ERASMUS KA2

STROLL – Walking in the city

TEACHING MANUAL

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TEACHING MANUAL

STROLL – Walking in the City

Erasmus KA2 project

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1 Introduction

Erasmus+ KA2 projects in higher education represent extraordinary opportunity for creating experimental pedagogical projects and for constructing international networks connecting educational institutions, educators, and students. Those who gain such an enriching experience always hope that the project results would outlast the project itself and have a life independent of the circumstances of their genesis. This is also the ambition of our partnership and so the mission of this manual is to ensure the replicability and transferability of our methodology. The partners, three universities (the Institute of Psychology and Education of the Eötvös Loránd University ELTE, Budapest; the University Complutense de Madrid, the University of Thessaly in Greece) and a civil society organization (Artemisszió Foundation), have joined forces in order to create a university course that can function as a model for higher educational programs using virtual mobility as a tool. We spent almost a year together building a special course on urban studies, accessible for students in our cities. We laid the foundation of the work by conducting research into online pedagogical tools and innovative pedagogical projects with connections to urbanicity (result 1). We created a curriculum involving all the partners as deliverers of content, based on the specificities of the institutions (result 2). We delivered the course, meticulously documenting our pedagogy and describing the whole process step by step in an easy-to-navigate document (result 3). In this final product of our project, we intend to provide a kind of user manual, explaining all the components of the method, with the hope that interested colleagues - university teachers, school administrators, educators and even NGO workers - will find inspiration in it. Our aim is to make sure that those readers who feel sufficiently motivated to adapt parts, or the whole, of our methodology, have enough concrete information to rely on.

This publication is not supposed to be read as a storybook, from the beginning to the end. Readers can pick up any chapter and can create their own reading paths, following their own personal interests, guided by the table of contents. As our program has been a complex university course, combining different teaching strategies, it is possible to read this manual for answers to very different questions. Within it, we give an example of a multidisciplinary course in urban studies, and tips on how to teach students who have never studied anthropology to conduct ethnographic research: we explain how to work with student research groups who learn how to do collective research across

borders: we show how to facilitate the discovery of the city not only as a source of an infinite number of possible theoretical questions, but also as a concrete physical-geographical space embedded in our countries' historical, political, cultural contexts. Finally, we obviously also describe what we mean by virtual mobility, i.e., how we combine offline and online fieldwork; individual and group work in a way that participant students take turns to play the role of virtual hosts and guests as they travel to three different cities, using the online space as a medium.

It is taken for granted that such a complex pedagogical program has a complex structure. In order to understand how we have combined these different elements in our teaching, the best way is to consult our syllabus (see ANNEX 1). However, before we go ahead with the presentation of the different pedagogical elements, we would like to explain briefly how they all hang together to create a unique structure. The course that we proposed was of 13 weeks. It was based on two pedagogical pillars: a series of theoretical classes and a series of research seminars. Students had a lecture on Mondays and a research seminar on Wednesdays, both online. The Monday lectures were attended by the whole class, i.e., a student group of around 20 coming from the three different cities of the partnership. For the sake of the research, the international group was broken down into 4 small mixed student groups, each conducting research on a particular aspect of urban life. The research seminars accompanied the students' research projects, and so every Wednesday 4 seminar rooms were opened simultaneously for the 4 small groups. Between the theoretical classes and the research seminars, students were supposed to not only conduct individual work (reading and writing) such as in more traditional academic settings. They also had to meet several times in their research groups to decide together on the kind of research they would like to conduct in the city. Host students would often do both online and off-line fieldwork, while guest students contributed using uniquely online methods. The role of host and guest students rotated every three weeks as the focus shifted from city to city. In each place, the research groups spent (virtually) three weeks. It meant in practice, that together, they studied the same place through online methods and with the help of the students who were at home in these cities. During this time, they attended classes delivered by „local" teachers and during the research seminars, they met local mentors who helped them not only to formulate good questions and to find appropriate methods but also to contextualize their research, adding elements of local knowledge.

In this way, the course followed the rhythm of 3 different types of temporalities: a) the weekly variation between the theoretical classes, the fieldwork, and the research seminars; b) the succession of the country modules, each lasting 3 weeks. The three virtual mobility modules were preceded by an introductory module, which did not yet include virtual mobility, so in this way the course comprised altogether 4 modules; and finally, c) the internal organization of the country modules: the 1st week in defining the research topic and starting the research, the 2nd week in continuing the research and starting to organize the collected material and the 3rd week in finishing the research and presenting collectively the results.

In this way the students gained much more than factual knowledge about 3 locations or theoretical knowledge about approaches that can be used to study the city as an object of research. Although they received valuable orientation, both theoretical and methodological, during the lectures, most of the learning happened during their group work and in the research seminars where mentors were more discussion partners than teachers. They had a direct, though short experience of the research process, but the shortness of the available time for one single localized research project was made up for by the reiterative nature of the research. Going through the same process 3 times certainly facilitated the deeper understanding of what makes an answerable and relevant research question and how methods should be adjusted to that question. In this way, they all acquired and developed important research skills directly by using both offline and online methods, thus enhancing their practical IT competences. Students not only learned about methodology, but they also had the opportunity to try this out immediately in the „field". This practical aspect of the learning made the course attractive to them. Another point that they all agreed upon at the end of the course ~~is~~ was that doing research in small international groups was so much harder but also so much more fun than working on their own. In the times immediately following the Covid restrictions, students especially appreciated the opportunity to think and work together in an independent way, oriented but not directed by teachers, having full responsibility for their research results, and learning outcomes. In this way, students learned and practiced a lot of soft skills, such as cooperation, communication, and intercultural competency, and they even sharpened their sense of justice, as the research groups were encouraged to turn towards their research topics actively looking at the question of how the city could be a better place for all.

The city as the object of research thus functioned not only as a geographical place or purely physical location. It was studied as a metaphor for the larger society that encompasses it, as a microcosm of the bigger whole. This precisely explains our choice to put the city in at the center of our learning. As David Harvey, the illustrious theorist of the city pointed out: in our industrialized, urbanized, modern societies the question of what kind of city we want to live in cannot be separated from the larger question of what kind of society we want to live in. In other words, studying the city encourages critical thinking, creativity, and civic engagement. The materiality and public nature of the city was another reason why we chose this topic to explore in a virtual mobility program out of many other possibilities. This is what students in a traditional mobility program would do after all in the first place: they would instinctively start to explore and use the city in order to understand where they are. The city offers itself for this kind of exploration because a lot of things that make a city are „out there", in the public space, open to the curious gaze, in the streets, squares, parks, and coffee shops. The visibility of the public space made it easier for the students to discover a city through the eyes of their local hosts and using material available online: google maps, photo collections, registries of street names, social media posts etc. Of course, this would not have been possible without their curiosity, engagement, and inventiveness. More than any other pedagogical experience, this has been one of a co-creation between teachers and learners. We have learned enormously from our students and besides learning from us, they learned also from each other. If we have succeeded, it was because of them. Success here is not measured by grades, nor by performance in a formal exam. For us, it manifested through the rich and engaging presentations of the research groups, and it was confirmed at the last session where we collected feedback on the process when students said: „surprisingly and despite the artificiality of the online space, learning in the STROLL project was like strolling in real cities with real people for real."

2 The structure of the course

The structure of the STROLL course is more complex than most academic courses as it provides both theoretical and methodological knowledge. Besides, it also has a small fieldwork component. This combination proved to be so time consuming that in Hungary for example it could only be integrated into the curriculum of the host university in the form of two separate but interrelated courses. The two pillars of the program are the two parallel series of classes that ran throughout the 13 weeks: the research and methodology classes held on Mondays and the research seminars held on Wednesdays. The students had to find time between these classes to do their collective independent fieldwork and prepare their individual assignments. The two pillars scheduled at a fixed time determined the vertical structure of the program.

	Theory and research classes Monday 15h-16h30 CET	Autonomous collective fieldwork	Research seminar for research groups Wednesday 15h-16h30 CET	Independent individual work

The next structural elements were the research topics that the students chose to study in all the places that they virtually visited during the program. These topics had been fixed by the partners; students only had to sign up for one at the beginning of the course. In this way we created 4 small international students' groups which worked collaboratively during the whole program. The topics were chosen after the recommendations of the partners, each partner proposing one topic for which they volunteered to be responsible. This meant that during the virtual country visit, this topic was at the center of the teaching. In this way, each research group received input specifically aimed at feeding into their research at one point during the program. While during the Monday theory and method classes one topic was at the center over several weeks, the research seminars ran parallel, led by 4 local research mentors, each working with the student groups on their specific topic.

		1-2-3-4th week	5-6-7th week	8-9-10th week	11-12-13th week
Research groups		LOCAL	HUNGARY	SPAIN	GREECE
	1 TOPIC: urban space	x	x	x	x
	2 TOPIC: gendered city	x	x	x	x
	3 TOPIC: living in the city	x	x	x	x
	4 TOPIC: art in the city	x	x	x	x
Classes online: 1,5 h/week	theory, method, local knowledge	x	x	x	x
Seminar: research lab: 1,5h/week	discussion about ongoing research with one research group/teacher	x	x	x	x
presentation time:1,5h/week	this is not extra time, but time taken from weekly class time	x	x	x	x
Student time	fieldwork trips, meeting with peers, socialising, reading, preparing presentation.	x	x	x	x

Virtual mobility added one more layer of temporality to the structure, dividing the program into 3 country modules, completed by an introductory module and by a last closing session – both without virtual mobility. Each module ended with a session during which the students presented the results of their mini research. Students were expected to work both in national and international groups. The national groups had the extra task of preparing a country presentation for the visiting groups and of producing social media content based on their work. Local groups routinely met offline, too and wherever it was possible, research seminars were organized offline during the introductory module.

Module	Student groups	Theory and method classes	Research seminars	Fieldwork	Presentation of results
Introductory	national	online	offline and online	offline	online
1st module	international	online	online	offline and online	online
2nd module	international	online	online	offline and online	online
3rd module	international	online	online	offline and online	online
Closing session	international	online	online	offline and online	online
Country presentations and social media	national				

Despite the complexity of the structure, we ended up with a relatively simple and transparent schedule:

<table>
<tr><th></th><th>Theory and research classes Monday 15h-16h30 CET</th><th>Autonomous collective fieldwork</th><th>Research seminar for research groups Wednesday 15h-16h30 CET</th><th>Independent individual work</th></tr>
<tr><td>1st -3rd weeks Introduction without mobility</td><td rowspan="5">Online</td><td>Collective offline fieldwork in local groups</td><td>Offline with local teachers</td><td rowspan="4">Reading and individual preparation</td></tr>
<tr><td>4th – 6th weeks Visiting Budapest</td><td rowspan="3">Collective virtual fieldwork in international research groups</td><td rowspan="3">4 parallel sessions online for 4 research groups, with research mentors</td></tr>
<tr><td>7th -9th weeks Visiting Larisa</td></tr>
<tr><td>10th-12th weeks Visiting Madrid</td></tr>
<tr><td>13th week</td><td>Online collective presentation</td><td></td><td></td></tr>
</table>

Building the syllabus based on this structure took almost 10 months for the partnership and it went through the following stages:

1. agreeing on the vertical pillars of the course (lectures and seminars)
2. agreeing on the research topics
3. agreeing on the order of the country modules
4. agreeing on timing, including adaptation to national holidays in each partner country
5. agreeing on the specific content of the classes
6. agreeing on assignments and literature

The result of this process was a syllabus constructed fully in a collaborative manner. (See ANNEX 1.)

For the evaluation criteria and the grading system see ANNEX 2.

3 Theoretical basis

3.1 Interculturalism

To fully understand the word 'intercultural', we need to break it down into its component parts. First, the prefix 'inter-'is defined in dictionaries as meaning between, among, in the midst, reciprocal, involving two or more or within. as described in the dictionaries. (Merriam-Webster, Oxford, Cambridge, etc.).

As Geoffrey Bennington points out, 'inter' is an ambiguous prefix, which can mean forming a communication between and joining together, as in 'international' and 'intercourse', or separating and keeping apart, as in 'interval' and 'intercalate' (Bennington 1999: as cited in Joe Moran 2010).

