



Philosophical Roots of Authentic Learning and Geography Education

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ABSTRACT

Purpose: In this study, the use of real environments in education and making students face real problems has been taken as a basis. The question "What is the relationship between the philosophical roots of authentic learning & geography education?" was determined as the problem status of this study.

Research Methods: The method of this study was a document review. Accordingly, the philosophers selected by purposeful sampling within the educational sciences intellectual history, and their works were retrospectively examined, and the intellectual roots of authentic learning were investigated.

Findings: The findings showed that authentic learning underwent an intellectual preparation process the roots of which date back to the 16th-century philosopher Erasmus. Erasmus, Comenius, Rousseau, Pestalozzi, Froebel, Dewey, Vygotsky, and Piaget, respectively, followed and developed each other's views on this subject. The naturalist approach involved in the classical view within the philosophy of education; in other words, the use of real space in geography education was the main field where authentic learning developed.

Implications for Research and Practice: Given that authentic learning, which is not so common in Turkey, is discussed in more studies and applications within the frame of this idea has been considered crucial concerning the development of geography education.

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Introduction

The main frame of this study is geography education and authentic learning concepts. Geographical information is a consequence resulting from human-natural environment relations coexisting with humanity. It has been developed and transferred from generation to generation by being recorded with writing produced in various forms and has come until today. Nowadays, geography as a field of science continues to produce this information in a regular and systematic way worldwide. Thus, planning geographers, geomorphologists and geography educators have been using the information in this field (Ozcaglar, 2011). Apart from the existence of geography education that teaches this information since the early ages, they have considered it indispensable in raising the citizens of countries worldwide, especially since the 20th century (Doganay & Doganay, 2014). The development of geography education in the world has been different in different places. In Turkey, geography began to be taught at universities with the opening of the Institute of Geography (Cografya Daru'l Mesâisi) in 1915 (Ozcaglar, 2000). After this period, the modern science of geography developing in Turkey progressed in parallel with geography education. States considered geography education necessary in many aspects of primary and secondary education. Therefore, geography has been among the basic courses in all world education systems. In Doganay and Doganay's statement as follows, "in a sense, it can also be said that the science of geography is a guiding science that feeds and supports the national and general culture and provides statesmen with the ability to make international comparisons (2014, p. 4)", which shows that there is a great need for geography education at all levels.

Authentic is basically an adjective of French origin coming from the word *authentique*, which means "formal, documented, real, and true (French Dictionary)" in French. In the Turkish dictionary, it means "real, based on reality or essence, original, genuine (TDK Buyuk Sozluk)". This word introduced into English as *authentic* is defined as original, genuine, real, authentic imitation or not false (Zargan). The most dominant ones of these words used in all three languages are the phrases *real* and *genuine*. As an educational science term, authentic learning has been put forward to emphasize these phrases, namely the real and genuine. Countries target individuals who are lifelong learners, problem solvers and can work in cooperation in the citizen profile produced by their education systems. The emergence of authentic learning concerning real-life bonds is a consequence of this need. To teach the real world is possible in a certain space starting from the student's environment. The questions "Which idea constitutes the basis of all the features of authentic learning described above?" and "How has this idea developed in the history of education?" should be answered. The problem and sub-problems of this study are as follows:

I. What are the philosophical roots of authentic learning and its relationship with geography education?

1. What is the development process of authentic learning in the history of philosophy of education?

2. What kind of relationship is there between geography education and authentic learning?

Method

The present study aims to determine the philosophical foundations on which the authentic learning strategy is based on the history of educational sciences. This subject is also closely associated with geography education. Therefore, while investigating the roots of the idea of *discussing the real or basing education on the real* in education that constitutes the basis of authentic learning, it was considered on the basis of geography education and evaluations were made accordingly. Looking back on the definition and basic principles of authentic learning, going backwards from today, it is seen that there is a philosophical thought in its background. This thought is the quest for reality in education. Who is the first to express the search for reality in the philosophy of education and how has it come to the 21st century? Does this have a special relationship with geography education? This issue has been evaluated within the framework of the problems and sub-problems of the research.

Research Design

The design of this research is case study, which is included in qualitative research methods. The aim of the case studies is to reveal the results related to a certain situation (Yildirim & Simsek, 2013). In this context, how the idea of authentic learning was shaped in the literature of educational science history was investigated. In this study, a holistic single-case design was chosen. In this type of research, a work plan was proposed: Plan; Determining research questions; Creating subproblems; Analysis unit detection; Determining the situation to be worked; Determination of research population or sample; Data collection and analysis and Report writing (Yildirim & Simsek, 2013). According to this study plan, the design of this study was formed in Table 1.

Table 1

Research Model

		<i>Pattern</i>	<i>Method</i>	<i>Data</i>	<i>Data Source</i>
Problem	I. What are the philosophical roots of authentic learning and its relationship with geography education?				
Subproblems	1. <i>What is the development process of authentic learning in the history of philosophy of education?</i> 2. <i>What kind of relationship is there between geography education and authentic learning?</i>	Case study	Document Analysis	Qualitative	Literature (Thesis, book, article)

Research Sample

This research was based on qualitative data. The data collection method of this research was determined as document analysis. The documents to be examined

constitute a large universe within the framework of authentic learning and geography education. Within this universe, snowball sampling was chosen among purposeful sample types. The characteristic of this sample was that it included a process that continued until it reached the degree of answering the research question within a very large universe (Yildirim & Simsek, 2013). Accordingly, a literature review was conducted; starting from the one closest to the present and going backwards, and the studies that met the research criteria were listed and examined.

