with many complainants all their

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[29] The Ryan Report, 2009, Vol 1 Chapter 8, 8.07
[30] The Ryan Report, 2009, Vol 1, Chapter 8, 8.30

lives. 'No reason was needed, I was hit because I could be hit.'[31] Witnesses reported sexual assaults in multiple forms including vaginal and anal rape, oral/genital contact, digital penetration, penetration by an object, masturbation and other forms of inappropriate contact, including molestation and kissing. It, the abuse, had no place, it was potentially everywhere, and they were terrified. They reported being sexually abused in many locations, including: dormitories, schools, motor vehicles, bathrooms, staff bedrooms, churches, sacristies, fields, parlours, the residences of clergy, holiday locations and while with godparents and employers. The secretive and isolated nature of sexual abuse together with witnesses' experience of having their complaints disbelieved, ignored or punished, contributed to the environment and culture of fear in which they existed. Witnesses reported that the culture of obeying orders without question, together with the authority of the adult abuser rendered them powerless to resist sexual abuse.

Questions have been to the fore since its publication about the individuals involved. The response from the Irish public has been about an outpouring of public shame, with reference to the 'Irish Holocaust,' or *The Irish Gulag* (Arnold, 2009) as individuals ask what power they had as individuals to see and stop the abuse. There has been the sense that people need to be brought to justice. In addition to demands for State and Religious apologies, recompense has been sought along with the demand for Institutional acknowledgement that this form of systemic abuse was sanctioned from the highest levels by the sustained denial of its happening.

In short this tells a story of power, its abuse and how the knowledges associated with power became circulated, legitimised and used as a central controlling mechanism within society. However, as power is knowledge and discipline, so too is it resistive. And there is resistance in these stories. Despite decades of denial, hurt, anger and frustration, on the part of those who suffered, they are politically and actively making demands for apologies, recompense and that their stories be heard. Such resistance speaks of the potential for a new chapter in the

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[31] The Ryan Report, 2009, Volume 3, Ch 9.2, pp136-7

new power geographies for Irish Society, for our Irish Education System, and for the Irish Psyche.

What happened in Letterfrack…This was no accident, no isolated event.

CHAPTER 7

SOCIAL GEOGRAPHIES OF EDUCATION

> Are we human or are we dancer?
> My sign is vital my hands are cold.
> And I'm on my knees looking for the answer
> Are we human or are we dancer?
>
> (The Killers, *Human*)[32]

Introduction

And so we come to the fourth, and final, Education Geography imagined through this thesis. This is a chapter about People, about how they form, create, contest, make and resist Education Geographies. I call these particular geographies, Social Geographies of Education. Exploring Social Geographies of Education involves more than simply an exploration of the social spaces and places of our educational lives, such as cafes, restaurants, chat rooms, staff rooms, corridors, bars etc. Though these clearly can be called social spaces, to limit our geographic imaginings to this interpretation would result in a rather one-dimensional notion of such geographies. The concept of the social as explored in this chapter is more complex, more encompassing. I suggest that Education Geographies, as well as being Space, Place and Power geographies, can also be understood as Social Geographies, within which people, students, educators, administrators, managers, exist in complex dynamic relations across multiple and often simultaneous contexts. These Social Geographies embrace the ways in which social constructs such as gender, ethnicity, age, ability, sexuality can be interrogated through the lens of geography. These social constructs are situated and are given articulation within and through space and place, in the process becoming social geographies.

These social contexts and constructs, therefore, have both geographic and educational relevance, combining towards social geographies of education. Thus, to our conceptual tool-kit we now add the 'Context of the Social' which informs this fourth possible education geography.

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[32] The Killers song "Human" was inspired by the Hunter S. Thompson quote that 'America was raising a generation of dancers.'

I have organised this chapter around three key ideas. First, Social Geographies are situated in space and place. I set out to situate the idea of Social Geographies by looking to human geography and higher education as the contexts within which they can be interrogated. Second, social identities and learner identities are imbricated and they are both closely aligned to questions of sameness and difference. In this way exclusions and inclusions are central to these geographies as socially defined difference becomes a spatialised phenomenon which has particular resonance within education. Third, in order to explicate further these education social geographies I explore two social contexts in particular. These are Gender and Sexual Orientation, both of which draw on my life experience and experience as an educator within higher and feminist education. However, at the outset two general points can be made of these social geographies.

The first general point to make about these social geographies is that they capture the importance attributed to the context of the social within both geography and education. I refer you to Chapter Three, where I outlined the process behind the selection of the key concepts to be in included in the tool-kit. To recap: in addition to the core geographic concepts of space and place which generated the first two geographies, I sought concepts that resonated both within geographic and educational settings. In other words, in order that this inter-disciplinary conversation might be capable of embracing the notion of educationalising geography and geographising education, I wanted to include concepts that resonated strongly both geographically and educationally. The selection of the 'Context of the Social' along with 'Power' from the previous chapter seemed to harness the sense of disciplinary confluence I was seeking. This chapter takes up the suggestion that the notion of 'social' as both construct and context, has an educational relevance and importance, which we can interrogate through geography.

The second general point about these social geographies of education is that they are closely bound up in ideas of identity and difference which, counter to any essentialising narrative, are organic and constantly in flow. That our identities are always in a state of becoming is reflected in, and through, these social geographies of education. And this process is often conflicted. By this I mean

that these social geographies do not always assume a series of harmonious articulations. Let us now turn to the first key idea of this chapter that of situating these Social Geographies as we seek insight into how our social and educational identities and realities can be situated and located within space and place.

Towards a Geography of the Social

Geographically, the concentration on the social, the acknowledgement of the constitutive relationship between people and space, is one of the very important insights available to us from the growth and development of human geography. Massey notes:

> Since social relations are inevitably and everywhere imbued with power and meaning and symbolism, this view of the spatial, is, as an ever-increasing social geometry of power and signification.
>
> (Massey, 2004, p3)

Doreen Massey, a voice throughout this thesis, is again instructive. Indeed, Felicity Callard says of Massey that 'her most fundamental contribution to thinking space and place is arguably her conviction that the social and the spatial need to be conceptionalised together' (2006, p221). Our existence in the lived world is through a simultaneous multiplicity of spaces, which crosscut and intersect and can exist in relations of paradox or antagonism, or alignment. We perceive and interpret different and same situations, places and spaces differently. Space is thus problematised it is not static. As Massey (2004, pp2-3) suggests, reflecting on earlier geographical debate, space is 'not some absolute independent dimension,' rather it is constructed out of social relations. Thus, whilst we can speak of space theoretically and philosophically at the terrestrial level, geographic space is not empty. It is filled with matter, and energy, it is also filled with people. As we recall from Chapter Four, this idea of social space resonates strongly with the relational view of space which sees space as a product of cultural, social, political and economic relations. Relational space prioritizes analysis of how space is constituted and given meaning through human endeavour (Hubbard et al., 2005, pp13-14). This idea of human endeavour of being in and constituting space is important vis-à-vis our identities. As Rogers comments, 'our identities are being reformulated on the basis of our

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personality, experience and the context in which we find ourselves' (2003, p50). This interpretation resonates strongly with ideas of embodiment, emotion and experience, suggested in Chapter Five on Place Geographies. Youdell's work is important in extending our understanding. She tells us:

> The material body, then, elbows its way into any discussion of the speaking, discursively constituted subject. At the same time, this speaking subject shouts over any discussion of the material body. The subject is inseparable from his/her embodiment.
>
> (Youdell, 2006, p47)

And the subject is a spatialised subject and spatialised contexts are not neutral. Reflecting the importance of context, Lucy Lippard, American essayist and cultural critic, draws on Edward Soja to capture the centrality of power and power relations, to the spaces of our lived lives:

> We must be consistently aware of how space can be made to hide consequences from us, how relations of power and discipline are inscribed into the apparently innocent spatiality of social life.
>
> (Soja, 1989, cited in Lippard, 1997, p242)

This idea of 'apparent innocence' is interesting. If we accept that the social reality of the university is constructed out of the interactions of particular people in space then the university itself is clearly not a neutral site. Baker et al. (2004) take up this idea of neutrality vis-à-vis education institutions. They suggest that there is a very real sense in which the formal educational institutions are designed to impose, the 'cultural arbitrariness' of more powerful groups on those who are subordinate, be that in social class terms, or in gender terms.' They add that the power associated directly with knowledge formation and acquisition within non-neutral educational institutions, manifests in terms of 'how they select what is to be taught, how it is to be taught and assessed and who will be engaged in these activities' (Baker et al., 2004, p157). And such influence is not limited to the place or site of the university. Our universities, like all our educational institutions, have a remit and existence beyond the life and world of the university itself. It is socially significant, a significance we see in the following description of the Irish Department of Education and Science (D/E&S) by McCarthy who observes that it:

> …aims to provide high-quality education which will enable individuals to achieve their full potential and to participate fully as members of society, and contribute to Ireland's social, cultural and economic development.
>
> (McCarthy, 2009, p42)

Such emphasis on the context of the social within education is not new. The university has both a historical and contemporary remit in terms of social inclusion, cultural development and its role as a voice of critical commentary within civic society. Nonetheless, any university's avowal of social and cultural obligations and responsibilities should be seen and understood in terms of the complexity and competing interests of any such positioning. As Barnett and Standish note:

> Sociologically, the university has become a state apparatus, as societies see in the university vehicles for advancing their interests in the global economy, in developing high level human capital.
>
> (2003, pp224-225)

Importantly, society, as above, is comprised of people representing a variety of interests and reflects the ways in which complex and fluid social identities are lived within, through and out of place. Massey understands this complexity. She fully comprehends the challenges associated with understanding the spatial as simultaneously social and understanding space and place as constituted by and through the very people who inhabit them. She says:

> Such a way of conceptualising the spatial, moreover, inherently implies the existence in the lived world of a simultaneous multiplicity of space: crosscutting, intersecting, aligning with one another, or existing in relations of paradox or antagonism. Most evidently this is so, because the social relations of space are experienced differently, and variously interpreted, by those holding different positions as part of it.
>
> (Massey, 2004, p3)

The reality, therefore, of social geographies of education is that they can be conflicted and contested. Geographically we can see this through complex spatial realities which are often a blend of being in, out and in-between place. Such spatial articulations therefore involves questions of inclusions and exclusions and what could be called non-clusions, which is to suggest a state of being neither in, nor out, but perhaps a fluid sense of both. These are not new concepts. Indeed,

we explored in particular the idea of the in-between within the context of 'A Sense of Place' in Chapter Five. In addition, these inclusions and exclusions refer to students and, as we recall from the exploration of author and disciplinary legitimacy within Chapter Six on Power Geographies, they also impact in a significant way on teaching staff, academics and authors (see Armstrong, 2003; Burke, 2002; Youdell, 2006). One way to develop this is to suggest that as questions of inclusion or exclusion are central to these social geographies, they also involve questions of social justice. Reflecting this Barnett and Standish note:

> One does not get far in contemporary discussions of the university before one is caught up in complex notions of social justice. Differences in participation rates – between countries, between social classes, between ethnic groups – raise important questions about the justice of systems of higher education.
>
> (Barnett and Standish, 2003, p224-225)

One of the sources of such complexity and potential antagonism lies within conceptualisations of social identity as they relate to notions of sameness and difference and how these identities are given articulation within practices of inclusions and exclusions. Typical social justice questions address such equity positions as: Who gets to participate, to access, to be included, to fully participate in HE? How do we measure their inclusion or the success of the institution in fulfilling its social inclusion and student diversity brief? What of the older student, the student with a disability, the traveller student, the poor student? In this manner identity naming categories become all important, both as targets against which measurable outputs can be set and more negatively the often crippling normative naming categories that they can become and which may dictate the terms of these students' participation. It is to this notion of social identity and the related concept of socially defined difference that I now turn.

Education and Identity

Questions of identity, of sameness and difference, hold particular interest for me as an educationalist, woman, lesbian and social justice advocate.

> Spurred on by the stress on difference in postmodernist and multiculturalist theory, feminist theory has become more specific, paying

more attention to the differences among women-particularly those of race, class, ethnic background, and sexuality.

<div align="right">(Donovan, 2000, p199)</div>

Foucault, in *The Order of Things,* developed the idea that sameness gives order, it is a way of ordering relations as he extends through the mechanisms of the four similitudes which he names as: convenience, emulation, analogy and finally sympathy and antipathy (2007b, pp19-28). Such mechanisms bring us to consider the ideas of visibility and invisibility in relation to identity. We need simply consider such strategies as the school uniform, standardised testing, state examinations, specified hair cuts, the banning of markers of individualisation such as tattoos, jewellery etc. Ironically, the educational space within which human individuality is traditionally said to have flourished was the university. However, this same flourishing of individuality was of course historically limited to middle class white males (Macdona, 2001). It seems that when the desire for 'sameness' thrives, the contexts within which difference, both social and educational, can be accommodated and actively promoted, suffers. In other words, the pursuit of sameness can negatively define difference and mark it out as other, as undesirable, something I take up in some detail within the context of sexual orientation later in this chapter. Order in this sense becomes at one with conformativity.

A major influence of feminist theory within adult education discourse is reflected in the increasing common appreciation that persons are composites of many, often contradictory, self-understandings and identities (Holland et al., 1998, p9). Burke and Jackson argue of identity that it is 'a negotiated and contested space and is multifaceted, fragmented and ever changing' (2007, p112). Hall further emphasises this notion of identity by describing the idea of the fully unified, completed secure and coherent identity as a fantasy. He says:

> Instead, as the systems of meaning and cultural representation multiply we are confronted by a bewildering, fleeting multiplicity of possible identities, any one of which we could identify with – at least temporarily.
>
> <div align="right">(Hall, 1992, p227 cited in Burke, 2002, p97)</div>

Social identities reflect people's social contexts which as we have seen are influenced by a range of factors including gender etc. Such social identities are articulated within and are informed by education. As we play out, or in Butler's (1999) analysis, 'do' our social identities such as how we 'do gender,' these 'sites of necessary trouble' as Wendy Luttrell (1997, p7) reminds us can comfort, threaten, liberate and limit. Luttrell tells us that 'social identities give us a sense of what we have in common with, and what separates us from, others. We both embrace an identity and feel it unnecessarily imposed upon us at the same time' (Luttrell, 1997, p7). In this way people experience education differently. Reflecting the notion that we each possess many different identities, Rogers succinctly suggests that 'none of us is discursively monolithic, but pluralistic and polyphonic' (2003, p50). Such polyphonic realities are also reflected within our education contexts and how we do education variously and in different contexts. As argued previously, some students are not represented numerically within certain education levels, such as working class students in HE; there are student cohorts under-represented in particular academic programmes, for example women in engineering. There are yet others still who remain under-represented within majority knowledges and dominant discourses such as LGBTT students who are persistently under-recognised, or rendered invisible, within a host of educational institutional contexts from primary through to higher education, which we take up later in this chapter. At this point let us acknowledge, as does Youdell drawing from the 'long tradition in education studies…that continues to be developed by critical, feminist, anti-racist, inclusive, and other educationalists concerned for social justice' (2006a, p33), that:

> …social class, race, ethnicity, gender, sexuality, ability and disability are not determined; that the links between identity markers of this sort and educational experiences and outcomes are not inevitable, but instead are the result of discriminatory practices whether these are explicit or intentional or not.
>
> (Youdell, 2006a, pp33-4)

Situating Difference

Contemporary educational systems and learning environments, in principle, fully acknowledge diversity and the concomitant responsibility to create educational spaces within which such diversity can be accommodated. However, as Youdell

points out, 'social and educational inequalities persist despite political activism, equal opportunities legislation, and apparent public goodwill' (2006a, pp34-5). Within an Irish context it would appear that despite the efforts on the part of the State towards inclusion, increased attention to different social categories and projects to promote the participation of non-traditional students such as the various supported funding streams by the Irish Higher Education Authority (HEA) including the Targeted Initiatives Programme (1996-2005) and the Strategic Innovation Fund (SIF 1 and 2, 2006-2013), the problem arises when their status as 'different' becomes interpreted negatively as 'other.' In this sense, the practice of such laudable policy positions on inclusivity and diversity can be less than we might hope for. Lynch (2006) makes this point well. She argues that hitherto non-traditional students have been regarded as some kind of exception in college. She states, 'they come, but they are not fully expected; very often they are not fully accommodated' (2006, p89). An example of this failure to accommodate could be seen in the failure of the system, in this case the University, to fully understand and embrace the reality of promoting diversity where as Lynch highlights, students end up in a between space, "as 'outsiders within' both in college and their communities" (2006, p90). In this sense there is no direct correlation between distance and difference for access students, as their 'otherness' is reflected both from the centre and margin. Such considerations, along with the paradoxical situation in relation to access or non-traditional students, like the 'inside'/'outside' paradox developed by Dian Fuss in 1991, resonate strongly with the idea of 'out-of-placeness' explored in Chapter Five on Place Geographies. We will take up these ideas again however at this point let us consider once more Cresswell's earlier argument that 'the creation of place by necessity involves the definition of what lies outside. To put it another way the 'outside' plays a crucial role in the definition of the 'inside' (Cresswell, 2004, p102). The 'keeping someone in one's place' or putting someone in their place' suggests a connection between 'geographical place and assumptions about normative behaviours' (Cresswell, 2004, p103).