Second, the word 'culture'. Historically, the word derives from the Latin word 'colere', which can be translated as 'to build', 'to care for', 'to plant' or 'to cultivate'. Thus 'culture' usually referred to something that is derived from or created by the intervention of humans – 'culture' is cultivated. With this definition in mind, the word 'culture' is often used to describe something refined, especially 'high culture', or describing the concept of selected, valuable, and cultivated artefacts of a society. (Dahl, 1998, 2000) The concept 'culture' has neither a predominant nor fixed definition.

As defined in the Merriam Webster dictionary, the first known use of INTERCULTURAL was in 1878. 'Intercultural' refers to situations where people from two cultures interact. One convenient way to think about culture is to use (a) language, (b) time, and (c) place as the criteria for distinguishing cultures. So, people who speak different languages, or live in different time periods, or in different parts of the globe (e.g., Australia and Canada), may have a different culture, when such people interact, the situation is intercultural. In the case of intercultural education, it means enabling a person to accurately understand that which occurs within another culture. People who go through intercultural training usually have the skills to interact more effectively with members of another culture. (Triandis 1989)

The concept of 'intercultural' is complex and raises deep issues related to types of experiences, direct contact between groups of people, openness to learning about others, attitudes, purpose, interests and

needs for learning a foreign language. The term ‘intercultural’ is used to refer to those whose life experiences have brought them into contact with people of cultures other than their own. (Ryan 2003)

The term “intercultural” includes the range of interaction happening within a culture as well as between cultures, and within their changing dimensions in time and space. Even so, “intercultural” also must be thought about in terms of a fact, of a reality. Every life, every relationship is dynamic. In one way or another we are all migrants, hybrid, of mixed origin. At the academic level, the intercultural concept calls for an objective, scientific description of this interactive reality. This means recognizing the reality of interactions that shape and/or change communities, noting and recording the processes set in motion by communication, exchanges, population movements, regional and intercontinental migrations. It also means attempting to understand and describe how they operate. (Rey-von Allmen 2011) In his work he replaces the term ‘interculturalism’ with ‘intercultural’ by refusing the dogmatism implied by “ism”.

3.2 Interdisciplinarity

In the Merriam-Webster dictionary, interdisciplinarity means involving two or more academic, scientific, or artistic disciplines. First known use, 1926. The concept of interdisciplinarity is tied to notions of academic disciplines. Essentially, the concept is often envisioned as a synthesis of theories or methodological activities from different disciplines resulting in an emergent interdisciplinary activity. However, there is considerable ambiguity with the discipline concept itself, its delineation, and empirical manifestations (Sugimoto & Weingart, 2015).

The “textbook” definition of interdisciplinarity (or interdisciplinary) is the combining of two or more academic disciplines into one activity (e.g., a research project; see Jacobs and Frickel 2009; Borrego and Newswander 2010; Strober 2011). It is about creating something new by crossing, and then integrating across, boundaries (Aldrich 2014). However, this group of authors has diverse perspectives on the meaning and interpretation of interdisciplinarity. Here, most authors define or view interdisciplinarity as an enrichment to “ways of knowing” (methods, theories, concepts, tools) and to interpersonal relationships (collaborations, teamwork, understanding), as well as enrichment from an epistemological perspective in which researchers learn new ways and perspectives to

understand the world and the various problems they seek to understand and to solve them. (Cooke - Nguyen, et al. 2020)

Interdisciplinarity involves bringing together distinctive components of two or more disciplines. In academic discourse, interdisciplinarity typically applies to four realms: knowledge, research, education, and theory. Although many have tried to define interdisciplinarity (e.g., Berger, 1972; Huber, 1992; Kockelmans, 1979; Mayville, 1978; Stember, 1991), it still seems "to defy definition" (Klein, 1990, p.11). The most widely cited attempts break down interdisciplinarity into components such as multidisciplinarity, pluridisciplinarity, crossdisciplinarity, transdisciplinarity and even metadisciplinarity. (Nissani 1995)

Multidisciplinary involves juxtaposing, sequencing, and coordinating. Interdisciplinarity is integrating, interacting, linking, focusing andblending. Transdisciplinarity is transcending, transgressing, and transforming. (Klein 2010)

In the book Interdisciplinarity, it is suggested that the value of the term 'interdisciplinary' lies in its flexibility and indeterminacy, and that there are potentially as many forms of interdisciplinarity as there are disciplines. And the author wants to suggest, along with Roland Barthes, that interdisciplinarity is always transformative in some way, producing new forms of knowledge in its engagement with discrete disciplines:

Interdisciplinarity is not the calm of an easy security; it begins effectively (as opposed to the mere expression of a pious wish) when the solidarity of the old disciplines breaks down … in the interests of a new object and a new language neither of which has a place in the field of the sciences that were to be brought peacefully together, this unease in classification being precisely the point from which it is possible to diagnose a certain mutation. (Barthes 1977: 155)

It can be said that interdisciplinarity, at the present moment, represents the innovation of the "scientific cycle". (Frodeman et al, 2017)

We understand that interdisciplinary collaboration gives researchers the possibility of focusing on a specific field from different disciplines' perspectives. It may lead to an increase in public awareness and better understanding – superior knowledge of the examined case (Frickel et al 2016).

3.3 Co-creation: student acting as researcher, teacher acting as mentor, host or visitor

If STROLL is a pedagogic cross-curricular experiment, one of the keys to its success has undoubtedly been its participants' roles: student-researcher, teacher-mentor, and host-visitor. For four months, 21 students and 12 professors from three countries (Hungary, Spain, and Greece) have shared time and virtual space to think about and understand the city. Throughout this time, the students have been researchers, looking into gender, urban spaces and art issues at the same time as touring three cities (Budapest, Larisa, and Madrid) and hosting foreign students in their own cities. Professors have become guides in the knowledge-building process, becoming facilitators, rather than just communicators, of knowledge.

If we had to label STROLL as a pedagogic experiment, the key word would be co-creation. But co-creation is not a clear concept, easy to define and, like any other experiment, it entails risks and difficulties when effectively applied. In any case, we will resort to two definitions (Depper & Fullagar, 2019) which will help us to approach the concept itself and STROLL as a pedagogic-social achievement. Through co-creation, young people reimagined, intervened in, and presented critical ideas about the complexities in their everyday lives. Co-creation is a democratic process, involving multiple partners and voices, including young people, researchers, communities, and practitioners who come together through creativity and interaction. The first definition introduces the concept of complexity, which understands the city as an object of study and has led us to delve into intricate issues like gender, urban spaces, and art. The second definition highlights the idea of a democratic process, in which, once responsibilities have blurred into multiple voices, the teacher gives up their own voice and accompanies students as a mentor, as another agent in the creation of shared knowledge (Figures 1. and 2.).

Moreover, if we add the virtual dimension to this pedagogic experiment, together with the roles of host and visitor (Figure 3.), the complexity of the experience becomes even more interesting. Visiting the city can be a magnificent experience, but doing it virtually, together with those who are living and experiencing it in real time, can be exhilarating. In this context, our virtual meetings have enhanced a social, democratic, logical, and natural process, in which all participants have practised

their skills of intercultural communication and task-cooperative management in order to accompany each other and stroll around the three cities (Budapest, Madrid & Larisa). Besides this, they could also reflect critically on urban spaces, gender, and art. In short, all this has certainly contributed to linking each other together and overcoming otherness in the teaching-learning process. All these processes of co-creation in high education involve both limitations and difficulties, and strengths and weaknesses. In this sense, STROLL, both as an experiment and a pilot course, suggests a few best practices which imply the exchange of roles:

Figure 1. Students acting as co-researchers working together

Figure 2. Techers acting as mentors' companion in the co-research process

Figure 3. Students acting as hosts in their own city or visitor in other cities

What is more, this Exchange of roles becomes possible in the context of a group structure: ALL TOGETHER Group or RESEARCH Groups: ***ALL TOGETHER Group***	***RESEARCH Groups***
Participants/ Roles: 24 students (6-8 students per country) 3-6 professors (1 or 2 per country) 12 mentors (4 per country)	**Participants/ Roles:** 4 students (acting as co-researchers and visitors in the city) 2 local students (acting as co-researchers and hosts in their own city) 1 mentor (acting as a companion in the co-research process)
Strategy/timing: Teachers present the topics to students. Online session once a week (weeks 1 and 2 in each module) Research groups present their findings. Online session at the end of each module (week 3 in each module)	**Strategy/timing:** Students working with mentors to investigate subject-based research (topic) in the city. Online session once every week (weeks 1 and 2 in each module)

Figure 4. Complutense's students/researchers and teachers/mentors working together.

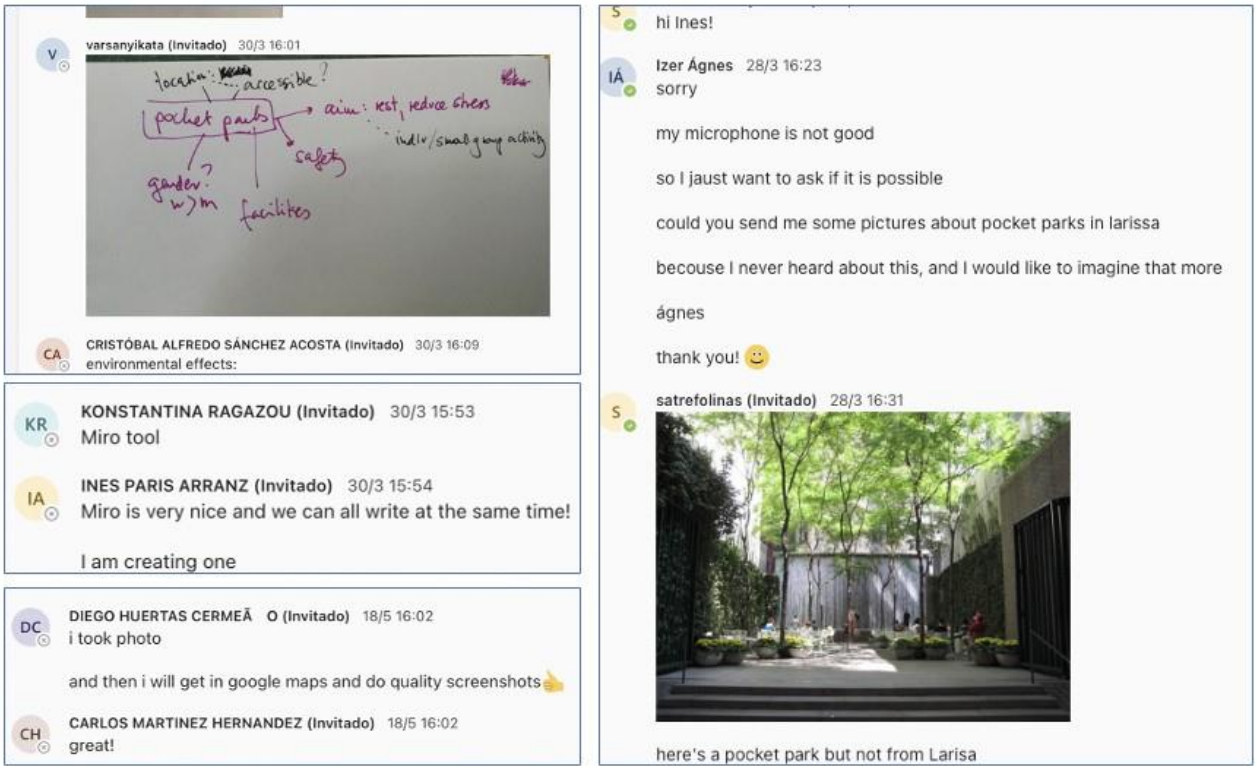


Figure 5. STROLL online sessions (MS Teams). Chats in the different RESEARCH Group Channels.