Research Instruments and Procedures

This research is based on a literature review and review of the literature according to the determined units of analysis and criteria. It is essential to reach the relevant document and to determine the best representative. The units of analysis were determined as themes to suit the sub-problems. The process was planned according to the specific stages in Table 2.

Table 2

Research Process

	Process	Unit of Analysis	Criteria	Type
1. Subproblem	1. General literature review 2. Creating the first list from the general review 3. Reviewing citations in the first list 4. Final list and evaluation	Authentic learning / Reality in education	1. General 2. Descriptive studies 4. Chronology	Article
2. Subproblem	Literature review		National education project and/or curriculum	

For the studies of the first sub-problem, firstly, a general screening was performed. The main data source of this research is the literature on authentic learning. This literature was determined by web search (<https://scholar.google.com/>). *Authentic learning* keyword was used in the search. Accordingly, a second filter was used to select the sample from the literature. The subject of this filter was descriptive studies that define *authentic learning* and *determine its principles*. In the list, seven articles with the highest number of citations were selected (Table 3). Starting from the most recent date, the references in this list were examined and their reference works were determined. From the bibliography of these works, the works related to the philosophy of education, which they also refer to, were searched. Thus, it continued until the philosophical roots stated in the research problem were reached. A series of related works were reached concerning educational philosophy in the progressive

process. These works were examined and evaluated in the context of authentic learning and authentic learning in education.

For the second sub-problem, three national geography education projects from the USA, Canada and Turkey were examined. First, *Geography for Life: National Geography Standards 1994*, which coincided with the advent of authentic learning in the USA. The second was the *Great Canadian Geography Initiative in 1994*. The third was the Ministry of National Education 2005/2018 Secondary Geography Program (see Figure 1).

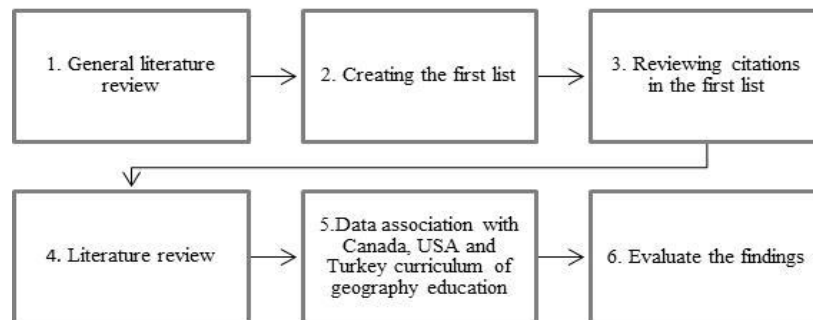


Figure 1. Research Process

Data Analysis

In this study, the emphasis on authentic learning and reality in education was used as the theme of the analysis unit. The works in the final list obtained as a result of scans and filtration were examined showed in Table 3.

Table 3

The Final Article List

Newmann, F.M & Wehlage, G.G.(April 1993). Five standard of authentic instruction, *Authentic Learning*, 50 (7), 8-12. Retrieved from <http://www.ascd.org/publications/educational> 07.07.2018

Herrington J. & Oliver, R. (2000). An instructional design framework for authentic learning environments, *Educational Technology Research and Development*, 48, 23-48. Retrieved from <https://link.springer.com/article/10.1007/BF02319856> 07.07.2018

Maina F.W. (January 2004). Authentic learning: Perspectives from contemporary educators," *Journal of Authentic Learning*,1, 1-8. Retrieved from <http://hdl.handle.net/1951/389> 07.07.2018

Rule, A. C. (August 2006). Editorial: The components of authentic learning, *Journal of Authentic Learning*, 3(1), 1-10. Retrieved from <https://scholar.google.com/scholar?q=Rule> 05.07.2018

Webster-Wright, A. (Jun., 2009). Reframing professional development through understanding authentic professional learning, *Review of Educational Research*, 79 (2), 702-739. Retrieved from https://scholar.google.com/scholar?hl=tr&as_sdt=0%2C5&q=Webster-Wright 05.07.2018.

Quigley, C. (2014). Expanding our view of authentic learning: bridging in and out-of-school experiences, *Cultural Studies of Science Education*, 9 (1), 115-122. Retrieved from https://scholar.google.com/scholar?hl=tr&as_sdt=0%2C5&q=Quigley 05.07.2018.

The data were obtained by searching thematically for the emphasis on authentic learning and reality in education. The data obtained here were in the form of quotations and evaluation notes and were not translated into quantitative qualifications. Since both the educational philosophy works and the reports on geography education were widely known and accessible, only the lists were made. In the findings section, necessary quotations from related works were used.