We experience 'difference' differently, and are positioned and position ourselves in relation to such difference. We can see ideas of differences and sameness played out in spatial terms, for example through presences and absences.

Lefebvre (2007) suggests the impression can be given of particular spaces, buildings etc. where only certain groups are present. In this way they have the effect of 'smothering difference,' erasing the presence of another space and attributing a sense of sameness as opposed to displacement and diversity. I suspect that this idea of 'smothering difference' has particular resonance in relation to access or non-traditional students and representational in-visibility within our Universities, it is difference in-place.

Drawing out Massey's observation that the social relations of space are experienced differently and variously interpreted by those holding different positions, McKittrick and Peake suggest that difference therefore 'always implies difference-in-place' (2005, p40). They reference such spaces as 'ghettos, under-funded women's shelters, sprawling suburbs, gated communities, homeless hostels' to suggest how geography is 'mapped according to race, class and gender specific interests' (2005, p41). How we know and understand is intimately tied to these spatial formations. Commenting on the emancipatory knowledges of, for example, feminism, post colonialism and experiential knowledges such as those gained from the geographies of living in the everyday world, McKittrick and Peake argue that 'different bodies are not only assigned different geographies, they are also actively experiencing and producing space' (2005, p41). This link between space, place and normative behaviours or the regulation of bodies through social norms communicated within and through space and place is centrally important within Social Geographies of Education. One way to see this more clearly is by looking specifically at the social contexts of Gender and Sexual Orientation.

Social Geographies of Education: Through the Lens of Gender
We can see the operations and social contexts of socio-spatial in/exclusions in a particular way through the lens of gender. The historic exclusion of women from higher education is an example in point. Whilst the contemporary landscape of women's participation within education is vastly different, the legacy of their absence can still be seen in the ways in which knowledges were, and in many cases continue to be, constructed; how research was carried out and how so many

of the professions outside the university reflected this gendered exclusion from the academy. As Brookfield notes:

> It is no surprise, to many feminists, that the classical cannon of critical theory is produced by men. Given the unequally gendered access to the resources that make all kinds of theorising possible-a room of one's own, for example-it is very predictable that so many theoretical traditions (at least as far as the publishing of texts is taken to represent a tradition) would be male dominated.
>
> (Brookfield, 2005, pp314-5)

Critical theory has application across a host of disciplinary fields. It also has real implications for how our understanding of adult learning and the practice of feminist education within HE (See Brookfield, 2005). Critical theory posits that power relations are endemic in learning and that certain knowledges and behaviours are privileged and the power relations that sustain them are perpetuated. It is unsurprising that educators have embraced this kind of thinking. However, despite its widespread application and significance within adult education, according to Lather (2001) critical theory is 'still very much a boy thing' which 'focuses too much on male concerns and experiences that are explored against a backdrop of male locations' (Lather, 2001, p184, cited in Brookfield, 2005, p315). Let us recall here the arguments on power geographies of education in the previous chapter and in particular that knowledge itself is situated it is located, it exists in space and place and is generated within spaces and places. Clearly those present in such places matter. Power is always implicated in space and place. In this context the under-representation of women from key decision and knowledge making fora within our third level system leads to the perpetuation of malestream knowledges and as Lather indicated 'a concentration of male concerns.' Brookfield, drawing on Ellsworth, acknowledges the impact of critical pedagogy's neglect of gender issues saying that it creates 'the category of generic critical-teacher…young, White, Christian, middle-class, heterosexual, able-bodied, thin, rational man' (Ellsworth, 1992, p102, cited in Brookfield, 2005, p316).

The relevance of gender to any Geography of Education therefore might seem self evident. There are obvious examples of gendered space and place such as sex

segregated schools, the 'feminisation' of primary education, and at the other extreme the sustained under-representation of women at professorial level within our universities. Quinn (2003) makes an interesting argument in relation to the changing nature of higher education and what this means for women. Reflecting the new higher education reality where women students constitute the majority of undergraduates, she argues that 'we can no longer think of the university as a male space, but need to explore it as a place of women that is still imbued with masculinist notions (2003, p449). However, as Burke notes, Quinn also cautions against prematurely shifting equality debates entirely onto men given that many women enter less prestigious universities or are part-time and/or mature students (Quinn, 2003a, p22, cited in Burke, 2005, p559). Leathwood and Read (2009) too interrogate this theme of gender and the changing face of higher education as they address and explicitly challenge the 'feminization thesis.'

There are also less obvious gendered spaces, spaces which exist beyond their physical geography, social spaces which are heavily imbued with power relations including the aforementioned knowledge, disciplinary, research and professional spaces. Bunracht na h'Éireann (The Irish Constitution, 1937), as a representation of gendered, patriarchal, knowledge space, one which gains articulation through its understanding and centring of the 'home' as the site or zone within which women were formally and legally assigned in their role as mother, is another case in point. Its regulation of women's lives both social and professional is closely connected to their location 'within the home' and the idealised construction of their identity as 'mother.' The following articles from the Constitution are illuminating in this regard:

> In particular, the State recognises that by her life within the home, woman gives to the State a support without which the common good cannot be achieved… The State shall, therefore, endeavour to ensure that mothers shall not be obliged by economic necessity to engage in labour to the neglect of their duties in the home.
>
> (Bunracht na h'Éireann, 1937, Article 41 2.1/2.2)

It has taken much time to challenge such perceptions, and there have undoubtedly been huge successes through the emergence of feminism and the women's movement. Nonetheless, our Irish Constitution is a living document

and as such messages regarding the position of women in society are not to be overlooked in terms of their sustained potency. A contemporary example is the interpretation of family communicated within the document that is one of Catholic meaning and signification, which in practice resembles a male husband and female wife, which along with their children comprise their legitimate family unit:

> The State recognises the Family as the natural primary and fundamental unit group of Society, and as a moral institution possessing inalienable and imprescriptible rights…The State pledges itself to guard with special care the institution of Marriage, on which the Family is founded, and to protect it against attack.
> (Bunracht na h'Éireann 1937, Article 41, 1.1/3.1)

There is no place here for non-heterosexual units, where lesbian and gay partners cohabit, often with children. There is no place for such imaginings in a constitution which from it's inception offered a particular Irish blend of State and Religious politics, a legacy we see clearly within the continued Religious involvement within State education something we explored previously. These constitutional, legally binding, articles give spatial articulation to social values, values aligned with Catholic teaching ideology across a multiplicity of spaces within both public and private spheres. This again is an example of how social identities or as Luttrell refers, 'the cultural processes by which traits, expectations, images, and evaluations are culturally assigned to different groups of people' (1997, p7) are communicated spatially, first through the document that is the Constitution, and second through a variety of institutions which uphold such messages as to the preferred modes of social conduct and interaction. All of these impact directly on the social constructions of identities.

The Irish Constitution offers an example of how socially constructed knowledges impact directly on social identities as they are played out, played with, deployed and invisibilised, spanning a myriad of spaces and places across and between public and private spheres. Madeleine Arnot notes in this regard:

> Patriarchy, religion and state control are deeply imbedded in the notion of sexual freedoms and the transgressive notions of sexual citizenship raise

important questions about the extent to which the state should and can intervene in the intimate world.

(2009, p126)

Education is a powerful knowledge institution that legitimises certain social spaces and devalues others through processes of exclusions and invisibilities based on responses to, and previously held assumptions held about, various manifestations of social difference. In so doing, education sites legitimise and devalue, smother and ignore various manifestations of social identities and differences. It would be limiting to view gender as a social construct having meaning and implications for our Social Geographies in isolation. In reality these constructs intersect and inhabit multiple positions, often in antagonism. As Brookfield notes, class, though it remains crucial, 'is usually linked with race and gender in the holy trinity of contemporary ideological critique' (2005, p37). hooks similarly locates gender analysis as part of a broader project, a position reflected through Brookfield's summary of her view on feminism as 'not an attempt to gain equality with men but a fight against the whole ideology and practice of domination constituted by the interlocking systems of sexism, racism and classism (Brookfield, 2005, p330).

Given their importance, how might we interrogate further these gendered social geographies? Extending the ideas put forward under relational space and a 'sense of place,' I suggest that by drawing more comprehensively on the characteristics of Space and Place geographies articulated earlier in this thesis, we can continue the process of their interrogation. This raises questions such as, how might these gendered geographies be articulated relationally, empirically, metaphorically, globally? To take up but one of these, the observation can be made that by drawing on the characteristic of 'Global Space' we avoid the pitfalls of adopting a euro-centric approach to such geographic articulations, looking instead to global manifestations of these gendered social geographies in the context of the 'North-South axis' (Arnot, 2009, p118). Further, through such explorations we can deepen our understanding of global inequity and global social justice, and as Arnot suggests, 'global citizenship' (2009, p118) issues, by exploring the space and place geographies of women and girl children's education experiences.