In short, this exchange of roles (teacher/mentor; student/researcher; host/visitor), has enhanced co-creation, understood as a process of doing, inventing, and creating knowledge together (Depper & Fullagar, 2019). It then becomes clear that STROLL, through dialogue in its online space and time, has been filled with images, words, ideas, and feelings, forging bonds of understanding as well as spaces of shared knowledge.

4 Research topics in STROLL

4.1 Urban Space

Visiting cities virtually has natural limitations. A city is a space that one would like to discover at one's own rhythm, following one's instincts and caprices, getting familiar progressively with its looks, smells, and sounds. The "space" module of the course did not have the ambition to substitute for this complex, immersive experience. More modestly, it aimed at teaching in a concise and practical way how to read the urban space with ethnographic methods. This learning hopefully transcends the limits of the course and stays with the learners as they physically move in real cities.

People in all times and all geographical locations interact with space. Interaction is a communicative relation, in the sense that ultimately it is about meaning making. Space carries information that helps humans orient themselves, not only literally, but often also symbolically and sociologically. Therefore, people read space everywhere, consciously, or unconsciously, in the jungle, the desert or on the sea. Cities are not exceptional in this, but for humans in late modernity they have special importance. Urbanicity is a way of living that already concerns most of humanity, and according to projections, it will concern almost 70% of the world's population by 2050. The signification of space in cities has multiple sources, as in them the natural conditions, the built environment, and people's social practices form a complex whole. Cities are not just human habitats; they are the centers of people's economic and social life. When we read the urban space, it is not only space we read, or rather, space speaks to more than to itself. It speaks to relations between people, to the organization of society: to its mode of production - as Lefebvre, probably the most famous neo-Marxist student of the urban space would say.

The intuition that studying urban life unfolding in modern urban space is a way to understand some essential characteristics of Western modernity is not new. This intuition led Baudelaire to take a deep interest in this specific urban figure of the 19th century: the flaneur (Baudelaire 1863). In his Arcades project, Walter Benjamin (Benjamin and Tiedemann, 1999) follows Baudelaire's footsteps and reinvents the figure of the flaneur, adopting his method to explore Paris of the beginning of the 20th century, through its "arcades" – the predecessors of our shopping centers. What he finally discovers is how the architecture and people's mode of interacting with it both describe and stimulate a new

way of living in the nascent consumerist society. When we read the urban space, we end up not just understanding better the city, but through the city, we get closer to the essential characteristics of a society. Reading space here means: to make sense of, react to it emotionally, to practice it, to live it. Reading space is not just an intellectual exercise, it is an embodied, phenomenological experience.

Different spaces can be read differently. One way to differentiate urban space is by creating a somewhat artificial but useful opposition between private and public spaces. Accordingly, we need a theory of urban space to correctly read the city. There are different ways of defining public space, and it-seems that the most obvious criterion, ownership, counts the least. Accessibility and use count for more, or as Parkinson points out (2015) collective impact or collective concern. The collective in this latter sense is closely associated with the organization of public life, based on collective deliberation in the public sphere – which is the very definition of democracy, according to Habermas (1989). The spatial and the political are intimately entangled in the concept of-urban public space. That is why public space is never unproblematic. The right to mark it, to use it, to transform it symbolically and practically is usually an object of contestation.

Lefebvre also emphasizes the political nature of space. In his magnum opus, The Social Production of Space (1991) he starts by establishing that contrary to commonsensical ideas, space is not natural, it is never empty, and it is never homogenous. For him, what creates space is spatial practice. Spatial practice is coded in space, that is what makes space readable. He differentiates 3 types of space, corresponding to 3 types of social practice. The conceived space is the space of the city planners, that of politics. This space is abstract, sterile - until it is transformed by the two other practices: perception and active engagement. Perceived space reflects the meaning attributed to the built and non-built environment. This meaning is divorced from the original plan, although not totally independent from it, it is shaped by events, collective memories, and symbols. Finally, the lived space is what people make out of space for themselves, it is made of the often-transgressive everyday practices and of the symbolically charged extraordinary collective events that the space hosts. In his political analysis of space, he argues that capitalism endeavours to turn space abstract. i.e., void of life. Everything touched by capitalism becomes commodity, the real experience is crushed. In this analysis, the political struggle becomes inseparable from spatiality. The spatial struggle aims at the re-conquest of the abstract space by the lived space.

For David Harvey (2008), claiming Lefebvre as his major intellectual source in his urban theory, the vision of connecting the spatial with the political is taken for granted. He suggests that the right to the city should be the next unifying global call, because – as he claims – the question of what kind of cities we would like to have, cannot be separated from the question of what kind of society we would like to live in. In this interpretation, the right to the city is not a special right of the urbanites separated from their rural counterparts. Rather, the right to the city is a collective right to create democratic, accessible, caring spaces for communities, lived and living spaces, re-reconquered from the alienating forces of the economic and political system.

In the classes on urban space, theory is not separated from practice. Each theoretical point is illustrated by ample ethnographic examples. Theory also orients the ethnographic observations proposed to students. As you can see in Figure 6. Lefebvre's conceptualization of spatial practice is particularly conducive to creating a template for observations for research groups exploring urban space, virtually or physically:

Figure 6. Operationalizing Lefebvre's conceptualization of spatial practice

4.2 Living in the city

The causes and consequences of urban shrinkage are typically linked to population growth, the population change index appears to be the major indicator for assessing urban shrinkage (Haase et al.,2012). From 2001 to 2011, a study of demographic shrinkage in Greece indicated that the problem affects the whole Greek area, notably the prefectures of Attica and Thessaloniki, which account for two-thirds of the population (Manika and Anastasiou, 2015).

The impact of urban open spaces on individuals' physical and mental health is reflected in a variety of ways, as these areas frequently become spaces of recreation, communication, or sports for people of all ages and social groups, particularly when these spaces are within walking distance of people's homes (Schipperijn et al., 2017). Visiting an urban open space, for example, may bring both relaxation and relief from worry (Kaplan, 1985). Such positive feelings are heightened when these areas are well-functioning or when vegetation covers a large section of these areas (Chiesura, 2004).

Recognition of the contribution of green spaces to the urban environment, in regards to residents' well-being, makes their availability in the city an important object of planning and research. Green spaces inside the urban fabric appear to diminish residents' feelings of insecurity or anxiety (Kuo & Sullivan, 2001). However, many visitors to green urban open areas may have starkly opposed perspectives. The question consequently arises as to what their obligation is in terms of their own sense of safety and security, and what local authorities' responsibilities are (Hanisah et al., 2016). Conversely, open green areas are frequently underutilized; that is, poor management and planning, insufficient cleaning or illumination, and frequent commercialization are the primary causes of the deterioration of urban public open spaces.

The densification of large cities, which makes it difficult to discover unexploited gaps in order to build new public spaces, also contributed to that perception (Nordh et al., 2009). Because of the densification of cities, emphasis in design has shifted to smaller spaces/parks. These modest places integrated into the urban fabric might be thought of as a type of 'transitional green' in order to meet human desire for close-to-home interaction with nature and to supplement bigger parks, forming a network of green spaces that can optimize the advantages of green in the city (Yu and Hien, 2009).

4.3 Gender and city

Cultures, and hence cities and organizations can be differentiated from one another along the dimension of femininity and masculinity (Hofstede, 2001). The femininity side reflects the relatively greater importance of those values that are traditionally associated with women such as quality of life, cooperation, modesty, and caring for the weak, the feeling of "people work to live". The masculinity side on the other hand pertains to the appreciation of those values that are traditionally associated with men such as achievement, assertiveness, and material rewards for success, the feeling of "people live to work". Sweden, Norway, the Netherlands, and Denmark are the countries that are characterized by the highest scores in Femininity while Japan, Hungary, Austria, and Venezuela show top scores in masculinity according to Hofstede. These value preferences might be experienced in the everyday life of the cities or in their "personalities". Differences between the latter in different cities have been investigated in a field experiment study by Levine and colleagues (2001). If a stranger needs help in a spontaneous situation (e.g., someone happens to drop something and their hands are occupied by holding things), people in cities with low GDP and purchasing power help more (with some exceptions such as Madrid, Vienna, and Copenhagen). One might expect that people in more collectivist cities would have a more "helping temperament", but the findings of the study show that not collectivism, but another cultural characteristic, that of *simpatia* (in Spanish) or *simpatico* (in Portuguese) was associated with helpfulness toward strangers (with no significant gender differences). This is about the proactive socioemotional orientation and concern with the social well-being of others: implicit prerogative to be actively friendly, polite, and helpful toward strangers.

Probably one of the most important questions concerning the relation of gender and city is whose city can we talk about predominantly? As gender inequality with male dominance - albeit to a different extent - can be experienced in almost all societies and communities, the lack of representation of women in street names and statues is unfortunately both a general experience as well as a finding of research work (Marian López Fernandez-Cao). The distinction between the private vs. public sphere (as that of women vs. men's traditional) can be seen not only in traditional architecture and spatial organization e.g. in Iran (Sadoughianzadeh, 2013) where the Introvert means courtyard houses, enclosure with no direct opening to the outside, with segregation of gender in two

housing sections: females live in *andarooni* "the inside", and males and their male visitors live in *birooni*, "the outside" and Extrovert means that doors, windows, or balconies directly open into the public passages, the private and public spaces are hardly separated. Women in modern cities started to gain their legitimate rights to the public sphere to a significant extent only with the appearance of public places such as shopping malls, and libraries (Peake, 2020). When people have to flee their homes, women and children from Ukraine leave without the men. The situation is even more difficult if the contacts in the public sphere in the host countries have rather been the men's job. Naturally, not only gender, but the intersection of different categories such as ethnic group or nationality, age, socio-economic status, and religion…has importance.

The divide between private and public is, however, not that clear. For example, in a downtown condominium project in Canada, many owners are single women. Research work (Kern, 2007) has raised questions such as whether is it independence, or rather an opportunity to create or join a social network, or whether they rather lack the connection to the neighbourhood in general (keeping in touch only within the condominium complex).

Cities can increase women's sense of agency by consumption and leisure/pleasure, but at the same time that of fear of being assaulted and the subject of the male gaze, and more recently, the technological gaze (Peake, 2020).

Recently, many initiatives have been taking place in which women claim their rights to the city, such as women creating and claiming their own urban spaces, e.g., the "Take Back the Night" marches, the Women's March in 2017" after the inauguration of Donald Trump, claiming the rights for breastfeeding in public, lesbian bars, nunneries, and women's housing cooperatives (Peake, 2020).

4.4 Art and the city

In 1961, Jane Jacobs published The Death and Life of Great American Cities, which put together reflections, analyses, and approaches to the contemporary city. Jacobs wasn't an architect, nor an urban planner or an artist, but she lived in a city and emotionally experienced it. In this wonderful book, more than sixty years ago, Jacobs urged us to walk and watch, to observe carefully. STROLL

has also invited us to watch and see the city from a contemporary hybrid perspective, in which the screen, the virtual and the real have intertwined in a logical and natural way.

Undoubtedly, observing is a creative exercise. Artists have always observed cities, the fruits of which are their drawings, paintings, sculptures, photographs, and all kinds of creative products. That is why Art had to be part of STROLL. But looking closely is a creative practice we can all attempt to carry out. To observe is to look at something (the city) or someone (those who live in it) with time and attention, leading to the discovery of other realities. This is how we have suggested the use of Art in STROLL: as an exercise in detailed observation, as any researcher would do when they look closely at their object of study, devoting to it time and care.

Including Art in STROLL has also been an opportunity to trigger critical and creative thinking among teachers and students. We have disregarded Art as an encrypted and profound category, and embraced Art as a truly human manifestation, as part and parcel of the understanding of cities.

In a nutshell, we have realised how Art has come out of museums and onto the streets, inviting our students to understand Art in the city as "Art in other places", that is, Art as a core feature of life, into communities, agencies, and institutions, where it can have a direct, positive impact on the lives of people. (Cleveland, 1992).

Still, the challenge for STROLL has been to integrate all this knowledge and the potential of Art into the virtual world. How can we look closely at the virtual city? How can Art become a tool to connect virtuality and reality? To achieve it, we have encouraged students to awaken their artistic self through photography, drawing or video, thus integrating reality and virtuality.