Results

Since this study was based on qualitative data, the findings were presented with the evaluation. In the relevant period, it was determined that the roots of authentic learning originated from the ideas of the most important thinkers who shaped the whole educational world. The emphasis on reality in authentic learning is also closely related to geography education, whose task is to teach space. The philosophers defend the emphasis on reality in education, have stated that geography education in schools is an indispensable area in this regard.

Findings related to the first Sub-Problem

In this study, Newman and Wehlage (1993) provide the basis for the spread of authentic learning concept and its principles to be determined and systematic. However, it refers to Quigley (2014), Rule (2006) and Vygotsky (1978), which describe authentic learning and describe its essential components. Webster-Wright (2009) references Dewey (1933) and Dewey (1927). Rule (2006) cited Maina (2004) and Newman & Wehlage (1993). When the works in Table 3 were examined and a ranking was established among the names that attract attention in the citations, Piaget was first reached. After examples of these first reviews, the reading list in the table was created. The relevant works include references to Piaget's educational thought. Thus, the educators who affected each other were reviewed by going backward from Piaget (Figure 2).

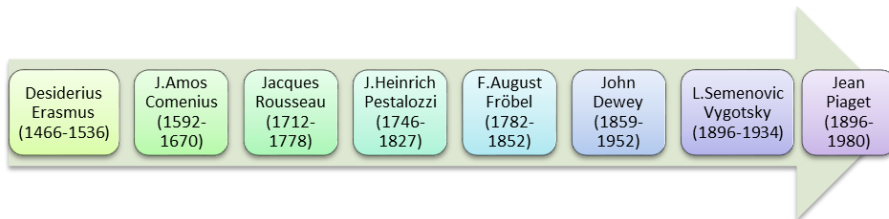


Figure 2. *Philosophers/Educators Playing a Role in the Development of Reality Concept in Education*

In the evaluations made, the developments that emerged from the 16th century and the movements of thought shaping them were reached. Many philosophers who progressed through the way paved by Desiderius Erasmus (1466-1536) in Europe produced ideas about what education that places human in the center should be. Erasmus's idea that education cannot be independent of the social environment,

culture, and faith constituted the relevant starting point. According to him, the social and individual objectives of education should be balanced (Woodward, 1904). In his work reviewed, Erasmus generally criticized the community and indicated how people broke away from the real world and that they lived an unreal life in their own world and transferred it as if it was real in many issues. This thought brought a different dimension to education conducted for other purposes in church schools and influenced many thinkers. The work reviewed mainly evolves as a lifestyle criticism of Europe and also highlighted the importance of facts in all fields of life.

The most important name that can be mentioned after Erasmus is John Amos Comenius (1592-1670). In his work, Comenius says that "words should not be learned without showing the objects (Capkova, 1970, p.21)" and also emphasizes that it is necessary not to move away from the real world in education. Comenius's thoughts are also based on associating nature observations and human life and using them in education. He regarded human as a part of the universe as a microcosmos and associated human with the evolution of the Earth. He explained these thoughts in practice by stating that "From early ages, children should recognize the sky, know the difference between the sun, the moon, and the stars and notice the rising and setting of the sun and also the summer and winter. They should observe the environment by walking and know plant and animal species, women and men, social environments, and human behaviors as a part of education (Capkova, 1970, p.27-28)". It is clear that these thoughts were new and alternative in the face of church schools in Europe of that period. However, it should also be stated that they were not accepted immediately and did not become widespread. His different and original thoughts were later expressed more strongly by Jean-Jacques Rousseau (1712-1778). Rousseau created an important turning point with his views on education.

Rousseau's thoughts, which are considered as the beginning of modern education, appear compatible with Comenius concerning the framework examined in this study. Ata and Bagci (2007) stated that Rousseau was the most referred person among over twenty names that they regarded as educational classics. Rousseau is also the most important representative of the naturalistic view within the classical education philosophy (Cevizci, 2018). He constructed his thoughts on education mainly in the dimension of adult-child relationships and as a practical process, and in his work entitled *Emile*, he explained the whole growth process practically. Although his views are related to many fields, from social issues to state government, it is emphasized that raising a child strongly is related to the child's communication with his/her reality and environment. He explained the question, "What should be done when a person is intended to be raised for others instead of himself/herself? (Rousseau, 2009, p.8)" by the necessity of knowing one's own reality and nature. The emphasis on reality is obvious while saying, "Observe the nature and follow the path it has drawn for you (Rousseau, 2009, p.20)". Iceland volcanoes, rough sea, sky, celestial bodies, plants and animals, and the cycles and movements in the physical environment are frequently mentioned in the book. His statements, "if it is impossible to show the original of something, only then use the symbol of that thing because the symbol takes the child's attention away and causes the symbolized thing to be forgotten (Rousseau, 2009,

p.216)" just like Comenius, also explain that learning should be conducted with real objects and environments. For him, geography is an indispensable part of education. His statements, "The first two parts of the geography courses would be related to the city where he lived and his father's country house. Then it would come to the surrounding places, then to the nearby rivers, and finally to the appearance of the sun and its orientation in the sky (Rousseau, 2009, p.217)" and in another one, "There are various climates in the world and temperatures according to these climates. The seasons change more distinctly as they approach the pole. All objects squeeze in cold and relax in the heat. This result can be measured more easily in liquids. It is more explicit in spirituous liquids [...] The wind hits the face, so air is an object, is a liquid, you feel it, even if you don't have the chance to see it (Rousseau, 2009, p.225)" also show his knowledge about geography.