Having looked to some of the ways that gender influences directly exclusions or limited inclusions of women from so many educational spheres let us now take up a second example of how education spatialities or geographic expressions can occur. To this end we now look to the social context of Education Geographies through the lens of Sexual Orientation and Sexual Identification.

Social Geographies of Education: Through the Lens of Sexuality

Social Geographies of Education can be experienced as geographies of exclusion by some students, educationalists and practitioners. Thus, a key feature of social geographies is their capacity to exclude and alienate, to silence and invisibilise, which we now explore within the context of LBGTT individuals and groups. It is clear that 'humans do not perceive the world with pristine eyes, but through perceptual lenses filtered by social and cultural meanings transmitted via primary influences such as family, friends etc.' (Renn, 1992, p67). This reflects our understanding of knowledge as situated, as explored previously. What people and organisations perceive as desirable or undesirable events reflects their perception and evaluation of the cultural definition of the social context and its relevance for their world view (Wynne, 1992, p291). Again context is critical and contexts are contested and can be seen as 'sites of struggle.' Renn notes, 'what constitutes a value violation for one group may be perfectly in line with the values of another group' (Renn, 1992, p78).

Such contexts are also evident and manifest within educational contexts and settings. One way to understand these geographies of exclusion, the spaces of invisibility and exclusion experienced by LGBTT students, teachers and staff, is by drawing on Young's 'five faces of oppression' (1990). In Young's analysis of oppression we can read 'cultural imperialism' as the main form of oppression experienced by LGBTT communities, or to draw on Fraser's term 'despised sexualities' (Fraser, 1995, p77). In short Young suggests that the operation of cultural imperialism employs three main tactics: First, is the establishment of a dominant culture which represents the norm; Second, the oppressed group is rendered invisible; Third, the groups are disrespected through such mechanisms as negative stereotyping. We will look to each in turn.

First, the establishment of a dominant culture serves to construct and represent the idea of the social norm and which in turn marks out the oppressed, non-normative, group as 'other.' In order for the oppressing group to be propped up in its belief as the dominant culture, it must have some comparative measure by which to justify and maintain its elevated position. In other words, heterosexuality can only exist as the 'normalised' cultural form if a comparative form co-exists, i.e. homosexuality. Thus, society needs the existence of these 'others.' The dominant culture, in this case heterosexuality or more correctly heterosexism or compulsory heterosexuality, becomes dominant through the authoritative construction of norms that privilege heterosexuality coupled with the cultural devaluing of homosexuality through the practices of homophobia. Remember the Irish Constitution! However, whilst it might need the construction of an 'othered' sexuality, it is also deeply fearful of it. Indeed Young argues that as homosexuals become more difficult to identify within society due to the permeable border between the construction of gay and straight, it becomes difficult to assert any differences between them and heterosexuals causing 'deep fear' among heterosexuals. She states:

> The face-to-face presence of these others, who do not act as though they have their own 'place,' a status to which they are confined, thus threatens aspects of my basic security system, my basic sense of identity, and I must turn away with disgust and revulsion.
>
> (Young, 1990, p146)

It is within such contexts of fear and revulsion that homophobic assaults and attacks exist. Reinforcing this point Sibley argues:

> Homophobia will not go away while homosexuality is constructed as an 'other' which threatens the boundaries of the social self… Sexuality is a source of difference from which moral panic can emerge because it is fundamental to people's world-views and their relationship to others.
>
> (Sibley, 1995, p42)

Second, it requires that his othered group be rendered invisible, reflecting the deep-seated fear of homosexuality. The role of non-recognition in education is clear, in fact this non-recognition is easily achieved in education by simply non-

naming certain groups. Defined by Hill (1995, p146) as, the repressive social system of mandatory or compulsory heterosexuality, heterosexism is the subtle neglect, omission, distortion and annihilation of lesbians, gay males, bisexuals, transsexuals and the transgendered.' This oppressive social system has, of course, pervaded the educational structures and institutions placing queers, and many other less powerful groups, in a complex and unequal relationship with them (Hill, 1995, p147). Such power imbalances are central to our conceptualisation of traditional learning environments and consideration of risk taking within queer praxis. The complex cognitive, emotional and social dimensions of learning and the internal and external acquisition process within which these dimensions are realised (Illeris, 2002, p9) are heightened with student groups whose prior educational experience were based on the annihilation of self due to invisibility on the one hand and homophobic or negative stereotyping on the other.

Third, the final arm of the operation of cultural imperialism is the need for those 'othered' to be disrespected, to justify their othered place in society. The main mechanism through which disrespect is conveyed is through negative stereotyping. So we encounter the situation of paradoxical existence where LGBTT people are rendered invisible on the one hand whilst simultaneously marked out by mis-recognition tactics on the other. Reflecting the power of such cultural oppression, Grace suggests that heterosexism and homophobia can be conceived as socio-political expressions of a public pedagogy of negation and erasure and violence that violates queer communities and assaults queer integrity (Grace and Hill, 2004, p177). Taken together these three functions of the dominant culture, invisibility, and disrespect can be seen as a social geography of oppression a geography experienced by those within the LGBTT community.

This social geography is also heavily present within education as education is heavily implicated within the practice of cultural imperialism (GLEN, 2009; INTO LGB, 2009). As one of the key cultural lens filters within a modern society, one of the primary functions of education, is the reproduction of dominant social ideology. This suggests a Social Geography of Education that is anything but benign. It is a powerful social context from which social norms,

behaviours and attitudes are regulated. We need simply recall Foucault's panopticon here and the ever growing number of surveillance mechanisms within education to see this in practice. Reflecting Young's (1990) analysis of cultural oppression, the idea that this dominant educational ideology is one which renders invisible and disrespects many groups defined on the basis of social difference or social identification categories including non-heterosexual students and teachers should come as no surprise given that the lens, the world-view, the filter, is heteronormative. This dominant ideology is one which actively promotes heterosexism. Hill (1995) understands heterosexism as the subtle neglect, omissions, distortion and annihilation of lesbians, gay males, bisexuals, transsexuals and the transgendered. He defines it as, 'the repressive social system of mandatory or compulsory heterosexuality…….the language, thoughts, assumptions and symbols of the dominant society encode it' (1995, p146). As Baker et al. note, the presumption of heterosexuality underpins education policy and practice in many countries (2004, p155). We know that the ongoing problems experienced by students and teachers associated with sexual orientation reflect the power of heteronormativity. Leathwood and Read, drawing on the work of Epstein et al. (2003), comment that:

> Queer sexualities are silenced and marginalised in the curriculum in schools and universities, or included as an 'add-on' extra homogenizes the complex different identifications and experiences within 'queerness.
>
> (Leathwood and Read, 2009,p165)

In an excellent article by Renée DePalma and Elizabeth Atkinson the ongoing challenges and difficulties faced by LGBTT primary teachers is explored. Reflecting on the extremes of 'surplus visibility and invisibility' they draw on the following powerful observation by Birden (2005):

> The lesbian or gay outsider, then, can be an outsider in insider's clothing. And herein lies the rub: to choose to be "out" opens one to potential harassment, discrimination, denigration, and violence; to choose to be closeted stunts the development of friendships, support networks, and emotional and mental development needed for healthy living. For the gay or lesbian student, teacher, or academician, life becomes a tight wire act: the illusion of safely on one side, the hope of authenticity on the other.
>
> (Birden, 2005, p21, cited in DePalma and Atkinson, 2009, p888)

DePalma and Atkinson also observe the following:

> For the invisible minority, the position of power afforded by simple visibility does not yet exist, so it must be discursively constructed. In the same way as heteronormativity is maintained through unchallenged "commonsense" assumptions implicit in the everyday mundane practices of schooling…
>
> (DePalma and Atkinson, 2009, p888)

A consequence of 'unchallenging' is, as Leathwood and Read note, 'the normalisation of heteroxesuality and homophobia…contributing to a sense of marginalisation for queer students and staff' (2009, p165). Given that women's social political, cultural contributions are only in recent years comprehensively addressed in school curricula, it is hardly surprising that queer histories and narratives remain to a large degree invisible. One way to challenge such exclusions is through the ongoing interrogation and creation of Social Geographies of Education, aimed at articulating and celebrating the 'other' and challenging and contesting the tactics and assumptions of the dominant society, such as through the spaces of queer pedagogy. There are of course other ways to challenge as suggested by De Palma's and Atkinson's performance of 'speaking truth to power' (2009).

