

Learning about the Forestry-Culture: A Case Study of Place-Based Cross-Curricular Programme in a primary school in Taiwan

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Abstract

This paper discusses the findings of a place-based educational cross-curricular programme implemented in a primary school in Chiayi City, Taiwan. In this program the teachers and the students learned about the forestry-culture in order to know how to live with the place meaningfully and sensibly.

In this paper we introduce how this place-based educational program was implemented within three-year time, from 2009 to 2012. During the process, students and teachers learned the forestry-cultural history and did more hands-on activities such as art works about the place. They also did interviews with residents in the place and wrote letters to the national president for the place.

With the implementation of this PBE programme, there are some interesting finds. First, students and teachers become more concerned to their living place. Residents, students and teachers involved become more likely to work together for the place. Second, students and teachers are more likely to provide voluntary service for the community such as writing letters to the president for the forestry-culture, and introducing Chiayi forestry-culture for visitors. After this PBE programme, teachers and students like to learn more about forestry culture in their formal curriculum.

Keywords: place-based education, case study

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1. Introduction

This paper discusses the findings of a place-based educational cross-curricular programme implemented in a primary school in Chiayi City, Taiwan. In this research, the teachers designed the program in an interdisciplinary method in order to teach and to learn with students about the forestry-culture, and to know how to live with the place meaningfully and sensibly. This article will discuss the integrating learning in a phenomenological thinking because:

Phenomenology focuses on an individual's first-hand experiences rather than the abstract experience of others. It emphasizes explaining the meaning of things through an individual's perspectives and self-experiences (Kitmet Selvi, 2008).

In this research, the researchers were the designers of the place-based program. And the researchers were the teachers. Meanwhile, the researchers were the observers too. From the first-hand teaching experiences and meaningful experiences, the researchers can find how to do, to think and to react in place-based education.

This article includes four parts: First, place-based education and the phenomenology of place-based education of the primary school in Taiwan will be discussed. Second, the interdisciplinary learning in this place-based program will be presented. Third, eight teachers were interviewed in order to know whether the place-based education benefitted them and their students. Finally, some suggestions about place-based education will be concluded.

In this paper, we introduce how this place-based educational program was implemented within three-year time, from 2009 to 2012. In Taiwan, place-based education has been noticed since 2001. And the program began in 2009 in Chiayi City. The government invited primary and secondary schools to join the program. Then we had the program ever since.

During this process, students and teachers learned the forestry-cultural history

and did more hands-on activities such as art works about the place. They also did interviews with residents in the place and wrote letters to the national President for the place. In these four years, there are some interesting findings in this forestry-culture program. We will present in the article.

2. Thinking about the place-based education

2.1 Why do we talk about place-based education?

In the phenomenal field we do not understand the Other because of the similarity between our own and the others' facial expressions. Neither do we understand the Other through empathy. What we perceive is the wholeness of a bodily intentionality in a certain situation (Kirsten FInk-Jensen, 2007).

What people do, act, think and dwell enable people to construct meanings. This ultimate situation of each existing man is unique and individual (William Earle, 1960). For Sartre, to be embodied is simply to exist as situated, to occupy a place and time (from John J. Compton, 1982). Husserl calls the lifeworld and the surround-world that all conveyed very nicely by the world environment (from Paul S. Macdonald, 2001). Teachers teach and learn because they think about the teaching, design the lessons, teach students, reflect their teaching, observe students' learning, discuss with students, live with students, evaluate students, and then have some reflective ideas of the teaching and learning of this program.

It is more important to reduce the technological and calculative power in our society and our life. In phenomenology, people can learn more from seeing, touching and hearing. Van Manen (2007) said that phenomenology of practice is an ethical corrective of the technological and calculative modalities of contemporary life. Ruyu Hung and Andrew Stables (2008) thought that, in Husserl's work that the term 'lifeworld' is reflections on the crisis of science and the humanities. It is a good way when teachers dwell in the phenomenology. Teachers may dwell more attention in their teaching practices and the learning situations from their students. Maybe the tests are not so important but they makes the teachers, the students and the parents more sensory to their lives.

2.2 What do we want to know in place-based education?

The place, "the self that moves, that acts, expresses and represents", runs therefore as follows: this place is to be found in the world (Van Den Berg, 1952). So if one wants to know the reality, he/she should go into the place to know what happened. If a teacher wants to understand students' learning, the best way is to teach them and to live with them.

But it is not the only way to dwell with the phenomenon. Teachers must stay back from phenomena to make their thoughts more explicit. Just like Karin Dahlberg (2006) said that we cannot only use the interviewing way to know the phenomena. We have to participate in the phenomenal events. In this essay, the teachers taught the place-based program. The teachers were the observers too. Then the teachers interviewed eight teachers to understand how the place-based education perceived by other teachers. The researchers dwell in this research in many ways to make the phenomena of this program more meaningful.