These thoughts of Rousseau surely created a wide impression, making significant contributions to the emergence of modern educational sciences in Europe. Another philosopher and educator who followed his thoughts about education is Johann Heinrich Pestalozzi (1746-1827). He raised his son like in *Emile*¹ and established a school where he would implement his thoughts. According to him, education is "the natural and moral development of the child's powers and abilities. The same attention should be paid to the hand, reality, and head (Varis, 1994, p.47)". Another philosopher and educator who emphasized reality in education is Friedrich August Frobel (1782-1852). According to Frobel, "education is a stage in the child's evolution. Education helps him/her to rise to a higher level and to become a useful member of the community. The child finds out that he/she is a part of nature through education (Peerzada, 2016, p.4984)". He applied activities and the principle of learning by doing and considered the school's role in creating an ideal society significant (Varis, 1994). In this context, he cared that students should continue their development within society and life. The education he gave in the school he opened brought the emphasis on reality to the forefront.

John Dewey (1859-1952), who is considered the most important educator of the 20th century, had the opportunity to apply the many issues that Rousseau considered in the school and with students. Although he is the most important name of the pragmatic philosophy of education, his philosophy is defined as a new version of the classical naturalism of Rousseau, which emerged in America (Cevizci, 2018). The fact that he allocated a particular section to Frobel in his work entitled *School and Society* is significant in terms of indicating that he was influenced by this educator (Frobel, 1908). To make students face real-life problems in the classroom and the fact that they gain the skill with activities were the basic philosophy of education of Dewey. He always emphasized that the school should not be separated from society and he wanted students to be confronted with real life. Dewey also emphasized the importance of learning through experience, as other abovementioned philosophers and educators called for a reality. "In particular, none of the objects courses for giving information can substitute for the knowledge gained by living on the farm and in the

¹ Rousseau wrote it in 1762.

garden, between plants and animals, being involved in their lives and paying attention to their lives" (Dewey, 2010). He also discussed the importance of information about space in education; in other words, geographical information as a fundamental and indispensable subject. "The common aspects of all sciences are included in geography. The meaning of geography is that it shows the earth as a continuous and uninterrupted home for human activities" (Dewey, 2010). Dewey has made his mark in the century by affecting and shaping educational sciences with his opinions and practices.

Two educators who lived in the same century and were influenced by each other's studies should also be mentioned. One of them is L. Semenov Vygotsky (1896-1934), who introduced the idea of social learning into education. He highlighted the idea of scaffolding, the importance of the social environment in development, and the value of the individual's interaction with the environment in learning. While sharing his experimental studies on children, he states that they solve problems in their environments and by talking to each other and learn in this way. He states that perception is related to real objects while indicating the importance of language and perception in early development periods. He states that students face certain scientific subjects in school and that a transformation process starts because these concepts are different from what they have learned at their early ages. His determinations that inspired a better understanding of the learning process led to the need for conducting education in connection with the social environment of the learner. Another educator who studied learning in the same period was Jean Piaget (1896-1980). While talking about symbolic reality, he also uses real-world objects in his experimental studies on the origin of the sun and moon and the source of meteorology and water. In this context, he cannot break away from the real world although he seems to be more interested in the child's inner world. These remarks in the field of psychology were the sources of inspiration for the education world. There will be answers to the questions of how a human thinks and how a human learns.

The 20th century brought along the questioning period in education. Many developments and changes experienced in medicine, psychology, sociology and pedagogy have paved the way for both increasing the quality and permanence of learning and more functional use of knowledge learned. The new wave of education (Dewey, 2010b) led to the emergence of learning theories diversified with it. Behaviorism and cognitivism were the main movements caused by these developments. At this point, scientists, such as Piaget, Bruner and Vygotsky, established constructivism with their studies on how learning takes place (Acikgoz, 2004). The common ground indicated by all these theories is that learning cannot be conducted independently of the environment and that the environment is important in the conversion of knowledge into a meaningful form in humans. The thoughts ongoing from Erasmus and Comenius have been followed to solve the problem in which students who have undergone a certain education process cannot solve their real-life problems and the information they have learned does not go beyond theory. Eventually, it is concluded that learning is real and authentic; in other words, it contains life itself in the 21st century. This idea gained a systematic order with the standards arranged by Newman and Wehlage (1993) at the beginning of the 1990s. As

a result of the surveys, a list of basic works about the roots of authentic learning was created. Thus, after explaining the reasons for the first sub-problem in Table 4 is in chronological order (and see Figure 2).