Challenging Social Geographies of Exclusion

Grace and Hill (2004) argue that queer educational praxis offers immense possibilities for transformation through strategising and working from these learning spaces to interrogate the normal, which includes learning to shatter patterns of self-alienation. Such transformative possibilities apply to both student and teacher and can be read through the idea of 'social geographies.' The potential benefits are not only concentrated on queer discourse. Queer articulation can be expanded beyond sex, sexual and gender differences to location within a more complex social ecology acknowledging a broader range of identity-constituting, or identity-fracturing discourse, such as race, ethnicity and disability. The social geography of queer therefore has the potential to exist within space and place beyond those immediately identifiable on the basis of sexual identity. However, in order for these multiple spatial possibilities to emerge, queer pedagogies that adopt democratic, inclusive, transgressive and

transformative principles most be invoked, principles generally invoked within critical thinking, principles with broad social justice and social change aims. Adams et al. note:

> Positively, research on effective pedagogical practice has shown how education can play a major role in developing the kind of critical thinking and inclusive ethical perspective that underpins respect for difference.
>
> (Adams et al., 1997, pp30-43)

Such pedagogies are not without risk. Critical, democratic, transgressive approaches hold as fundamental a learning process that is non-linear, and spans the different domains of cognitive, emotional and social learning spheres (Illeris, 2002, p19). Traditionally, practice has tended to separate out these processes, adult education, on the other hand, locates centrally all three, maintaining this balance by critical teaching methodologies. However, the 'holding' that is necessitated by this pedagogic practice is challenging and difficult. It also locates practitioners on the radical left of educational practice. The risks inherent in such positions are acknowledged by Brookfield. Reflecting on critical and reflective adult education pedagogy he refers to both the 'impostor syndrome' meaning when will they find out that I do not have all the answers, and, 'cultural suicide' meaning why are my colleagues not enthusing these methodologies given the clear benefits to our students, as such risk examples. He states:

> As we leave the solid ground of our own thinking and acting, our enthusiasm gradually turns to terror. We realise we have nothing that supports us.
>
> (Brookfield, 1995, p243)

Neither adult nor feminist education take a fractured approach to the educational process, rather they draw from the increasingly agreed position that learning springs from the interaction between the individual, the learning process, the socio-cultural context within which the learning is set and the content or subject matter of the learning (Rogers, 2003, pp9-13). Yet, within these adult education and feminist teaching contexts we tend to speak of 'learning communities.'

When we speak of 'community' there is a real danger that homogeneity is ascribed across this 'community.' The reality is more complex and more reflective of groupings of individuals whose interests may be fluid, changing and discordant. In relation to LGBTT individuals where there are competing and divergent interests within this 'queer community' the reality is more likely 'spectoral, fractured, diverse and unstable' (Grace and Hill, 2004, p179). This spectoral community of queer others is precisely that: a community based not so much on shared identity, rather on a shared subjective experience of heteronormative culture, a culture that is disabling for non-heterosexuals. Educationally this fractured, spectoral reality poses challenges. It is difficult to neatly represent the diversity associated with sex, gender, sexuality, desire, expression embracing as it does differences, similarities, tensions and contradictions. Similarly, it is difficult to acknowledge and respond proactively to such diversity. The educational challenges are clear. Assuming a neutral classroom space would be at best naïve, at worst counter productive educationally. Grace and Hill comment:

> LGBTT are not located in some cohesive community that meshes or blurs these differences within a fiction of generic or universal understanding of queer or queerness.

(2004, p179)

However, they go on to argue for some 'loosely configured community,' which would offer 'some unity in queer difference' necessary for collective action. Coming together for knowledge, for learning seems an excellent opportunity to do just this. There is an inherent tension in this position. Obviously 'Queer' can inhabit many positions, positions that are not necessarily coextensive. Reading queer as Noun can refer to all sexualities outside the 'norm' of sexual respectability or 'heterosexuality,' as Jagose refers, 'an umbrella term for a coalition of culturally marginalized sexual identification and other times to describe a nascent theoretical model which has developed out of more traditional lesbian and gay studies' (2002, p1). Referring to an educational space for queers can help avoid the semantic conundrum of lesbian, gay, bisexual, transgendered and transsexual. Nonetheless, expeditious routes are not always unproblematic.

This umbrella, whilst expeditious in writing terms, has also been referred to as one of the most 'controversial deployment(s)' of queer as it refers to dissimilar subjects whose 'collectivity is underwritten by a mutual engagement in non-normative sexual practices and identities' (Jagose, 2002, pp111-2). Watney similarly cautions stating, 'Queer' is not simply the latest example in a series of words that describe and constitute same-sex desire transhistorically but rather a consequence of the constructionist problematising of any allegedly universal term' (Watney, 1992, p20). For those whose thinking reflects a modernist identity politics, there is a danger that 'queer' will serve to pass over the richness of the histories and stories of the lesbian and gay struggle. However, to recall Youdell from Chapter One, the significance of queer it that its strength lies in its destabilising capacity as 'Queer theory and politics 'calls into question the hetero-/homo- hierarchy itself' (Youdell, 2006, p25).

Queer Social Educational Geographies are therefore in part about creating spaces and sites where multiple and fluid experiences and realities might be voiced, thereby countering the historic voicelessness and invisibility that we have systematically been subjected to. The Irish National Teacher's Organisation (INTO), the formally recognised union for primary school teachers, establishment of the LGB Group represents one such social geography, albeit one that reflects the sensibilities of a modernist identity politics. At the INTO LGB group's inaugural conference 'ANSEO,' (October 2009) from the Irish language meaning 'here,' Sheila Crowley, Chairperson, said many might presume that LGB teachers are protected by anti-discrimination laws such as the Employment Equality Acts (1998-2004). However, the existence of the religious exemption clause known as Section 37 (1) of these acts would seem to allow for discrimination against teachers whose lifestyle is perceived as undermining the religious ethos of the school. This permits an educational institution which promotes certain religious values to take action which is reasonably necessary to prevent an employee or a prospective employee from undermining the religious ethos of the institution. This legal, and socially enshrined, situation forces many teachers into invisibility, either by their own choice as a safety precaution or because their colleagues do not recognise their existence.

Clearly, to challenge such systemic discrimination, we need to be able to see differently, to imagine a space beyond the hetero-homo dichotomy, a potential queer politics offers. Such positioning of queer praxis, as intellectual and practical project, challenges Morton's complaint that the reading of queer vogue, as commodity fetishism, 'trivialises the very notion of queerness by reducing it to nothing more than 'lifestyle' (Morton, 1993, p151, cited in Jagose, 2002, p109). And there is nothing trivial about this. I take risks each time I come out, the risk of exposure, the risk of homophobia. In this context I put my reputation on the line as an educator when I tell students that they can, and should, take the risk of entering our feminist, queer classrooms and know that their investment will reap rewards. These are some of the tensions inherent within any Social Geographies of Education. These social geographies of education are not neutral.

Conclusions

At the heart of the Social Geographies imagined here lies the idea of identity as complex, fluid and changing. These geographies centrally acknowledge social identities within the education process. When social identification categories become negatively defined they can be represented through geographies of social exclusion. It is unsurprising that the social geographies explored in this chapter reflect notions of gender, ethnicity, age, ability, sexuality.

These geographies operate from the assumption that our in-depth understanding of these socially defined differences is vital within educational contexts. They impact on knowledges, power, and identities. Reflecting the earlier assertion that notions of space and place are too important to be left to geographers alone, I suggest that socially constructed differences are too important to be left to educationalists. We need as many analytical tools possible to fully know and understand these critically important constructs as they impact on, and inform, how we do education.

In order to develop these social geographies I returned to the ideas of relational space and embodied place. This chapter aimed to investigate some of the ways in which social identities and social differences resonate strongly within education. They can be situated geographically and gain articulation within education

contexts. By exploring two social constructs in particular, gender and sexual orientation, I also suggested that embracing such geographies of education is risky and makes demands on us as educationalists. However, any social geography of education that is challenging and tensioned filled should not be equated with the idea of an impossible social geography. Similarly, risky education should not equate with impossible education.

Vignette Prologue

Within this penultimate Vignette, Beyond the Educational Closet, there is a more explicit autoethnographic voice, dealing as it does with the complex notions of sexuality and 'outing.' An idea central to this vignette is that power is in circulation and our identities are implicated within these shifting power relations. However, in addition, this vignette views power, as Burke and Jackson remind us, as 'linked to wider structural inequalities and tied to complex sets of difference including for example age, class, ethnicity, gender, disability, nationality, religion and sexuality' (2007, p116).