In short, including Art in STROLL has been a necessary challenge. Art is not just a powerful means to understand the city. It is also a powerful tool to trigger critical thinking, the ability to imagine other realities. As Jane Jacobs herself well explains: "we need art, in the arrangements of cities as well as in the other realms of life, to help explain life to us, to show us meanings, to illuminate the relationships between the life that each of us embodies and the life outside us. We need art most, perhaps, to reassure us of our own humanity" (p. 372).

5 On research

5.1 Why teach research?

Collective research in our educational model is essential. Its central place in the curriculum might be surprising, even questionable, if we consider how short a time is available for effective research in each country module and that students participating in the course do not come necessarily with already acquired research skills. Consequently, teaching of basic research methodology, class work, and fieldwork must go hand in hand, simultaneously. In these circumstances, under the time pressure, evidence collected within the mini-research projects tend to be under-analysed. Despite this limitation, we were able to verify and confirm the high pedagogical value of research.

First, the possibility to learn from peers, to discuss across geographic boundaries, to lead the learning process instead of following teachers' instructions, to experience collective energy and creativity kept our students motivated and retained them even though we had evaluated the risk of dropping out to be very high in the beginning due to the very demanding time schedule.

Second, doing research is not only a specialized practice, confined solely to the scientific community. It is rather a mode of thinking, a way of asking questions, of interrogating the world in order to construct a solid enough idea of reality, in other words, to produce valid knowledge. Although valid knowledge is not necessarily irrefutable and unchangeable, in the post-fact era endangering not only our sense of reality but compromising the very meaning of democracy, it is more important than ever to show young people that considerations about knowledge production must not be over-relativized. Research is the practice of producing verifiable data based on empirical observation and/or logical procedures such as deduction and induction, in conversation with previously existing theories and hypotheses, after carefully assessing their sources. This is the very model of critical thinking that refuses to believe in the truth value of a statement just because it is taken for granted by many. In short, learning about and practicing research can help to constitute a bulwark against fake news, dangerous half-truths and outright lies, it can train for critical thinking and for democratic practices.

5.2 How to teach research?

What does it mean to teach students to do research in a multidisciplinary class? Each academic discipline has its own conventions, preferred methods, and criteria for research. Even within a discipline, different schools of thought think differently about data, analysis, and the role of research. A quantitative researcher within the positivist framework looks at research in a very different way than a qualitative researcher committed to social constructivism. Is it at all useful to talk about research in general, without fixing the terms of the conversation in advance? How can different expectations and ideas about research be brought together in a satisfactory way both for students coming from different fields and for teachers representing different research traditions? How can everybody's ideas about research be respected without creating a spectacular cacophony?

Inevitably, we needed to circumscribe somehow our treatment of research within the STROLL course. It was evident from the beginning that we would rely on the praxis of social sciences, privileging qualitative methods over quantitative ones, relying to a large extent on the toolbox of ethnography. This treatment allowed us to combine modes of interrogation borrowed from social anthropology, urban planning, art pedagogy and psychology. The teaching of qualitative research methods in use in these fields was completed by a general introduction to the nature and status of research. The learning of the students was reinforced by the immediate putting into practice of the research process, planned in, and supported by the schedule.

5.3 What is research? – a short introduction

People do research to know something that previously they did not know. This is true even if in certain cases the role of the research is to confirm and - by doing so - to establish as knowledge something that previously was only an intuition- a hypothesis, in scientific language. Research is a conscious, systematic, disciplined activity. Although the history of science is full of anecdotes about scientists making discoveries accidentally, due to an error in the method or, struck by sudden enlightenment, the truth is that these quasi-miraculous illuminations would have never happened without years spent on systematic research. Fleming would not have discovered penicillin by looking at the mold that fortuitously grew in a petri dish if he had not been studying bacteria for long by then. (Gaynes R. 2017)

For Appadurai (2006), the capacity of "making disciplined inquiries into those things we need to know" is not the privilege of the scientist. It is an essential, shared characteristic of humans. It is in this sense that he speaks about the "right to research", the right to contribute to knowledge production, that should be extended to everybody, with no regard to people's educational or cultural background. Lévi-Strauss would probably agree. In "The Savage mind" (1968) Lévi-Strauss does not oppose the "savage" to the "civilized"; rather he compares two different ways of knowing, both are to be found in every culture. In the title the "savage" (which in the original French also means "untamed," "wild") does not characterize a premodern society. Wild thinking works with associations, symbols, and intuitive connections. It produces the language of poetry, spirituality, and magic, at home in every society. Although associative thinking does not proceed with systematic empirical investigation, on some occasion it might produce genuine discoveries (the proof is the capacity of many illiterate people to correctly identify the healing power of medicinal plants, using only the logic of associations). Premodern people however are also capable of systematic experimentation and deduction. If this was not the case, we would probably still be waiting for somebody to discover the methods of bread making and iron forging. Levi-Strauss thus does not suggest that only scientifically produced and tested statements may be true, but he insists on the importance of making the difference between proceedings belonging to two different epistemological statuses.

Both Appadurai and Levi-Strauss argue that one does not have to be a scientist to do systematic research producing valid knowledge. Implicitly, however, both distinguish validated from non-validated knowledge. The very word "knowledge" seems to refer to a link between mental images and the objective reality, existing out there, as opposed to ideas, beliefs, opinions, which are purely internal, subjective mental productions with little verifiable connection to any kind of objective truth. Most people would agree that the difference is important. Yet few people could tell knowledge from opinion in a reliable way. To say that knowledge is established by scientific methods as opposed to opinion, is just leading to a new question about the nature of science.

Traditionally, it was held that reproducible experiments determine the valid scientific status of a theoretical proposition. However, not only reproducible, laboratory experiments are impossible to conduct in sociology and anthropology, but these methods can be highly impractical in certain

scientific disciplines, such as theoretical physics and astrology, as well. We must find other criteria for the distinction. In some way, the systematic nature of the investigation already arms the researcher against unscientific conclusions based only on convictions, with no regard to observed facts or logic. If the question is "What colour are swans?", we must count as many swans as we can, and until we do not find a black swan, we have good reasons to maintain that all swans are white. According to Popper (1963), falsifiability is the quality that differentiate scientific statements from non-scientific ones. "Swans are all white" is a scientific hypothesis, not because it is necessarily true (in fact this is what we do not know), but because it can be easily falsified, if by chance we come across a black swan. The statement that "God exists" is not a scientific statement, not because it is not true (the point is that we do not know if it is true), but because it is impossible to prove or disprove it by any kind of systematic observation, even in theory.

In summary, research involves systematic investigation with the aim of producing some new and valid knowledge about the world. It is necessarily an open process. Any researcher must be open to change their mind if hitherto unknown facts contradict their previous understanding of the nature of reality. This is the basic difference between knowledge and opinion. Opinions are hard to modify, precisely because they elude proof. Knowledge is by definition changeable. If it was not the case, there would be little use in doing research. The changing nature of scientific truth complicates further the question of objectivity. Some of the things that Newton thought about space and time just do not hold in Einstein's relativity theory. Does it mean that in the 20th century humans discovered the true nature of physics that had until then been hidden to them by ignorance?

Thomas Khun (1962) would answer with a resounding "No". For him both visions of the world are true, but they function in two different paradigms. Science progresses by changing paradigms. To the question of what makes these visions scientifically true, he would give this surprising answer: The truth value of these visions are conferred to them by the agreement of the scientific community of their times. It was the scientific community that conferred to Newton's theory the weight of mainstream scientific view. When the scientific community started in mass to adopt Einstein's ideas, a paradigmatic shift occurred. This seems to be a fearfully loose definition of scientific facts. But it only means this: research is not a solitary activity. In the best case it is a constant conversation with fellow researchers, whom we trust to be as committed to systematic, disciplined investigation as we

are. This is what happens in a research team or in discussions with supervisors and peers. But even in the worst case, when the researcher works alone, research remains a conversation with the scientific community, with people that we do not know personally but who are interested in the same topics as we are, and who presumably have something important to tell us about these. Therefore researchers must read other researchers. Secondary research or desk research is a research method that involves looking for, learning about, and processing already existing data and theory.

5.4 The research processes

5.4.1 From the topic to the research question

Good research starts with a good question. This sentence is intuitively common sensical, but it is misleading. It is indeed important to construct a good research question, but this is not possible without prior knowledge of the topic (data and theories). Research does not start with a question - often the question even only becomes clear at the end - but by the selection of a broad topic, which, throughout the research process is constantly narrowed down. As an anthropologist, I might be interested in Human Rights research, then in gender rights, then in women's rights, then in reproductive justice affecting women, then in rights to safe abortion. Finding the research question is a process, which might be broken down to several steps:

- Find your topic
- Learn about your topic
- Narrow your topic
- Generate questions (do not think too much, generate as many questions as you can)
- Explore and refine your questions - combine them if you can, discard the weakest ones, find the most intriguing one
- Test your question by asking feasibility questions (see below)
- Test it by asking relevance questions (see below)
- Reformulate the question if it seems necessary (Reformulation might be necessary several times during the research process)
- Check your question at the end of your research. Is it really the question that was answered? Reformulate it one more time if necessary.

When narrowing down the topics one should pay attention to the scope. Too broad a topic might be a hindrance as well as a too narrow one. Booth (1995) gives the following examples: in a thesis in literature the topic A “Free will in War and Peace” sounds too broad to start the investigation. Topic B “The conflict of free will and historical inevitability in Tolstoy's description of three battles in War and Peace” is a narrowed down in a way that it looks more readily answerable and promises to yield potentially more interesting research results. In a thesis on commercial aviation “The decision to lengthen the aviation wingtips on the DC-3 prototype because the military wanted to use the DC-3 as a cargo carrier” is an absurdly narrow topic. “The history of commercial aviation, military research in aviation, cargo carriers, types of planes and their cargo capacities, gender roles in aviation, social mobility of pilots” is an impossibly complex topic. While the last example sounds voluntarily exaggerated, beginners often start with a similarly random list. They usually need quite a volume of reading and learning about the topic before they can fix the scope, the sub-topic and formulate a meaningful research question. Obviously, there is no way to arrive at a narrowed down topic without background knowledge. In order to arrive from topic A to topic B desk research is necessary. That is why a literature review is an essential part of any research.

The next important question about the topic should be “Is this topic researchable?” In theory all topics are researchable, depending on the researchers’ means. For a beginner researcher the cost of exploring certain topics might be too high, and so the chances to fail are equally elevated. Despite my interest in reproductive rights in the Middle East, I might soon find out that abortion is a taboo topic in Jordanian society, which might render my job too hard and quite impossible within the time frame that is given to me, if I want to conduct research around this topic. In the case that the topic is not taboo but information on it is presumably too scarce or difficult to access, this obstacle might be equally prohibitive.