Table 4

Final List: Works on the Philosophical Roots of Authentic Learning

Literature	Author
Piaget, J. (1971). <i>The child's conception of the world</i> (Trans. J. Andrew). Newyork:Tomlinson, Routledge & Kegan Paul Ltd.	Jean Piaget (1896-1980)
Vygotsky, L. S. (1978). <i>Mind in society: The development of higher physiological processes</i> . Cambridge MA: Harvard University Press.	Lev Semenovic Vygotsky (1896-1934)
Dewey, J. (2010b). <i>Okul ve toplum</i> (Cev. H.A. Basman). (2. Baski). Ankara:Pegem Akademi Yayıncılık.	John Dewey (1859-1952)
Frobel, F.A. (1908). <i>The education of man</i> (Trans. W. N. Hailmann). Newyork: Appleton & Company.	Friedrich August Frobel (1782-1852)
Pestalozzi, J.,H. (1821) <i>Enquiries into the course of nature in the development of the human race</i> . [First press 1797], Baltimore:Warwick & York.	Johann Heinrich Pestalozzi (1746-1827)
Rousseau, J.J. (2009). <i>Emile</i> (Cev. Y. Avunc). Ankara: IS Bankasi Kultur Yayinlari.	Jean-Jacques Rousseau (1712-1778)
Comenius, J.A. (1907) <i>Great didactica</i> . (Trans. M.W. Keatinge). London: Adam & Charles Black.	John Amos Comenius (1592-1670)
Erasmus, D. (1992). <i>Delilige ovgu</i> (Cev. N. Hizir). Istanbul: Kbalci Yayinevi.	Desiderius Erasmus (1466-1536)

Findings related to the Second Sub-Problem

In the general sense, geography education takes a very significant place in the educational planning of countries. In citizenship education, basic geography knowledge is given by combining it with the knowledge of law and history. Therefore, from the 20th century onwards, countries have set certain standards for geography education in their education systems and have continually improved it. Geography for Life: National Geography Standards 1994, corresponding to the same periods during which authentic learning was brought to the agenda in the United States, was published, and the main frame of geography education was drawn with all its dimensions. Likewise, a similar study was conducted under the name of the Great Canadian Geography Challenge in Canada (NCGE, 1994). The fact that certain standards were set for geography education resulted from the need for geography content in school curricula. It was observed that issues, such as presenting geographic information more functionally rather than its theoretical parts, teaching geographical skills and associating them with current issues, were focused on in the new case shaped. For example, issues, such as intercultural understanding in international relations, multiculturalism, and environmental education, came to the forefront (NCGE, 1994). Likewise, a similar process was initiated in Turkey along with the change in the curriculum in 2005. Both the inclusion of skills and the addition of attitudes and values in the curriculum and the proposal of bringing more issues about life into the classroom along with information content indicate that the sense of reality is emphasized (CDOP, 2005; CDOP, 2018). As it is seen, geography education contains

a reality in its basis since it is about the space and human benefiting from it. This issue is supported by many publications on geography education (Karabag & Sahin, 2006; Ozey & Incekara, 2010; Unlu, 2014). This idea of reality can be easily combined with authentic learning that emerged with a pedagogical concern. Real situations and producing real solutions for them will require to be directly related to space.

Discussion, Conclusion and Recommendations

The idea of *education and reality* is a very extensive subject both in content and time. In this study, the subject is limited to the question; *What are the philosophical roots of authentic learning and its relationship with geography education?* In this context, the philosophical roots of authentic learning and its relationship with geography education have been searched backwards from the literature. The literature reviews were conducted by examining the literature selected according to certain criteria within the theme of reality in education. As a result of this study, some essential considerations were reached. In the works reviewed, the notion of reality in education was evaluated by considering the historical process of the philosophy of education.

The main articles used during this research are Newmann and Wehlage (1993), Herrington and Oliver (2000), Maina (2004), Rule (2006), Webster-Wright (2009) and Quigley (2014). When the concept of authentic learning began to be uttered by educational scientists in the United States at the beginning of the 1990s, it was also the subject of large-scale applications simultaneously (Newmann & Wehlage, 1993). Thus, the definition, features and principles of the concept were determined with both theoretical and practical studies. The first article on this subject in Turkey was published by Akpınar in 2004 (Akpınar, 2004), followed by Karakus (2012), Bektas (January 2012), Kocyigit and Zembat (2013), Dilmac and Dilmac (2014), Gurdogan and Aslan (December 2016), Inec and Akpınar (2017), Oner (2018), and Onger and Cetin (2018). In short, authentic learning is rooted in the idea of reality in education that goes back to the 16th century. This thought was carried by education philosophers and educators to the 21st century. Under the influence of the relevant thinkers, a similar development process has also occurred in the practices in schools. At the same time, it has been determined that geographic information and geography education are among the most important elements supporting the emphasis on reality in education.

The first point of discussion is the philosophy of education and its impact on methods and techniques. The answer can be given by looking at the developments in the historical process. Education has emerged as a science in the process of the development of modern science although it has existed since the first humans. During the same process, important philosophers thinking about education put forward significant opinions without separating science, philosophy, and education from each other (Cevizci, 2018). A movement of thought followed since the 16th century has been argued and has come until today and it has ensured the emergence of the authentic learning strategy. The fact that a human was initially placed in the center was shaped by ideas of what he wants, how and where to educate him and what is good for a

human. In this context, traditional church schools were criticized, and a new vision in education was passed from generation to generation. The concepts of real and the world basically shape this vision. The fact that education is realistic and carried out concerning space has been successively emphasized by many philosophers. Thus, it has been ensured that the school acts together with the community within the society and that teaching activities are shaped based on this idea. The authentic learning strategy that requires the use of real situations in education also emerged in this way. Certainly, in the process of the development and maturation of these ideas, educators have revealed that teaching geographical information, namely space, is a part of this reality and an indispensable component in the new idea of education regardless of its name.