As a story it is perhaps the most revealing of me as person, educator and student. It reflects both the risk and emotion involved in writing such an evocative autoethnographic story, and to some degree my be-coming as a knowing subject as I explore the simultaneity of insider/outsiderness as it has, and continues to. inform my educational subjectivity. It resonates with Ellis' work on the emotions of autoethnography described by Reed-Danahay as writing that conveys the emotional experiences of the anthropologist as individual (2009, p31). Mirza suggests that 'lifelong learning is about the profound experiences you have when moving between 'worlds' of difference and goes on to call for us to ask questions about 'what shapes these worlds and how we are implicated through our inclusion, exclusion, choice and participation in reproducing it' (2006, p137). It is to this task of seeking to know, or come to some understanding of, my worlds of knowledge making and education, that this next story vignette attends.

This time I simply invite you to join Me…there is nothing trivial about this…

CHAPTER 7 VIGNETTE

Beyond the Educational Closet

I have been making geographies of education for decades, resisting particular geographies, challenging some and celebrating others, denying other still. I mentioned this in Chapter One. However, I think my Social Geographies of Education are some of the most interesting, and most instructive. They relate to my being a woman and a lesbian in Ireland living and teaching within Irish Society. Through these geographies I have developed a heightened awareness of both Gender and Sexuality as they have informed and influenced my professional career. In this way My Social Geographies of Education cannot be dissociated from my sexual orientation and my gender. These geographies are as much about fear as they are empowerment. They reveal as much about our society and our educational system as they do about me. My social geographies of education might perhaps be mapped through my coming out narratives.

Coming out to my parents exposed me to such levels of homophobia, which when explored, as for example by my Father, revealed the teachings of the Catholic Church, one of the main guiding lights in my Father's life, as a key factor. The sources of his social knowledge were the spaces of the Chapel, the pulpit, the confessional, the stereotypical representations within the media, powerful spaces telling him why his daughter was abnormal. These messages are powerful and difficult to counter and challenge. With time and the emergence of church scandals, this stronghold lessened in the minds of many, including my Father who had already 'arrived at his own solution.' This involved a reassessing of the Church and its teachings: through mini acts of resistance such as seeking a 'general absolution in the confessional' and seeking out non-religious people he held in esteem in society, including our Lord Mayor, people who spoke positive and favourable messages about lesbian and gays, my Father quickly found he could once again hold his head high with pride for his only daughter. He found a way of being in-between the Church and its teachings. He was a brave and insightful man. However, his reaction reflects the power of social knowledge, and knowledges circulated within society about socially defined difference.

As a young primary school teacher, having started to 'come out,' I was fearful of 'being found out,' working within a school system where being lesbian and teaching in a Catholic school was potentially dangerous. It was, and continues to be, outside the protection of our progressive equality legislation. This was a challenging time. My solution was to teach within a dedicated non-denominational school where gay was cool as opposed to being sinful. I still did not "fully" come out in this context. Whilst the social geography of this School suggested a liberal space within which to teach and be, my internal social geography suggested otherwise. The predominance of Catholic run and owned schools in Ireland, means that this option of teaching in 'other places' is only available to a small minority. Social contexts, their spaces and places, are powerful contexts. They can impact on how we actually live our lives, how we do education, how it is done to us.

Coming out 'fully' I realised, like so many LGBTT people, is an endless process. I am forever 'coming out.' It's exhausting. It reflects the moments of realisation where 'I'm going to have to tell them I'm a lesbian' raises its head. In NUI Maynooth and the wonderful Ed.D class with whom I shared this Doctoral journey, that moment emerged early on. They needed to know simply because they assumed, as many do, that everyone in the room was straight. Sometimes I come out because I actually want to disrupt people's heterosexist assumptions; sometimes, many times, I actively choose not to, because they don't matter or deserve it; sometimes the act of coming out is to silence the hint, or strong presence, of homophobia; other times because I get fed up being asked 'What does He do?' In each of these moments I am in many places, I inhabit a range of social spaces. I am in and out and in-between, as my personal narrative intermingles with my professional self and meets my political being. I have multiple selves, all of which impact my social education geographies. Social geographies are complex.

I have come out to so many groups in the various Outreach classroom places: Sometimes on a chosen morning, 'a planned outing' reflecting a concept or theme under discussion. On other occasions it feels more like an accident, a 'she and I' comment that begged explanation. In Women's Studies classrooms, so

many of them are loath to tell their family and friends they are doing Women's Studies in case somebody might say they were lesbian. For others, the suggestion that they might be feminist is enough of a burden. In these classrooms I choose my coming out moments carefully. Though balanced by a gentle sense of relief that it has been done, I always feel exposed in the doing. It is always a risk taken. Social contexts are powerful contexts.

LGBTT social spaces, like the educational spaces explored within this chapter are many and varied. Certainly there are gay clubs, women only clubs, music festivals, camps, gay friendly cafes, restaurants and bars, dinner party tables, private parties, gay and lesbian film festivals. This is an endless list. I have never been to most of them. To this list of obvious social space, a more subtle example of relational social space can be added, O'Connell Street in Dublin in June of each year when this street becomes appropriated by LGBTT people, their families and supporters, to celebrate Gay Pride. Subtle! It becomes a social space of politics, celebration, visibility, confidence, colour, noise, a presence that says we have a right to be here. This is replicated in many of the major cities around the world. In these moments Dublin, Paris, Berlin, Sydney, New York, become sites of resistance, they become examples of relational space or social space. The reason for the Celebration is that for so long being lesbian and gay was a criminal act, or if not criminalised, as with lesbianism in Ireland for example, it was socially unacceptable, it was perceived as abnormal and wrong. Because of this, 'coming out' is like an act of political resistance, an act of self-authentification. These spaces are so important. They tell a story through their social geography one filled with emotion, experience, stories, desires. Where are the spaces within which our young LGBTT population are exposed to this level of positive, visible legitimacy? Where are the spaces of affirmation for teachers and non-heterosexual parents and children within our largely State/Church run education system? What of the validating conceptual and intellectual spaces within our academies? The first year the INTO marched under the rainbow coloured flag at Dublin Pride was one which gave hundreds of teachers in this country some reason to be optimistic regarding their future. Social contexts are important. They help create our Social Geographies of Education.

CHAPTER 8

CONCLUSIONS

> And the end of all our exploring
> Will be to arrive where we started
> And know the place for the first time.
> (T.S. Eliot, *Little Gidding, No 4 of 'Four Quartets'*)

Introduction

I write this conclusion, as I have written this thesis, from my cottage, the source of much of the early inspiration behind the geographies which emerged throughout this process. Yet, as I conclude, I find myself looking for new inspiration as to how to summarily communicate the imaginings of the previous chapters, how to capture the geographies presented throughout this thesis. The genesis put forward in Chapter One for writing this particular thesis was based on my belief that we need to interrogate our educational spaces because they are powerful, because they do actually matter for people, for leaning, for the production of knowledge, and they impact on how people feel. I strongly attested that we do not know them well enough and that these education geographies are not taken seriously enough. This thesis set out deliberately to challenge that position. I set out with the desire to try to know something of the multiple spaces and places of education, its nooks and crannies, its crevices, its margins and centres, what de Lauretis has called 'the social spaces in the interstices of institutions and in the chinks and cracks of the power-knowledge apparati' (1987, p25). And my knowing process built on that which was already known, suggested and researched about what these geographies might resemble, how they might be conceived.

Towards a Geography of Education

I took as a starting point the position that education, as a discipline, would benefit from a sustained engagement with geography, that recalling Gulson and Symes (2010) we need to 'make space for space within education,' or as I have posited to 'make room for geography within education.' And I am not, and have not been, alone in this endeavour. As discussed in Chapter Two I wanted to add my voice to those starting to take geography seriously within education in its

broadest disciplinary sense, including though by no means limited to Penny Jane Burke (2002); Felicity Armstrong (2003); Jocey Quinn (2003); Deborah Youdell, (2006); Ronald Barnett (2007); Maggi Savin-Baden (2008), Richard Edwards and Robin Usher (2008); Kalervo Gulson and Colin Symes (2010). Grunewald (2003) reinforces the need for such conversations to actually continue to happen.

> The sheer volume of writing about place from across disciplines means that the perspectives discussed here cannot be said to be exhaustive or complete, but instead are suggestive of a rich and badly needed conversation about the relationship between the places we call schools and the places where we live our lives.
>
> Grunewald, 2003, p624)

Thus, throughout this project I wanted to add to the emergent conversations with other educationalists and other interested individuals within higher education and to initiate a dialogue and interrogation building on my experience within Irish adult and access education. And these are necessary conversations. As argued in Chapter Two it is perhaps worth recalling Felicity Armstrong's call for a sustained intellectual relationship with geography as a way towards understanding and challenging the persistent exclusionary forces within education:

> The contribution of ideas form social geography and, in particular, a geography which itself is open and seeking out perspectives form other disciplines, highlights what a great deal of work we have to do in terms of exploring and decoding the deep movements and multiple dimensions and spaces of exclusionary forces.
>
> (Armstrong, 2010, p108)

Penny Jane Burke has called on us to engage in a collaborative deconstruction of the discourse on widening participation 'in order to mobilise radical discourses in the interests of access students...Access education needs to be collaboratively refashioned to address issues of social justice' (2002, p36). I believe that this thesis speaks directly to this call to collaborative deconstruction. In drawing on, and extending, the current engagement of educationalists with the significant theoretical contribution of human geographers and in proposing a deliberative spatiality of education that speaks to education broadly as a discipline, I set out

to extend the ways in which we can see and imagine education in new and challenging ways. In particular I hoped to give voice to an Irish sensibility within this theorizing process.