Only after fixing more or less the topic is it worth starting to brainstorm on the research question. The obligation of finding the research question might be paralyzing. The task of generating as many research questions as possible, on the contrary, is a liberating and creative exercise. The first research questions will probably be clumsy. There are several criteria that may be applied to decide what questions to retain or how to reformulate them. Some questions might be discarded right away, after testing them by simple means. Feasibility questions about questions to decide on their value are:

- Is this question answerable? Some questions do not have an answer. Some might have an answer, but the validity of it is unverifiable. Metaphysical questions, like questions about the meaning of life are impossible to answer by research.
- Will this question yield an interesting answer? Not everything we can learn is worth researching. Questions with too simple an answer at the end are not good candidates to become research questions. “Yes or No” questions belong to this category.
- Does this question trigger a descriptive or an analytical answer? Descriptive questions generally promise fewer interesting answers than analytical ones. Counting the lamp posts in a city might yield an exact numerical answer but to know this number is only worth it if we have a strong hypothesis about the implications of the number of lamp posts in a city. Analytical questions interrogate the reasons of phenomena, the relation between facts, they tend to highlight regularities and patterns, they support generalizability. “What”, “when”, “where”, “how many” questions are usually descriptive. How and why questions are usually analytical, but it is not a good idea to mechanically check only the first word in a question to decide if it is sufficiently interesting.
- Is this question really a question? A question is not really a question if we know – or if we think we know the answer to it. Just like in interviews it is advisable to avoid leading questions, it is a good idea to check the biases, implicit hypotheses, and presuppositions behind the research question. If it is impossible to answer a question otherwise than by confirming the implicit hypothesis it contains, it is probably a non-question.
- Is this question relevant? Is it likely to generate fresh thinking, is it likely to lead to new questions of a general importance, will answers probably speak to the direct concerns of research participants and beyond? A question can be interesting and still not relevant if it concerns too small a public or if it has no further implications beyond its own scope.
- Back to researchability: Is this question researchable with the methods available to the research team? The answer to this question is obviously in relation to the methodological choices of the research team. A qualitative or a quantitative research project supposes different means. Related to this question are two notions: the scope and the target unit of the research. In social sciences the scope is the larger population concerning which we would

like to collect information, to say something valid and general about it. The target unit is the sample with which researchers are going to work. If we are curious to know the opinion of people about a certain political party in a country, the scope will be the country's whole population, the research unit is the carefully selected, representative sample which will be involved in the research, probably through a survey which would produce quantitative results. Such a question is unresearchable by qualitative means, unless it is modified, and its scope reduced.

Research is an iterative process. Once the research question has been clarified, further background or secondary research will be necessary to know how others have answered comparable answers, what data they found and what theories they mobilized to make sense of their findings.

5.4.2 The place of theory in research

From the above it might be deduced that theory is the background in front of which the mechanics of the research unfolds. However, things are more complicated. Theory informs every single step of the research, including the methodological choices the researcher makes and the work of analysis. Theory is already there in the first research question, even if in an implicit way. At the end, even in the case when a research project does not yield new explication, it should be able to establish the relation between the facts found and previous theoretization. If a research project has no theoretical implication, it is probably not important. And why would anybody bother to do unimportant research?

Theory often frightens students. It seems complicated, heavy, boring. Sometimes even superfluous, especially in empirical studies. But for a researcher, even for an apprentice researcher, it is hard to make do without theory. It is because theory is the glue which keeps together and gives meaning to empirical data. Theoretically interesting research does not just describe reality, it connects the dots, it reveals connections. Theory is what makes facts meaningful. Maybe the problem is just the word: "theory" suggests something really overwhelming and inaccessible for ordinary humans, like in "relativity theory". In reality, a theory can be small and ordinary. Theory is what we think as real, interesting, important, challenging, it reflects how we understand the world. Theory can lie in a simple sentence, like the one "if nobody has ever seen a black swan, it is because black swans do not

exist." Irrespective of the truth value of the statement, the emphasis is on the word "because". Theories create connections between facts or events, often in an explicatory form. They help see the essential components of singularities, which permits extrapolating general rules and trends from individual cases.

Theories are often expressed through taxonomies, models, and concepts. The periodic table, the social model of disability and the concept of the" savage mind" are all encapsulated images, shorthand versions of statements that help thought by simplifying complex realities. Theories answer the essential questions of a researcher: "What do you think what you see means?" "What do you understand about the world from looking at these facts that you have just unearthed?" "What kind of regularities do you think are at work here?"

Research is not only about describing how things are but also about making sense of why they are the way they are. Discovering penicillin is not only about finding the mold. It is about understanding how the mold interacts with the microbe. Demonstrating connections and explaining impact mechanisms is particularly important in socially engaged research, where the final (usually implicit) question is often "how could things work differently?". This is not only true for social sciences. After all, Fleming's problem was how to cure people of tuberculosis. Therefore, it is not only important to know what answer the research finds, it is equally important to ask "Why is it important?". The final question that lingers at the end of each research project, after the discussion of the results, is an unnerving one: "So what?" And the researcher had better be ready to answer this question too.

5.4.3 Data collection

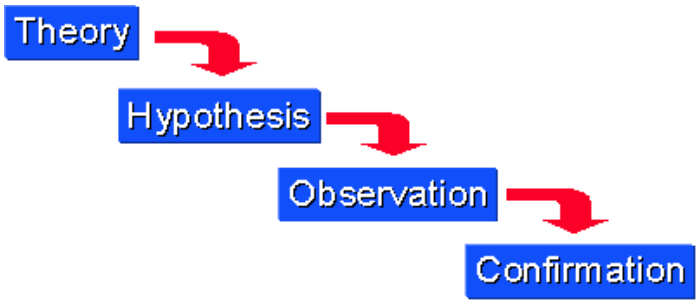
In the world we find facts, events, stories, etc. None of these things are data in themselves. It is the researcher's choice and their decision to use the collected package of information for meaning making that transforms facts into data. The standardized processes we use for data collection are what we call research methods. In the STROLL course we privileged qualitative methods, borrowed mainly from the practice of ethnography. In ethnography the space (geographically or otherwise circumscribed) where the research practically unfolds is called the field. Although it is perfectly possible to imagine the online space as a field, in this course we took the city as the research field and the online space just became part of the method. Some of the methods we used:

- Focused and participant observations
- Note taking and journaling
- Interviewing
- Mapping
- Drawing
- Visual and creative methods
- Strolling, i.e. virtual or real walking in the city was the signature method of the course.

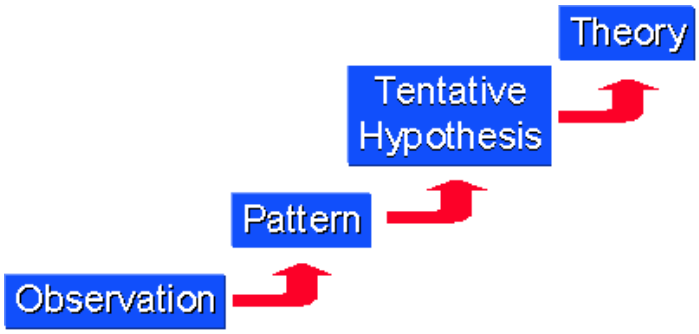
Data is not found, rather produced, by selective attention. In the data collection phase, whatever becomes the object of attention of the researcher becomes data. Collected data then must be further filtered for analysis, by creating orders, categories, comparing, going after connections, creating tentative explanations. At the end of a research project, only those data will be retained for discussion that might be used to answer the research question or those that allow the meaningful transformation of the original question. The research question helps orient the researcher's gaze in a way that it narrows the search to only those data they need for the answer. The data used to build or test a hypothesis or to create a theory is what we call "evidence".

5.4.4 From data to analysis

Analysis continues the ongoing conversation between writers and readers that creates a community of researchers. Theory thus is the link between the empirical data observable in nature, in society or in a laboratory and meaning making through a mental process. Meaning making can follow two opposing paths: it can start from a theory going towards confirmation (or refutation) of it in practice. This type of reasoning is called deductive.



In Inductive reasoning, theory and data are in an inverse relation, theory resulting from finding meaningful patterns in observed facts. In this case, theory is the result of the analytical process (analysis), while in deductive reasoning, the analysis of data is based on theory. In both cases, research is the bridge between empirical data and the research results.



Ethnography works according to the second model. It is an empirical, interpretative science. Knowledge production in ethnography always starts with the collection of empirical data - i.e., facts from the field to be analysed – and goes towards theory building. Analysis means interpreting the data, i.e., inquiring about its meaning, and this process has always a subjective element, as the one giving meaning to data is the researcher's mental operation, necessarily tainted with subjectivity. Objectivity as a counterpoint to subjectivity is assured by the systematic search for patterns by the researchers and by their willingness to scrutinize their own subjective frame of interpretation as part of the interpretative apparatus. The whole process from observation to theory building proceeds through filtering and distilling the essential information from a large quantity of data. For this reason, there is always a temptation to work with a disordinate amount of data, more than necessary to the analysis. The good balance between data and analysis is one criteria of good research.

5.4.5 Sharing the results

Researchers do not work for themselves. If there exist such a right as the right to do research, its counterpart is the obligation to share the research results. Knowledge production should not be self-serving. The act of research is legitimized by the act of making knowledge a common good. The most widespread and standardized way to share the research is writing. It is easy to imagine writing as the last phase of research. In reality, writing is part of the analysis. The meaning emerges from the data as the researcher puts it in writing, obliging themselves to create a compelling narrative. Writing is not just about publishing. It is the visible facet of thinking. In the STROLL course we did not require written end-product from the students. Instead, they had a collective verbal presentation in each learning module. Getting ready for an oral presentation is not exactly the same as writing up, but the need to create a narrative thread, to make choices on the data to be presented and the obligation to walk the audience through the steps of the analysis make the process of preparing an oral presentation comparable to the production of a written paper. Although ethnography is not hard science, an ethnographic paper has also its quality criteria that differentiate a good paper from a bad one. The same holds for the presentation. The rubric for the collective research presentation contains the criteria for good work in STROLL. One last word about the possible outcome of research. In applied research practices, namely in AR (action research) and PAR (participatory research action), the publication of the research result (in oral or written form) is not the final stage of the research. In participatory, applied and engaged modes of research, it is implied that the results will lay the ground for subsequent actions, if the action is not already part of the methodology. Although in STROLL, planning or implementing an action was not amongst the criteria, we encouraged students to think about the possible further implications of their research.

5.4.6 Accompanying the research process in the STROLL course

Teaching research in STROLL did not happen in a classroom in a lecture format. Most of the teaching outlined above happened in the research seminars, which punctuated the weekly rhythm of the theoretical classes. Research mentors nominated to support the thematic research groups during their country module, met the students for a weekly time span of 1,5 hours. In each research seminar, the bulk of the time was used to discuss and brainstorm with the students, to learn about the state of their research and to advise them on possible paths to continue. However, the logic of the research process

dictated the specific questions to discuss on the 1st and 2nd occasion during a single country module. The 3rd occasion was devoted to students' group presentations. During the first research seminar, we discussed the topics to be explored and brainstormed the research question. We made methodological choices, which allowed the research teams to come together the next week for a first ethnographic field exercise. On the second occasion we overviewed the already collected data and started to draw directions for the analysis. We also made decisions on how to complete the data with a new fieldwork exercise. We spoke about the place of theory in the research and about the method of looking for patterns. Because of time constraints, there was no research seminar dedicated to preparing the presentations, but mentors offered their help and their availability. Students usually used this opportunity and before the final presentation they consulted their research-mentors. Because the cycle was repeated in similar ways in each of the countries, students really needed to get prepared thoroughly during the introductory module. As the program went by, they became more and more independent and needed less time spent with teachers and more time discussing collective work. Their presentations proved that it was perfectly possible to do meaningful mini research even in three weeks.

5.4.7 Presentations of research results

In each country the learning is composite. Its building blocks are what the students have learned in class, the readings, discussions with their teachers and research mentors, individual online research and collective thematic research. Each module ends by a collective presentation by all the research groups (10 minutes presentation, followed by 10 minutes class discussion). The presentation details the topic on which they have worked, the research question, the data gathered during fieldwork or otherwise and the analysis of the findings. Students are expected to demonstrate that their research has been informed by fieldwork, the theoretical frames and concepts learned, the readings, and the input of the research seminars. The presenting research groups used creative visual aid to present their research. (For the criteria of evaluation of the presentation, see ANNEX 3.)

6 Research methods

Some parts of the Monday classes were method-focused – here students had a chance to learn about specific research methods, such as Iconography or Photovoice, amongst others. On Wednesday, on the other hand, students were required to design their own research, imagining how they would put in practice the learned methods. In this chapter, we list the methods and tools we used during the classes either on Monday or Wednesday.

6.1 Visual methods:

6.1.1 Iconography:

Iconography as a research method has been coined by several theoreticians. However, the most important ones are the following. Discussing the analysis methods, we should first mention Ervin Panofsky, who created a manageable, easy-to-use basic iconographical analysis system, applied by art historians for decades. Malcolm Colliers' visual anthropologic method, based on intuition, creates a serial analysis system. Its first step lets us write notes about our first impressions and emotions about the image itself. We should write notes on anything that emerges from our mind. It might be useful later, the researcher suggests. The second step is to create categories and lists of our experiments and questions, the third is to structure, measure and compare. Be as specific as possible, suggests Collier. (Endrődy-Nagy, 2017) Comparing photographs: using the collaborative visual wall (Padlet), we can compare different points of view through the photos that students take in different places according to the same idea. (see Figure 7.)