The second discussion is whether authentic learning overlaps with the idea of reality in education or not. This discussion should look at some trends in authentic learning and contemporary education. The restructuring process in education was initiated at the end of the 1980s in the United States. In this context, the studies of change in many respects were initiated at schools in the USA. The main ones of these studies can be listed as the School Restructuring Study - SRS, National Educational Longitudinal Study of 1988-NELS, Study of Chicago School Reform and Longitudinal Study of School Restructuring. Studies were conducted with thousands of students and schools in many states during the period between 1988 and 1994. The scope of the study consisted of schools, administrators, teachers, and students. Newmann and Wehlage (1995) reported these field studies that were carried out on a quite large scale. In this context, why meaningful learning cannot be achieved although all activities are performed at school was considered as the main problem. In the study, it was stated that students should create meaning, produce knowledge and structure the meaning with disciplined inquiries, exhibit a product or performance that is worth beyond school success instead of just producing statements for student success (Newmann & Wehlage, 1993). Thus, it was highlighted that it was not enough for students to be active only in the school environment. In this case, learning environments designed within the real world are required. With this aspect, a learning environment similar to the master-apprentice relationship was described (Quigley, 2014). Therefore, in accordance with common features seen in these definitions, authentic learning was expressed as a learning strategy that is performed using real-life problems, situations or environments and in which students are made active. Newmann and Wehlage (1993) named it authentic education as a learning method; however, it is used as authentic learning in Turkey (Bektas & Horzum, 2010). The standards of Authentic Learning are listed as higher-order thinking, mutual dialogue, deep knowledge and establishing relations with the outside world (Preus, 2012). The idea that the change of teaching methods and techniques in schools would solve many problems, including the problem of moving away from real-life mentioned (Ozden, 1996; Fosnot, 2007) was effective in the adoption of these standards for the teaching process.

The last discussion is on the relationship between reality and authentic learning in geography education. Geography education includes the teaching of geography in all non-formal and formal educational institutions. It is performed sometimes in the form

of courses with the same name and sometimes in the form of giving geography subjects in other courses. It is observed that although the names of the courses are sometimes changed in the construction of today's education systems, the teaching of geography subjects at all age levels has hardly changed. Above all, geography education provides people with geographical thinking skills and ensures a better understanding of the earth and taking more effective decisions in human-space interaction (Ari, 2010). Geography makes space human-oriented, where people also live (Ozturk, 2007). Thus, geography education allows people to know the environment they live in to have information about the world and the universe. Consequently, a person who knows geography recognizes the interaction in many close and distant places and perceives the relationships of systems. In the post-modern world, the importance of geography education for countries has been generalized by setting national standards (Stoltman, 1997). What geography education is, and its objectives and standards have been defined here (NCGE, 2018). In this study, the curricula and standards that determine national policy and make binding on geography education are examined. In the related texts, the quality of the geography education prepared for real life is emphasized because space itself contains. This relationship is clearly expressed in both general purposes and gains.

Authentic learning, shaped by the idea of *reality in education*, defends that more permanent learning will take place. This strong claim is an important justification for further dissemination in practice. There is not adequate practice in authentic learning in Turkey. In this case, first of all, it is necessary to use this strategy in educational activities at all levels. Researchers should produce more data related to the application through various experimental studies. In this context, it will be recommended to increase the applications first.

Very few of the studies in Turkey conducted are related to the field of geography. Therefore, it is important that authentic learning, which is considered to contribute to geography education as well, should be well-known to be further involved, especially in experimental and practical studies. Geography is the teaching of the real world, and one of the fields in which the emphasis on reality mostly emerges based on the expressions that the individual who has learned geography recognizes the world is geography education. Therefore, the concept of authentic learning should be used in geography education and various applications should be developed. For this purpose, activities for practical purposes can be prepared in schools and the geography curriculum can be examined concerning compliance with this understanding.

The subject should have a richer literature concerning educational philosophy. This issue should be evaluated in particular concerning the future human profile that countries intend to raise within the scope of their planning objectives. In Turkey, different learning/teaching strategies in the summer field size have remained descriptive theoretically. Studies in the dimensions of analysis and evaluation are also needed. In this way, distinctive strategies that may be needed by society can be produced in the Turkish education system.

The institutional dimensions of the issue should be discussed by the managers. Comparisons of real-life problems with students mean out of school activities. This dimension brings together the interaction of society, parents, schools, teachers, other institutions and students. This diversity may carry significant risks and should be discussed.