I proceeded through a series of conversations with such wonderful thinkers as Michel Foucault, Pierre Bourdieu, Steven Brookfield, Maxine Greene, Doreen Massey, Phil Hubbard, Sarah Holloway, Gillian Rose, Nigel Thrift, some of whom have a spectoral existence within this work, others a more striking, visible presence. The combination of detailed discussion, brief exchanges, meaningful conversations, formed the basis of what, I hoped, would be an authentic or comprehensive approach to interdisciplinarity, where through these conversations concepts, ideas, inspirations, questions and answers might emerge. Conversation led to further engagement and soon concepts began to occupy space as they took their place within the tool-kit. To recall from Chapter Three this 'conceptual tool-kit,' which gained its inspiration from Foucault (1980), was to comprise concepts and ideas, to be used in order to create new theory.

Some Geographies of Education

I have spent the past number of years researching, exploring and selecting a breadth of ideas and concepts, all of which I have included in my Geography of Education Tool-kit. This tool-kit is new. It is the tool-kit I have chosen to create. It represents the composite of some geographic and educational ideas and concepts I believe speak in particular and interesting and insightful ways to us within education. It is both interesting and incomplete. The geographies presented did not exist before this thesis. They may be partial, subjective and in development. However, they now exist. If conclusions are being sought, these are they. They are written into each chapter. They are represented through my geographies. They are present within the challenges encountered. They are given voice within the Chapter Vignettes. They are everywhere and in-between.

I found myself writing this geography of education as a series of geographies. Thus, a central finding of this work is that any possible Geography of Education has many faces of which I present four: Space Geographies, Place Geographies,

Power Geographies and Social Geographies of Education. Reflecting Thiem's (2009, p168) cautionary comments with regard her work and conceptual contribution that the geographies she proposed are not the only end points of a geography of education, there can be and are many possible articulations, similarly those I present here in this thesis are but a possible four.

The Space Geographies of Education I developed have broadly four characteristics. They are relational being constitutive of social relations. They are heavily bound up in empiricism. They are metaphorical, which allows for their playfulness. And they are increasingly global. These characteristics offer a way to interrogate closely the more abstract and at times amorphous spaces of education in a way that embraces their fluidity. The Place Geographies presented can be seen as a development of the first of the space characteristics. These Place Geographies are centred on people, their embodied education experience and the attendant emotions. They can be considered through the idea of a Sense of Place, where movement is again to the fore and the restrictive binary interpretations of inside/out can be considered as in-between, as in and out simultaneously and, at times, paradoxically. Such place geographies are also progressive geographies, in that they can be both bounded and physically delineated whilst simultaneously embracing a fluid and organic reality.

The third Education Geographies presented are all about Power. These Power Geographies of Education can be understood through situated knowledge and processes of knowledge production understood through the power/knowledge nexus. They can also be seen and understood through disciplinary practices including surveillance and the docile body. Crucially, Power Geographies are also resistive geographies. Finally, the Social Geographies of Education presented suggest that these too are situated. They can be articulated through contexts and complexities of identity making processes. They can be viewed through many social lenses. I chose to explore them through the lens of gender and sexual orientation. As these social geographies can include they also have the power to exclude. However, I suggested that knowing and understanding such exclusions, by interrogating the social geographies through which they manifest, can help us challenge and destabilise such exclusionary potential.

The Thesis Vignettes

Throughout this journey new, and I believe, exciting and challenging Education Geographies were encountered. And this journey took us to Madrid, Connemara, West Dublin, O'Connell Street Dublin, Longford as we encountered Las *Meninas*, the UCD Women's Studies Outreach Programme, the Ryan Report (2009) and life beyond the 'Educational Closet.' These places have all provided inspiration and attempted to create rooms in which the reader could breathe, rooms in which the reader might imagine the geographies I presented, rooms for reflexivity, which as Burke and Jackson told us in Chapter Three are for 'exploring positioning of ourselves and others, for reflecting back and moving forwards' (2007, p201) spaces through which they ask their readers to engage in their own reflections (2007, p202).

Clearly there are already many theoretical rooms, examples as I outlined in Chapter Two where rich and exciting intellectual engagement with ideas from human geography are beginning to take shape. However, there is a sense that these rooms are in different houses, different cities with different architectural styles. We recall Taylor's observation from Chapter Two that 'it can be difficult for academic practitioners who work at the interface between education and geography to consider themselves as a coherent community of practice (2009, p657). And this is a difficulty I can readily attest, as I mined and navigated an, at times, invisible terrain, as I glimpsed some rooms, bypassed others and realised that the rooms resembled more individual stars than recognisable constellations. And whilst this adds to the excitement within a project such as this it does reinforce Taylor's argument that this makes it very difficult for individual researchers. And though Taylor (2009) has called for a greater level of collaboration between education and geography he observes that 'even if the boundary between geography and education were constructively breached it would still be difficult to see how individual researchers could develop contributory expertise that spans all areas of overlap between the two subjects' (2009, p664).

I have found that writing at the interface between disciplines, taking on an interdisciplinary project, is certainly challenging and it is risky.

Risk and Subjectivity

The vignettes, as presented, attempt much and yet, reflecting my own discomfort in potentially overstating these 'stories' coupled with my concerns regarding the frequent critiques of reflexivity and autoethnographic writing as self-indulgent and narcissistic, they are at times understated within the project. There are certainly questions to be asked of the vignettes: do the vignettes, as presented, prompt the sort of desired outcome of autoethnography sought, I believe reasonably, by Pugh who requires that the work have 'some moving, revelatory moments with usefully juxtaposed ideas about the ethics and conduct of qualitative method (2006, p313)? Kim Etherington's (2004, p147-8) observations of the essential qualities needed to underpin 'autoethnography and other postmodern research texts [that] 'trouble' familiar rules for judging the quality of research' are also worth recalling as we near the end of this journey:

> Am I informed how the author came to write the work and how the information was gathered? Have the complexity of the ethical issues been understood and addressed? Does the author show themselves to be accountable to the standards for knowing and telling stories?
>
> (Etherington, 2004, p148)

To my mind each of the stories presented serve to enrich this project and help make it real. They offer insight and I believe prompt a range of emotions. And they were taken seriously in their writing and their inclusion in a manner that I suggests speaks of accountability and sensitivity to ethical considerations and the complexities of power dynamics inherent in this process: How to write about unspeakable hurt and damage; How to reflect the dynamism of educational intervention projects and the sheer determination of students for whom university education was simply not expected; How to give voice to my life experience in a way that respects and acknowledges the myriad power dynamics constitutive of the very relations of which I write? These are the questions that have surrounded me throughout this writing process. I have tried to be respectful of these concerns and issues and to acknowledge their existence.

Throughout this project I have been striving to name, acknowledge and try to come to know my subjective position and reasoning. In this sense I needed to

understand, or at the very least try to explore, my geographies, in order that I would even consider theorising other bodies or making new geographies. Thus, subjectivities have formed a central theme throughout this thesis:

> …we all possess a body, and our understanding of our own body will impinge on the way that we theorize (and represent) other bodies.
>
> (Hubbard et al., 2005, p123)

I have written of My Inspirations, My Geographies. I set out in the opening chapter to specifically 'Make Room for Me' in this thesis. One of the ways in which I have written my body, my self, into the fabric of this thesis through the Vignettes, the stories which I included as a central mechanism within this thesis to give living voice to the geographies being theoretically developed and presented within each of the chapter. Thus, the geographies of education presented here also harness the methodological opportunities offered through evocative autoethnography suggesting stories and pictures of possible geographies of education reflective of an Irish sensibility, a country under-represented within the theoretical and research studies conducted in this field to date.

Conclusions and Beginnings

Gillian Rose (1993) concludes *Feminism and Geography* by asking for a geography discipline that acknowledges that the grounds of its knowledge are unstable, shifting, uncertain, and above all, contested. She says that 'space itself – and landscape and place likewise - far from being the firm foundations for disciplinary expertise and power, is insecure, precarious and fluctuating (1993, p160). I believe it is worth recalling this request of Rose, some 15 years later, as I develop these possible education geographies. It encourages me to remain ever mindful that my articulations can only be possible, a partial picture, at best an alternative analysis.