6.1.2 Art/Art Based Research

Art and artists explore ideas, concepts, questions, and practices that examine the past, describe the present, and imagine the future. In this research group we will explore how art and creative expressions in the cities can have a direct and positive impact on the lives of people.

Art Based Research is a mode of formal qualitative inquiry that uses artistic processes to understand and articulate the subjectivity of human experience. Using the process of making art (drawing,

painting, photographing and more) as how to understand the nature of human experience, teaching, and learning.

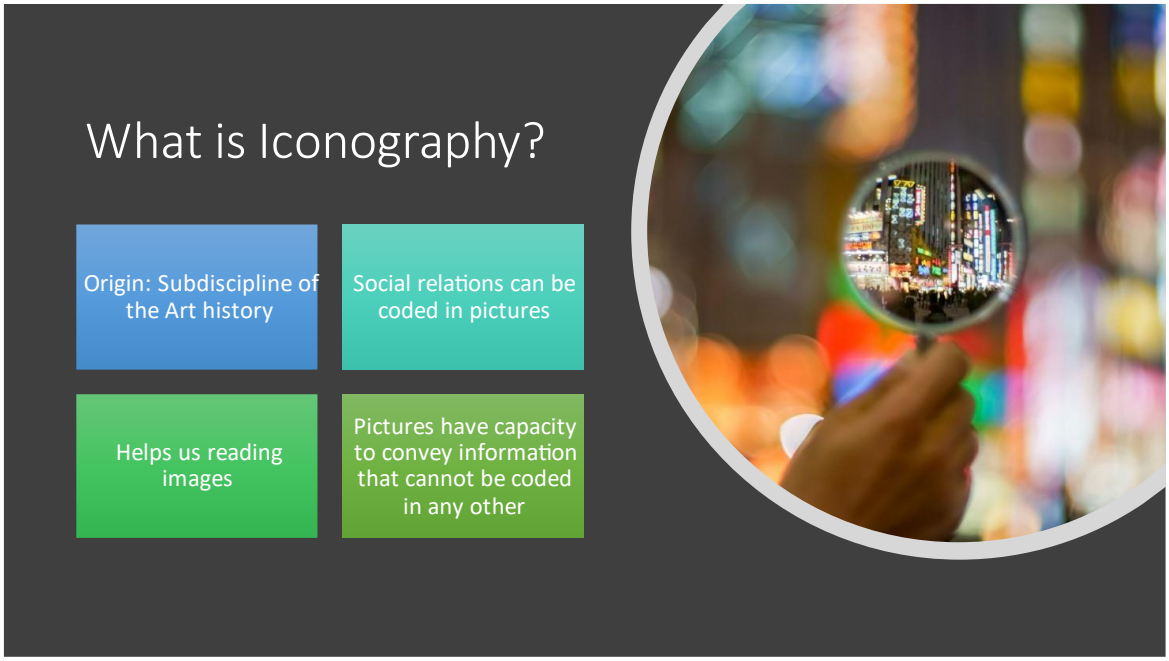


Figure 7. Slide from the Presentation about Iconography

6.1.3 Photovoice

Photovoice is a social science research practice that empowers community members to engage in the documentation and research of their own lives (Wang and Burris, 1997) actively and critically. We used this tool in STROLL project with particular emphasis on some of the method's specific features: (a) description of situations with photos, (b) critical perspective – identifying topics relating to social/societal issues, (c) use of photos including different/diverse perspectives in interpreting the pictures by bringing stories, explanations, and ideas from the target community into the evaluation/interpretation process. With this method, students were given an exercise in how images can be used in the research process, in which way we can ask and answer socially and psychologically interesting and sensitive research questions in the field of urban planning.

6.2 Reflection about self and the city

6.2.1 Mind map

Mind mapping was developed as an effective method for generating ideas by association. To create a mind map, you usually start in the middle of the page with the central theme/main idea and from that point you work outward in all directions to create a growing diagram composed of keywords, phrases, concepts, facts and figures.

It can be used for assignments and essay writing especially in the initial stages, where it is an ideal strategy to use for your 'thinking'. Mind mapping can be used for generating, visualizing, organizing, note-taking, problem-solving, decision-making, revising and clarifying your university topic, so that you can get started with assessment tasks. Essentially, a mind map is used to 'brainstorm' a topic and is a great strategy for students.

6.2.2 Google map

The Advantages of Using Google Maps for Project-Based Learning

1) It's a unique final product - Many projects conclude with poster boards. One issue with poster boards is that they are frequently chopped and pasted. Depending on how they are utilized, there is minimal interaction. Adding data to Google Maps necessitates some investigation and problem-solving.

2) The end result is shareable - one of the key concepts of project-based learning is sharing information with a genuine audience that is both relevant and public. You may quickly share your Google Map by sharing the URL, embedding it in a website or blog, and directly asking individuals to view it via email.

6.2.3 Self-geography

Self-Geography, artistic process of drawing, based on 'a/r/tography', a hybrid form of practice-based research within education and the arts. Participants draw their own geography (envisioning a map), focusing on such questions as: where do you live? where are you from? places that you love, places where you feel safe or happy.

7 Online tools to explore the city virtually

7.1 Computer-mediated communication

The virtual course took place via digitally mediated communication or computer-mediated communication (CMC, see e.g., Valkenburg, Peter & Walther, 2016) as well as online teaching and learning (Martin, Sun & Westine, 2020). These topics have attracted significant research interest in recent decades. Communication is considered computer-mediated when "a computer—some form of digital, electronic device—is used to transmit and receive meaning-laden messages between human communicators." (Carr, 2020, p. 10.). Several theoretical approaches have been addressing the way users deal with characteristics of CMC that differs from face-to-face (FtF) communication (Walther, 2011).

In the beginning, in the 1980s, the so-called cues-filtered-out theories emphasized the relatively poorer socioemotional aspects of the mostly text-based CMC where nonverbal, personality, social, and demographic information is lacking. Although „rich", in other words, multimodal or greater bandwidth media can make up for the lack of important cues that are present in FtF communication to some extent, communicating partners were supposed to have a relatively poorer impression of and relations to one another.

As Internet use and online communities became more popular, in the 1990s a new, experiential, and perceptual approach asserted that communicators are invariantly motivated to develop interpersonal impressions and closeness no matter via what kind of medium. Functions of CMC, therefore, are not limited by a priori characteristics of media as the previous approach stated. Instead, the expressive capacities, richness, and utility of different media are jointly constructed by users and improve as the users become more familiar with one another and with the use of the media. The determining factor is not the characteristics of media, but how users experience and perceive their use. According to this approach, interpersonal impression and intimacy in CMC can be equal to that of FtF.

An even more optimistic, the so-called hyperpersonal, CMC model suggests that CMC can lead to even greater desirability and intimacy in interpersonal impressions and relationships than FtF. It asserts that compared to FtF, CMC enables greater control over (selectively, positively crafted) self-

presentation, and at the same time, the recipient of the message tends to idealize this self-presentation by filling out the missing information (caused by a lack of important cues) with positive ones.

CMC in educational settings has also been a target of relatively extensive research. A recent systematic review (Martin et al., 2020) of the literature reveals that the studies were conducted mostly in higher education. A high number of them pertain to characteristics of online learners (e.g., motivation and readiness towards, or satisfaction with online learning), and online engagement (e.g., presence, interaction, active involvement, sense of belonging, collaboration, information sharing). Much less extant research could be found on the characteristics of online teachers as well as on the organizational level (e.g., access, culture, equity, leadership, and management).

7.2 Applications

Students exploring the city virtually needed to develop specific skills so that they can easily use the proposed tools and when necessary, combine them to produce the collective assignments. This aspect is a key point for the success of the learning process proposed in this program. In this context, two categories of online tools and applications can be considered.

The first category is related to some applications while the second category concern the online tools proposed to students during the semester:

7.2.1 Ms Teams:

MS Teams is a well-known communication platform that was used for the lectures and for the seminar sessions. This one-in-all platform enables the participants to organize their online meetings, collaborations, conversation, share files and works in one single app and one single interface. For this purpose, the University of ELTE created a channel for the Erasmus+ project entitled Stroll: Walking the Cities-Streets Online. On Mondays all students attended the lectures (presentation of

basic theoretical and methodological background) via MS TEAMS while on Wednesdays they joined one of the four sub-channels (rooms) that were created for the research seminars. A good example of online meetings that took place during the program was depicted in Figure 8.

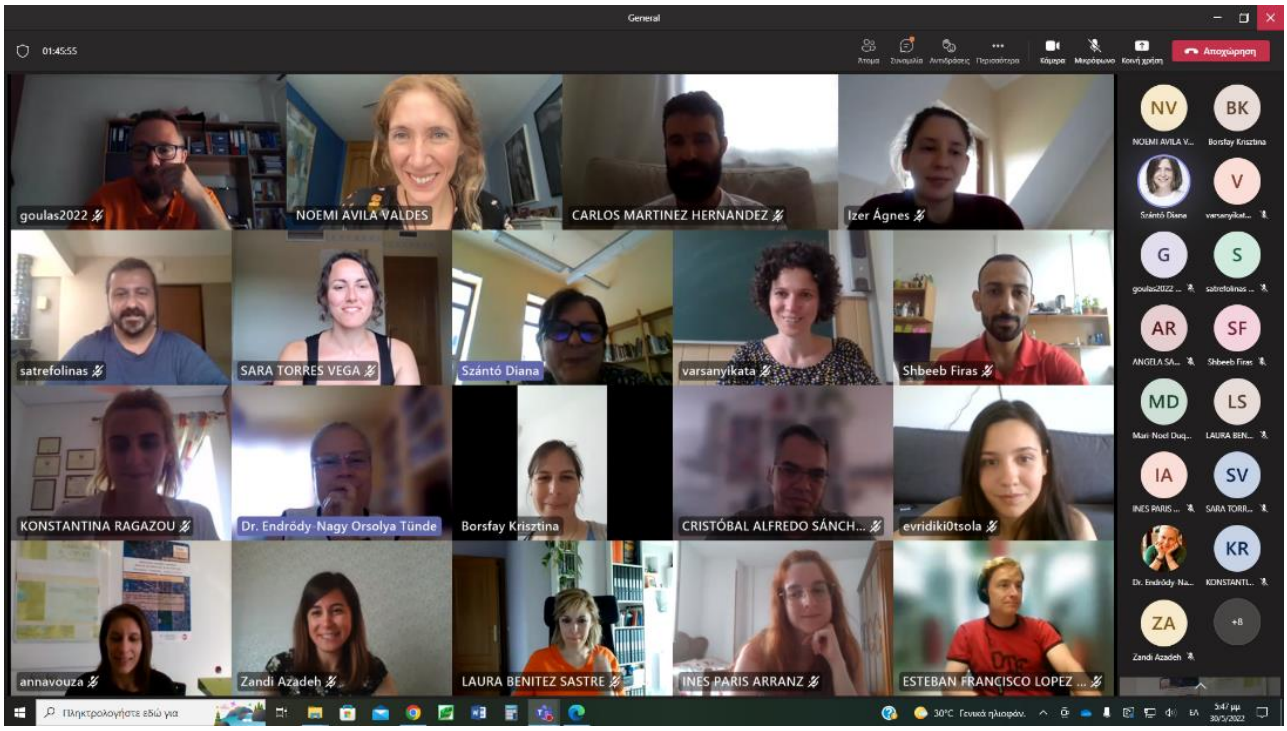


Figure 8. Students and Mentors from three countries (Hungary, Spain, and Greece) during online meetings. Source: own Collaboration

7.2.2 Viber:

The possibility for students to easily communicate between themselves, especially when they have to produce their collective work, is a basic prerogative for the success of the online learning process. If various applications connecting people are available, the students decided to use the Viber application in order to communicate with each other when they had to prepare their assignments such as countries' presentations and their research works. For this purpose, each research group created a chat folder in order to organize and plan their meetings. Furthermore, students mentioned that this

application helped them to become more familiar and know each other better since the course was offered online.