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Ötantik Öğrenmenin Felsefî Kökleri ve Coğrafya Eğitimi

Atıf:

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Özet

Problem Durumu: Araştırmanın problem ve alt problemleri şu şekildedir. I. Otantik öğrenmenin felsefî kökleri ve coğrafya eğitimi ile ilişkisi nedir? I.1.Eğitim felsefesi tarihinde otantik öğrenmenin gelişim süreci nedir? I.2.Coğrafya eğitimi ve otantik öğrenme arasında nasıl bir ilişki vardır? Çalışmanın amacı, otantik öğrenme stratejisinin felsefî temelleri ve ortaya çıkma gerekçelerinin belirlenmesi ve bunun coğrafya eğitimi ile ilişkisinin değerlendirilmesidir. Bu nedenle önce otantik öğrenmeye esas oluşturan eğitimde gerçeğin konu edilmesi ya da eğitimin gerçeğe dayandırılması fikrinin kökleri araştırılmıştır.

Araştırmanın Amacı: Günümüzde öğrenci başarısı üzerine odaklanan eğitim sistemi içinde neden başarıya ulaşılmadığı ya da okulda tüm aktiviteler yapıldığı halde anlamlı öğrenmenin sağlanamadığı temel sorun olarak görülmektedir. Bununla ilgili olarak da öğrencilerin sadece okul ortamında aktif olmalarının yeterli olmadığını altı çizilmiştir. Bu durumda gerçek dünyanın içinde tasarlanan öğrenme ortamları oluşturulmalıdır. Literatüre bakıldığında, bu düşüncenin daha önce bazı eğitimciler tarafından da dile getirildiği görülmüştür. O halde bu günden geriye doğru gidildiğinde, eğitimin gerçek ortamlarda yapılması durumunda çok daha etkili olduğu düşüncesinin tarihsel süreçte eğitim felsefesi açısından bir karşılığı da olmalıdır.

Yöntem: Araştırma bir değerlendirme çalışması olup nitel verilere dayanır. Araştırmanın yöntemi doküman incelemesi olarak belirlenmiştir. İncelenecek dokümanlar otantik öğrenme ve coğrafya eğitimi çerçevesinde bu konuların temel eserlerinden seçilmiştir. Amaçlı örneklem içinde kartopu örneklem seçilmiş, otantik öğrenme ve eğitimde gerçeklik düşüncesi, eğitim bilimleri tarihi literatüründe taranmıştır. Konu ile ilgili literatürdeki temel kaynaklar ve bu kaynakların atfı yaptığı ortak kaynaklar geriye doğru belirlenip incelenmiştir.

Bulgular: Eğitim felsefesi literatüründeki ana akımlar takip edildiğinde, araştırmanın birinci alt problemine ilişkin şu bulgulara ulaşılmıştır. Çalışmada otantik öğrenme kavramının yaygınlaşmasını, ilkelerinin belirlenip sistematik hale gelmesini sağlayan günümüze en yakın literatürden başlanarak geriye doğru, kısaca 16. yüzyıldan itibaren ortaya çıkan gelişmeler ve onu şekillendiren düşünce akımlarına kadar gidilmiştir. Avrupa’da ilk olarak, Desiderius Erasmus’un (1466-1536) açtığı yoldan ilerleyen pek çok düşünür, insanı merkeze alan eğitimin nasıl olması gerektiği ile ilgili fikirler üretmişlerdir. Erasmus, incelenen eserinde insanların gerçek dünyadan nasıl koştuklarını, kendi oluşturdukları dünyada gerçek dışı bir hayat yaşadıklarını belirtir. Erasmus’tan sonra söz edilebilecek en önemli isim John Amos Comenius’tur (1592-1670). Comenius eserinde “nesneleri göstermeden kelimeler öğrenilmemelidir” derken eğitimde gerçek dünyadan uzaklaşmaması gerektiğini vurgular. Bu düşünceler daha sonra Jean-Jacques Rousseau (1712-1778) tarafından daha güçlü şekilde dile getirilmiştir. Rousseau eğitim konusunda görüşleriyle önemli bir dönüm noktası oluşturur. Modern eğitimin başlangıcı olarak kabul edilen Rousseau’nun düşünceleri bu çalışmada incelenen çerçeve bakımından Comenius ile uyumlu görünür. Rousseau için coğrafya, eğitimin vazgeçilmez bir parçasıdır. Rousseau’nun eğitim ile ilgili düşüncelerini takip eden bir diğer düşünür ve eğitimci, Johann Heinrich Pestalozzi’dir (1746-1827). Aynı dönemlerde eğitimde gerçeklik vurgusu yapan bir diğer düşünür ve eğitimci Friedrich August Fröbel’dir (1782-1852). Aktivite ve yaparak yaşayarak öğrenme ilkesini uygulamış, okulun ideal toplumu oluşturmada rolünü önemli görmüştür. 20. yüzyılın en önemli eğitimcisi sayılan John Dewey (1859-1952), Rousseau’nun düşündüğü birçok konuyu okulda ve öğrencilerle uygulama fırsatı bulmuştur. Her ne kadar pragmatik eğitim felsefesinin en önemli ismi olsa da onun felsefesi, Rousseau’nun klasik natüralizminin Amerika’da ortaya çıkan yeni bir versiyonu olarak tanımlanır. Bunlara ek olarak aynı yüzyılda yaşayan birbirlerinin çalışmalarından etkilenen iki eğitimciden de söz etmek gerekir.