I set out to imagine, understand and come to know education geographies because I believe that geography matters for how we know, do, and understand education. And we need to talk about it. There are potentially many, many more possible geographies. These are simply those that have spoken strongest to me

over the past years and which I have had the time to explore and develop. Certainly, the interrogative capacity the tool-kit, whether within policy or more applied contexts, is as yet underdeveloped. There are multiple possibilities.

In moving towards a geography of education, this work has been about articulating this every-where-ness and developing a set of tools which can help us investigate and interrogate further these Education Geographies. I want, and believe we need, to interrogate our educational spaces because they are powerful, because they do actually matter for people, for leaning, for the production of knowledge, and they impact on how people feel. In attempting to write some of these possible education geographies, I hope that our understanding of the multiplicity of educational contexts can be stretched and enhanced as we come to see and know and understand these 'special pieces of education space.'

In short these Geographies and these Vignettes are my findings. And they are not accidental. I hope that this thesis will, in the final analysis, constitute an example of Merrifield's (2003) thinking space in which we can be free to imagine our educational spaces and places geographically and which will generate new insights for us as practitioners and theorists.

Vignette Prologue

And now 'At the end of all our exploring' as I come to the end of this writing process, a process that involved leaving behind the scaffold of the traditional, and it must be acknowledged very useful, conventional thesis structure, I realise like Brookfield referred in Chapter Seven, that I have nothing, at least in a conventional sense, to support me (Brookfield, 1995, p243). I now know something of the place of risk, and realise that I have taken a serious risk with this important project. In acknowledgement of the risk taken and symbolic of the centrality of the vignette to this project, it seems appropriate to end with a story.

Reflecting Edwards and Usher's observation that 'our openings also involve closures–consequent upon our auto-biographies and positioning in the educational domain' (2008, p11) it is perhaps unsurprising that the vignettes I present in the thesis reflect my education experiences. As such, whilst I have not ignored primary and post-primary formal schooling due to my professional educational origins in the primary sphere, the main focus has been on Irish higher education and lifelong learning, reflecting the spaces of my current professional biographies. And this final biography is no different as it speaks to my experience of engagement with the Bologna process, a process which has impacted on the structure, design, accreditation of our programmes, and critically on how our students would navigate the terrain of third level education as non-traditional students.

Gruenewald suggests that, 'The question is worth asking: Without focused attention to places, what will become of them-and of us?' (2003, p654). This speaks in profound ways to my fears surrounding the everywhereness and related nowhereness of an education policy and initiative, something I think gains clear articulation within and through the Bologna process. This Vignette, thus speaks to my experience of a process that has adopted an everywhereness within our education system, a simultaneous space and place that I fear without sustained attention can become a project unquestionably accepted with our higher education landscape, both at the national and broader European levels.

How, at the end, can we view the tool-kit as a whole, as something that holds possibility? I suggest that our final Vignette might offer some inspiration for these future geographies, for their continued development as it reflects one last time the tool-kit of ideas. As I saw the tool-kit's potential through Las Meninas, so now I see the potential of its realisation, a potential which can be considered through the context of the Bologna Process. It is to an exploration of this potential that the final vignette of this project strives.

And so I invite you, one final time, to accompany me on a journey…

CHAPTER 8 VIGNETTE

Tuscan Dreams, Future Geographies

Summer 2008, fills me with memories of delectable tastes, of a way of life, familiar in the Irish language as the 'slí beatha,' a way of life it seems lost within the pace, consumerism and meritocracy of the Ireland of recent past and present. Sangiovese grapes, olive oil, spectacular scenery, a saturation of history from the Eutruscan's through to the Medici conveyed through landscape, architecture and art, and on this occasion all accessed through our Italian starting point, Bologna, or that place which is located at Latitude: 44° 28' 60 N Longitude: 11° 19' 60 E. Bologna represented an access route, a threshold or portal to Tuscany, to summer holiday experiences and now memories. However, once I enter the place of Bologna as an educationalist, it is no longer viewed through this glass-tinted, after glow of a holiday well experienced and remembered. Rather, I enter a European, policy, political, administrative, regulating space where the co-ordinates resemble more: Latitude: The Knowledge Economy; Longitude: Education Surveillance.

What is Bologna, in Educational terms? How can we understand it in relation to the tool-kit of ideas presented throughout this thesis? What of its educational geography? Mapping the geographies of Bologna is not an insignificant task. Comprising 46 participating European Countries, the Bologna Process was singed into being in 1999, in Bologna.[33] To those of us interested in challenging economically deterministic educational policies, and who see lifelong learning's social and democratic potential, we might indeed be pleased to see that the Prague meeting of 2001 adopted Lifelong Learning among the key principles of Bologna. However, as an Irish practitioner, do my ideas and practices of LLL map onto those educationalists in Poland, Germany, Spain, Brussels, The Czech Republic?

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[33] To date, as drivers of the Bologna process, there have been 4 Meetings, held in, Prague, 2001; Berlin, 2003; Bergen, 2005; London, 2007, comprising Ministers and those responsible for Higher Education.

Simply considering 46 participating countries within this Project known as the European Higher Education Area (EHEA) immediately suggests to me, Johnny Logan's *What's Another Year* (1980) and *Hold Me Now* (1987)*.* Indeed, I cannot seem to avoid delving into these memories. Consider for a moment this mere song contest, which as a Nation we have successfully won again and again, have since tried to regain this crown, failed to qualify, put a turkey on the stage, employed consultants to tell us what 'Europe wants.' Might I remind you this is a song competition! However, none of us is too naïve to ignore that it is also about business, economics, national identity, the places of tourism, the space of political tension and powerful alliances, all of which can be read and critiqued as the Space, Place, Power and Social Geographies of the Eurovision Song Contest. This musical festival, this spectacle, is a celebration of diversity, the eclectic mix of music capturing the linguistic, political, socio-cultural, and economic differences across its participating European Countries.

The Bologna Process, another European project, conversely appears to reflect a desire to promote and celebrate *the order of things*. And there is no doubting the fact that Bologna has many fans, evident from the significant levels of 'take-up' of the process[34] and the 'sweeping reforms'[35] it has already initiated. This is most interesting. Given this diverse canvas, this colourful European vista, it seems an extraordinary achievement, that the implementation of a pan-European system of higher education restructuring and standardization of awards, timeframes, credits, even leaning outcomes, seems so wonderfully unproblematic.

I suggested in Chapter One the possibility that as space was everywhere within education it might be in danger of being nowhere. Similarly, it seems that the everywhere-ness of Bologna could lead us to a Bologna saturation. In a manner akin to Maxine Greene's ideas on frozen metaphor, it is possible that we have reached such a point of familiarity and acceptance of 'the process' that we no

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[34] See Neave and Amaral (2008, p43) on the phases of Bologna and the notion of 'competitive emulation' as a strategy in this 'take up.
[35] See The EHEA published by BMWF (Austrian Federal Ministry of Science and Research (p3) www.bologna2009benelux.org

longer pause to question its related policies and practices as they impact on the lives and realities of students and teachers.

This is not to suggest that Bologna is an undesirable entity. It does, however, suggest the need for ongoing interrogation and questioning of this European machine producing new truths, new policies. How sophisticated is our understanding of its mechanisms, it geographies? I suggest utilising the tool-kit developed in this thesis for this very purpose, that we might see, and more clearly understand, the multiple dimensions of Bologna, the spaces and places of its articulation, its specific power geographies, the manifestations of its social geographies. What of its disciplining tactics, its surveillance mechanisms? Understanding the ways in which Bologna knowledge is situated prompts the question how its policies, practices and recommendations are written onto the bodies of all those who participate. Thus, lest we forget, *We* are Bologna, *We* do Bologna. Bologna is a classic example of relational space in practice as it constitutes and is constituted by those ministers, academics, administrators, teachers, students who comprise it in the first instance. It is also centrally empirical and has articulated global ambitions. It also represents a powerful social geography where individual leaner identities, national identities, socio-cultural and political differences suggest the potential for inclusions and exclusions. Thus, as a process, it is powerful and impacts on how we are, and can operate, within the European and International world of education and of employment. Undertaking an interrogation of Bologna represents a next possible project on the trajectory of the education geographies imagined, developed and presented throughout this thesis, its tool-kit, its chapters and its vignettes.

And so as we arrive at the end of this particular journey of exploration, it is also a beginning. I offer this thesis as a 'Special Species of Space,' of educational space, geographical space, theoretical space, of my space. I offer it as a prompt, as an invitation to conversation.

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