7.3 Online tools used during the Lectures and Seminars

7.3.1 Google Maps

In the Stroll project, three cities were selected to examine. Budapest, Larisa, and Madrid. The main goal of the project was firstly for students to become familiar with these cities and achieve online visits in real-time and secondly to approach them by taking into consideration four dimensions: Urban Space; Gender; Dwelling/Living in the city and Art. Via google maps, students had the opportunity to visit these cities and created a thematic map with four layers each one for these dimensions mentioned above. Students who participated in this project had the opportunity to regularly visit these maps and clicked on layers to inform about issues focused on space and gendered injustice, open spaces, and parks as well as about the forms of art that we could find on them.

During the program, each country group created a thematic google map with points of interest for students to be familiar with the city that they had to visit virtually. These google maps included information about open urban spaces, art galleries, and green spaces as well as spots of gender concentration such as women's organizations and actions that empowered gender equity. Figure 8. illustrates google map produced by the Greece Spain and Hungary team to familiarize students with the city of Larissa. Another two thematic google maps produced by Spanish and Hungarian team too. Furthermore, there are available links with Stroll project Google maps that can be consulted in order to collect information about these cities.

(Budapest_Stroll:https://www.google.com/maps/d/edit?hl=hu&hl=hu&mid=1Y81guqCanmiK0KEqm4IFsG6fQrDumo1k&ll=47.49494311412629%2C19.076128899999983&z=17 ;

Madrid_Stroll:https://www.google.com/maps/d/edit?mid=1jidfY39pr6yiheNHFU5wt9lvRtWBpKdT&usp=sharing and Larissa_Stroll: STROLL Larissa - Google My Maps)

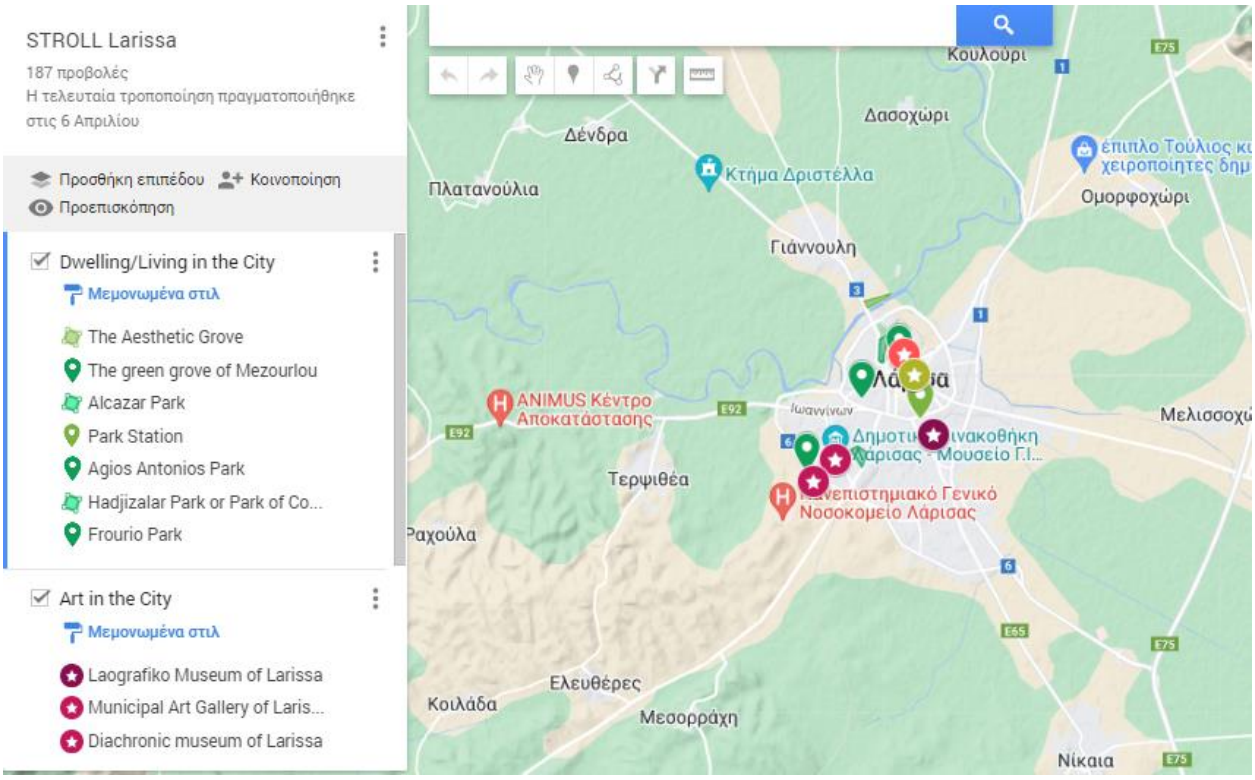


Figure 9. Google Map of Larissa's city included points of interest that were obtained by four dimensions (Dwelling, Urban Space, Art, and Gender) composited during the Stroll program. Own collaboration

7.3.2 Padlet

It is a very interesting and easy to use online tool. Students used this tool to prepare their presentations more creatively and artistically. It offered the great advantage that students could build their assignments in real-time through teamwork. They did not work independently and as a result, the scope of the online course was accomplished, especially during the seminar sessions via the pallet. Students could approach their research questions and focus on their results more accurately than through conventional means of presentation. The use of Padlet contributed to the reinforcement of

active cooperation between students while participants had the opportunity to develop their own point of view. This free-to-access online tool was used systematically by the Spanish team and other countries' teams incorporated it during their lectures because it was quite flexible and helped students to organize their presentations. A great variety of assignments that were accomplished successfully through this online tool presented in Figure 10.

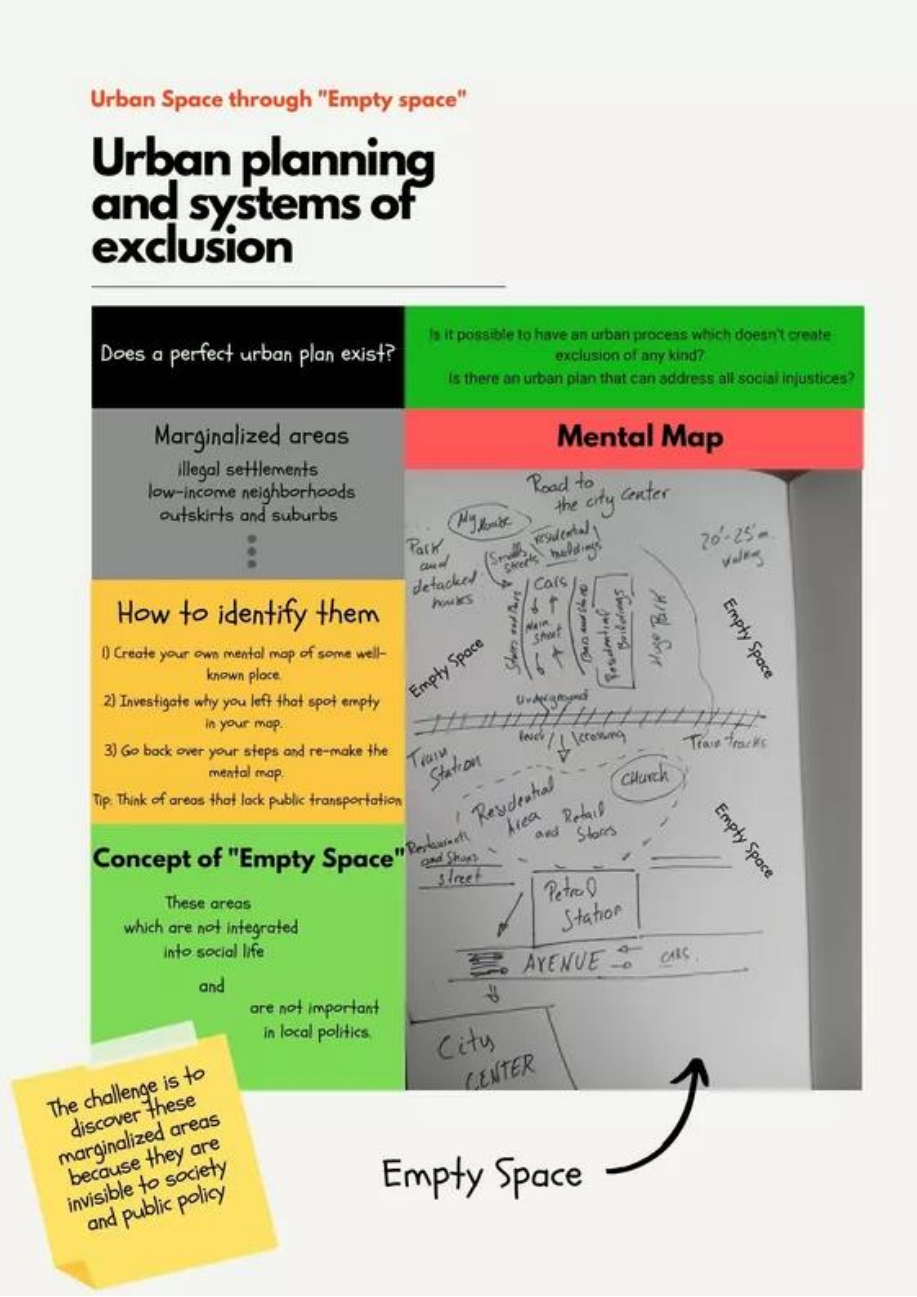


Figure 10. Presentation of the concept of "Empty Space" via Padlet during the seminar session of the Budapest team.

7.3.3 Coggle

One of the methodologies taught during the seminars focused on the dimension of Dwelling/Living in the city was that of mind maps. Mind mapping is a technique that can be used to connect the main concept that is examined with other sub-ideas. Students used this online and free to access tool to composite a mind map trying to give answers to the research question that is approached. At the centre of the vertical blank page is placed the main idea, and via branches illustrate the connections between the main topic and other subcategories. This methodological approach was used when students studied the concept of pocket parks, considering the four dimensions mentioned.

Students became familiar with the concept of mind mapping and used this free-to-access online tool in order to organize their ideas in a logical way and for hierarchical purposes (for example, exclusion of ideas or sub-concepts that did not describe the main concept appropriately). The assignments that were produced by the research groups referred to the concept of "Dwelling/Living in the city" and a paradigm of this application is illustrated in Figure 11.

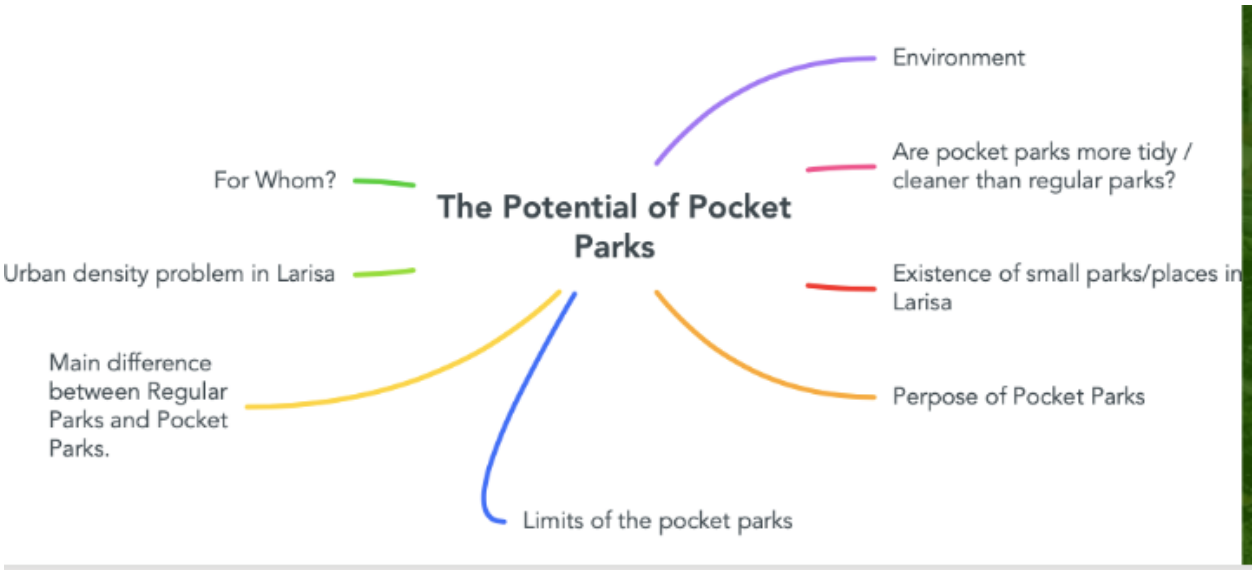


Figure 11. The conceptualization of the idea of pocket parks was produced by the Urban Space research group via Coggle application.