Bunlardan biri eğitime “sosyal öğrenme” düşüncesini kazandıran L. Semenovici Vygotsky’dir (1896-1934). Diğer eğitimci Jean Piaget’dir (1896-1980). 20. yüzyıl eğitimde sorgulama dönemini getirmiştir. Tıpta, psikolojide, sosyolojide, pedagojide yaşanan birçok gelişim ve değişim hem öğrenmenin kalitesini ve kalıcılığını artırma hem de öğrenilen bilginin daha işlevsel olarak kullanıma yollarını açmıştır. İlgili zaman sürecinde takip edilen düşünceler ışığında, otantik öğrenmenin köklerinin tüm eğitim dünyasına yön veren yukarıda adları sayılan çok önemli düşünürlerin fikirlerinden doğduğu belirlenmiştir. Araştırmanın ikinci alt problemi otantik öğrenme ve coğrafya eğitimi ilişkisine dairdir. Coğrafya eğitimi genel anlamda ülkelerin eğitim planlamalarında çok önemli bir yere sahiptir. Vatandaşlık eğitiminde temel coğrafya bilgisi, hukuk ve tarih bilgisi ile harmanlanarak verilir. Dolayısıyla 20. yüzyıldan itibaren ülkeler, kendi eğitim sistemlerinde coğrafya eğitimini belli standartlara bağlayarak sürekli geliştirme yoluna gitmişlerdir. Amerika Birleşik Devletleri’nde otantik öğrenmenin gündeme gelmesiyle aynı dönemlere denk gelen *Yaşam için Coğrafya: Ulusal Coğrafya Standartları 1994* yayımlanarak coğrafya eğitiminin tüm boyutları ile ana çerçevesi çizilmiştir. Aynı şekilde Kanada’da *Büyük Kanada Coğrafya Girişimi* adı altında benzer bir çalışma yapılmıştır Coğrafya eğitiminin belli standartlara bağlanması, okul müfredatlarında coğrafya içeriklerine olan ihtiyaçtan doğmuştur. Yeni şekillenen durumda coğrafi bilginin, teorik kısımlarından ziyade daha işlevsel halde sunulması, coğrafi becerilerin öğretilmesi, güncel konularla ilişkilendirilmesi gibi konular üzerine odaklanıldığı görülür. Örneğin uluslararası ilişkilerde kültürler arası anlayış, çok kültürlülük ve çevre eğitimi gibi konular ön plana çıkar. Aynı şekilde 2005 yılında değişen öğretim programı ile Türkiye’de benzer bir sürece girilmiştir. Gerek becerilerin programa girmesi gerekse tutum ve değerlerin eklenmesi, bilgi içeriği yani sıra hayata dair daha fazla konunun sınıfa taşınmasının önerilmesi gerçeklik anlayışının vurgulandığını gösterir. Coğrafya eğitimi, mekânı ve ondan faydalanan insanı konu aldığından, temelinde zaten bir gerçeklik barındırmaktadır. Bu gerçeklik düşüncesi pedagojik bir kaygı ile ortaya çıkan otantik öğrenme ile kolaylıkla kaynaşabilecek durumdadır. Gerçek durumlar ve ona uygun gerçek çözümler üretmek, doğrudan mekânla ilişkili olmayı gerektirir. Bu bağlamda coğrafya eğitimi ve otantik öğrenme yakından ilişkili bulunmuştur.

Sonuç ve Öneriler: Eğitimin gerçekçi olması ve mekânla ilişkili yürütülmesi birçok düşünür tarafından zaman içinde ardı ardına vurgulanmıştır. Otantik öğrenmenin uygulanması için hangi düşünce ile ortaya atıldığı ve felsefi köklerinin ne olduğunun bilinmesi gereklidir. Böylelikle okulun, toplumun içinde toplumla beraber hareket etmesi, öğretim etkinliklerinin de bu düşünceye göre şekillenmesi fikri sağlamlaşmıştır. Eğitimde gerçek durumların kullanılmasını isteyen otantik öğrenme stratejisi de bu şekilde doğmuştur. Bu düşüncelerin gelişip olgunlaşmasındaki süreçte eğitimciler, coğrafi bilginin yani mekânın öğretilmesinin bu gerçekliğin bir parçası olduğunu kabul etmiştir. Coğrafya gerçek dünyanın öğretilmesidir ve coğrafya öğrenen dünyayı tanıır ifadelerine dayanarak, gerçeklik vurgusu coğrafya eğitiminde de vardır Otantik öğrenme anlayışının coğrafya eğitiminde kullanılması ve çeşitli uygulamalar geliştirilmesi için okullarda uygulama amaçlı etkinlikler hazırlanabilir, coğrafya öğretim programı bu anlayışa uygun olup olmaması bakımından incelenebilir. Burada otantik öğrenme uygulamalarının örneğin idari ve yasal

boyutları gibi diđer alt başlıkları tartışılmamıştır. Bu eksiklikler başka arařtırmalarla giderilmeli ve tartışılmalıdır.

Anahtar Sözcükler: Otantik öğrenme, eğitim felsefesi, eğitimde gerçeklik ve coğrafya eğitimi.