7.3.4 Miro

This tool was used systematically by most research groups during the preparation of their assignments. Students had the ability to teamwork in real-time through this application in a more interactive way. Also, this tool has the option to create a mind map. As a result, when the concept of mind mapping was examined most of the research groups used this tool to finalize and composite their thematic mind map.

An extraordinary example of this application is depicted in Figure 12. The research group of the Art team managed to regenerate a vacuum space and created a thematic music pocket park that could upgrade the quality of life of Larissa's citizens. The name of the pocket park was inspired by the great pianist Yianni because the shape of the examined space looked like a musical instrument.

Figure 12. The “Yianni’s pocket park project” is an insightful example of regenerative policies through the Miro application.

7.3.5 Canva

Canva is an Australian graphic design platform used to create social media graphics, presentations, posters, documents, and other visual content. This free-to-access tool was used by different research groups in order for students to organize their material in a more artistic way. In Figure 13. is an example of the use of the Canva application to approach the gender dimension in the case of Madrid.

Figure 13. Approach the concept of "Gender in the city" in the case of Madrid. Four types of women's categories were examined and presented.

8 Assignments

Proposed Assignments for the Erasmus+ Project: STROLL – WALKING THE STREETS ONLINE

8.1 Reflective journals and country reflective write-ups

Learning how to do ethnographic fieldwork is part of the learning outcomes. Ethnography does not exist without note taking. Students will learn how to create a reflective fieldwork journal and will be expected to continuously take notes – and reflect on these - during fieldwork. They will select 1 or 2 pages of each of their country journal for submission and at the end of the country module they will create a short reflective write up based on their journal.

8.2 Reading-journal entries

In each module 2 readings are compulsory. Throughout the program, the students should construct a reading journal of their readings and note details of their readings according to a given template. One account of a reading counts as a reading journal entry. Journal entries are short (maximum 1 or 2 pages), they contain the bibliographic data of the reading, the summary of its essential arguments, key quotes illustrating these arguments, the explanation of the most important concepts and a short reflection on how the reading relates to real life observations. Students submit one journal entry at the end of each module. For the template, see ANNEX 4.

8.3 Role-Playing scenario

“You are hired as a decision and policy-maker by your local administration department in order to propose regeneration policies for the improvement of citizens’ Quality of life (Qol)”. Use Miro to work together in real-time.

1. Via online tools such as Google Maps and Open Street View select potential neighbourhoods that fulfil the following three criteria:

a) Densely populated areas

b) There is no proximity to local parks (distance from the nearest park far from 1 km)

c) Not enough greenery spaces

2. When you find these "deprived" neighbourhoods use your reflective journal and present all the problematic points that you observed and attracted your interest.

3. Create a detailed mind map that illustrates all the appropriate interventions that should be taken into consideration for the regeneration and improvement of quality of life. Do not forget to hierarchy your interventions and explain them in a detailed way.

8.4 Tactical Urbanism: Is it a good example of intervention?

According to Mike Lydon "tactical urbanism is short-term action for a long-term change".

A. Do you agree or disagree with the following statement? Use appropriate examples from the city where you live to support your opinion.

B. Via Photovoice try to find good examples of tactical urbanism in your city. Use your reflective journal to record all these practices.

C. Create a conceptual map to investigate two concepts: public space injustice and tactical urbanism. Is there a connection between these terms? Can tactical urbanism decrease this form of inequality? Can we, as city planners achieve sustainable solutions through tactical urbanism? You should approach these research questions and give your answers through your conceptual map. Do not forget to use Miro for mapping and for real-time communication.

8.5 Reflective journals-otherwise

REFLECTIVE JOURNAL:

We would like to invite you to transform your "reflective" journal in a "CREATIVE journal" during this last module. Imagine your "reflective/CREATIVE" journal as an opportunity to play with ideas, suspend thoughts, imagine new places, document experiences, and create make mental notes. Feel free to draw scenes, include photographs, collect cuttings, or make collages!! IDENTIFY, SELECT, CONSTRUCT, COMBINE, ASSEMBLE, INVENT, CREATE, EXPLORE, DEVELOP, INVESTIGATE, ENQUIRE, IMAGINE, REPRESENT, REFLECT, EVALUATE, PRESENT, ADAPT, MODIFY. (See Figures 14. and 15.)

READINGS:

Smithson, R. (1967). *A Tour of the Monuments of Passaic,* New Jersey. ARTFORUM VOL.6, NO.4. Robert Smithson (1965) talked about the contemporary society that produce "masterpieces" and "monuments" in the city (bridges, sewage filters, …). As he said, "in the suburbs and cities where most of us live, the buildings that represent our daily lives fail to say anything profound about us as a society or culture" ... *PLEASE, FIND YOUR "OWN MONUMENTS" INSPIRED IN THIS READING AND SHARE YOUR PICTURES IN THE PADLET

https://padlet.com/navila1/iji3hkhpdfz5qvqf

Cleveland, W. (2002). *Arts-based Community Development: Mapping the Terrain. Community arts has been described as "art in other places"* (Cleveland, 2000), meaning art that has moved out of the museum and into the communities, agencies and institutions where it can have a direct, positive impact on the lives of people, from the most personal to the most political levels.*PLEASE, INCLUDE AN EXAMPLE OF A COMMUNITY ART BASED PROJECT IN YOUR CITY IN THE PADLET (add pictures, descriptions and all the information that you consider interesting for understanding the project)

https://padlet.com/navila1/gpp1ivqvsf4flu2u

Figure 14.-15. Examples of reflective journals

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10ANNEX

10.1 Annex 1. Syllabus

Theory and method class (online)	Literature	Fieldwork and tasks		Research Seminar
Introduction				
Welcome session. What does it take to learn in STROLL?	Harvey, D. (2008). The right to the city. New Left Review, 53, 23–40.	Using ethnographic methods and mental mapping to understand the city	16. February	Discussing expectations, constructing research questions for research groups (offline)
Whose city is it anyhow? Researching the city in the anthropological tradition. From strolling to mental mapping	Low, Setha. 2014. Ch. 6 Spatializing culture: an engaged anthropological approach to space and place. In Gieseking, Jen J. et al. (Eds.), The People, Place and Space		23. February	Analysing and interpreting data: From findings to results. (offline)
Preparing for virtual mobility: Intercultural comparison, google maps, using the online platform, communicating on social media	Reader, Taylor&Francis ebooks, pp. 34-38	Preparing country presentation and google maps	2. March	Group presentations by students on research (online, in 3 local groups)
Budapest				
Gender and culture in the city Using photos for research in the city	Orsolya Endrődy: Picture Analysis: Creating a History of Childhood	Using photo and iconography	9. March	Constructing research questions (online, in 4 groups)

Collective country presentation by students (recorded) Iconography as method I. (recorded) Photovoice (recorded)	In: András, Benedek; Kristóf, Nyíri Learning and Technology in Historical Perspective Budapest, Magyarország : Budapest University of Technology and Economics (2019) 203 p. pp. 35-43. , 14 p. Fenster, T. (2005) The Right to the Gendered City: Different Formations of Belonging in Everyday Life. Journal of Gender Studies, 14, 217 - 231.	to understand the city	16. March	Analysing data, revising research questions (online, in 4 groups)
Women's history through the lens of visuality		Interpreting data and preparing country presentation	23. March	Group presentations by students on fieldwork (online, in 4 research groups)
Larisa				
Citizen and Urban Open Space: Creating a Triple Win for citizens (Social, environmental, health). Conceptual mapping I.	1.Mennatallah Hamdy, Rovena Plaku (2021). Pocket Parks: Urban Living Rooms for Urban Regeneration. Civil Engineering and Architecture, 9(3), 747 - 759. 2.Landgrave-Serrano M, Stoker P, Crisman JJ. Punctual Urbanisms: Rapid Planning Responses to Urban Problems. Journal of Planning Literature. 2021;36(4):467-491.	Using mind maps to understand the city	30. March	Constructing research questions (online, in 4 research groups)
Introduction to country (Greece) by students. Conceptual mapping II. / Additional functions of google maps			6. April	Analysing data, revising research questions (online, in 4 research groups)

9 April – 1 May SPRING HOLIDAY				
New approaches of Urban Green Spaces // Creative methods for development of Pocket Parks		Interpreting data and country presentation	4 May	Group presentations by students on research (online, in 4 research groups)
Madrid				
Art in the city: walk inside/out Mapping art-based community projects in the city.	Smithson, R. (1967). A Tour of the Monuments of Passaic, New Jersey. ARTFORUM VOL.6, NO.4. Cleveland, W. (2002). Arts-based Community Development: Mapping the Terrain. In "Mapping the Field: Arts-based Community Development." Community Arts Network.	Using Google Maps to visualize art-based community projects in the city.	11 May	Constructing the research questions (online, in 4 groups)
Intro to country (Spain) by students (recorded). Drawing data as a creative method.		Drawing data (personal and social dimension)	18 May	Analyzing data, revising research questions (online, in 4 groups)
Creative methods for Drawing in the city/ Organize the festival "Drawing in the city"		Interpreting data and preparing country presentation	25 May	Group presentations by students (online, in 4 groups)
Collective presentation				"Drawing in/the city" festival (offline)

10.2 Annex 2. Evaluation criteria and assignment

Evaluation criteria and assignment	Type of grade	Due Date	Points
Participation	Individual	Throughout semester	5
Country presentation by hosting group (1)	Collective	To be uploaded at the end of the 1st module	5
Reading Journal (4 entries)	Individual	Continuous, at the end of each module	20
Double entry journals (3 pages and 3 reflective write up)	Individual	Continuous, at the end of each module	15
Thematic presentation of research results by research groups	Collective	Once at the end of each module	40
Social media post (1 per research group)	Collective	Scheduled according to collective plan	10
1 final presentation by whole class	Collective	Final week	5
	Total		100

10.3 Annex 3. Rubric for the presentations of research results

Rubric for research group presentation								
Research GROUP								
Module								
	name	name	name	name	name	name	name	name
Name of the grading teacher	Hungary Artemisszio	Spain UCM	Hungary ELTE	Greece UTH				
Criteria								
Is the research topic clear, well defined, interesting? Does it encompass all the work done?								
Is the research question clear, well defined, interesting? Is it possible to investigate it within the given time and the methods presented?								
Are the used methods well explained? Do they yield any data?								
Are there any theoretical concepts used? Are they explained?								
Is there an analysis of the data? Does the result offer any answer to the research question, or does it lead to an alternate research question?								
Did the group demonstrate groupwork in their methodology and their presentation?								
Points given range 1-10	10	10	10	10				
Average	10							

Comments:

10.4 Annex 4. Template for the reading-journal

Name of the student/Number of the class of the reading/ Goulas Apostolos
Exact bibliographical references for the reading:
What is this text about? (topic)
Main arguments (not less than one sentence, not more than one paragraph)
Most emblematic quotes (with page references)
Most important concepts (theories) used and their basic working definition
Who is the text discussing with (authors and theories) - allies and adversaries?
How does this reading relate to your own experiences or to what you think of the topic?
Questions or comments? (not more than 1 paragraph)