Lester Embree (2010) said that one can use reflective, descriptive, and appreciative approaches to analysis the phenomena. These ways are good for teachers to clarify their programs. We teach and reflect the teaching. We observe and describe our seeing, hearing and sensing in this place-based program. We participate in the culture and reflect and describe the culture in order to understand what we have reflected and what we have narrated. Then we could be more clear to dwell in our condition. So we use these three approaches to do this research.

2.3 How do we learn in place-based education?

Place-based education offers students to engage in learning experiences that also contributes directly to their school and community (George A. Smith, 2002). In David A. Greunewald's words (2003a) that places teach us about how the world works and how our lives fit into the space.

People live in the place which teaches the persons many things. When we were children, we learned many things from places but we dismissed the places from mind day after day. Why? We usually forget the place because we live in it so naturally. Of course, there are many problems made the place-based education be ignored in modern education system. Later the article will discuss about these problems. In order to go back to the place, to know the meanings from the place, the place-based education is more important in the school.

Yi-Fu Tuan (1977) urged that a person can use the visual, kinesthetic, and aural methods to understand our place. John Agnew (1987; from T. Creswell, 2004) thought that a place must have some meaningful events inside. Agnew said that there are three important components in a place: location, event, and meaning. Creswell (2004) put that place means a complex concept. We can explain place in narrative, constructive or phenomenological methods.

Since 2001, we had paid more attentions to the places in Taiwan's curriculum. In the national curriculum standards, there are place sensory words in all domains. Teachers did more place-based programs since 2001. This article reviews a place-based program in a primary school which is in the southern part of Taiwan.

Although the school's location is a city, we want to make students to learn more from places. Many people think that the place-based education is the same as the rural education or the agriculture education. But we think that there are broader ways to elaborate place-based education. Just like Cynthia Williams Resor (2010) said that place originates from geography, so place-based projects are usually multidisciplinary and interdisciplinary.

We do this place-based program in interdisciplinary because we want our students to learn, to see, to touch, to sense, and to hear what the place wants them to see, to touch, to sense and to hear. We cannot consider the program as subjects but an integrating curriculum. We think place-based education is important in making our students more integrating and more sensible.

3. Talking about the forestry-culture program

3.1 Why did we do this forestry-culture program?

There were many place-based programs in the school. Since 2001, we have designed many integrated projects including some place-based programs. Like "Ali-Mountain" integrating curriculum which taught students to learn about Ali Mountain in Chiayi and to learn the culture of Jou aborigine (鄒族). We also leded the students to go into Chiayi city government and to interview with the Mayor. From this project, the students learned how to be a reporter. In these programs, we learned to design and to teach place-based education in order to make the students understand the place and the community.

Just like what Merleau-Ponty said, people can have absolute certitude of the world in general but only relative certitude about any particular thing in the world (from Edie, 1964:59-60). Buytendijk (1976; from van Manen, 1979) also suggested that the phenomenological analysis of seeing can only succeed on the basis of a rich experience in a variety of situations. We had those integrated curriculum to teach the students learning from place, and we wanted to get more learning experiences in place-based program.

In 2009, Chaiyi city government started to have a place-based project which named 'Learning through the communities and Protecting the communities' (走讀社區、守護家園). The teachers designed this program first time to make the community more vivid for the students. Students were brought outdoors this year. The teachers and the students went into the community more than once in order to construct the learners' community sensibilities.

Why did we do that? In the case school, 75% of the students did not live in the community. They were from other communities and counties. So the students went into the community near the school and interviewed the residents who lived in the community to know more about this community and the heritage of the community. From the interviewing and the outdoors learning, the students understood about the community and the school. When the students know more about the community and the school, they can think more things or do more things for the community and the school.

In this place-based program teachers were the planners, the accompanists, and the reflectors. Van Manen (1982) wrote: Pedagogy is something that is cemented deeply in the nature of the relationship between adults and children. Maija Kūle (2008) thought the teachers should teach students to construct social relationship. We did the program to lead the students and the teachers working together. Like in the interview lessons, the teachers who didn't live in the community have also learned with the students. Palmer (1998/2007; from Saevi & Eilifson, 2008) insisted that a good teacher has to present in a classroom, deeply engaged with the students and the subjects.

The teachers designed the place-based program in order to make the students to see, to think and to react in the place with the teachers. So the teachers were the planners and the accompanists. In this program the teachers taught this place-based program and learned with the students. The teachers participated in the phenomena and

observed the processes in this program. Then the teachers reflected about the program. The reflections included that how this program worked and how meaningful it was to the teachers and the students.

3.2 What did we do in this forestry-culture program?

We designed and taught this place-based program from 2009 to 2011. In these three years we made the program different in order to enrich the students' learning. The students learned to introduce the history, the economy, the railway station and the forestry culture of this community. When we had guests from all over Taiwan, our students presented their inquiry to those teachers who came from many other cities and counties in Taiwan. Somnath Sarkar and Richard Frazier (2008) said that although many students performed hands-on activities, they didn't have a clear imagine or ideas after the activities. In this program, we interviewed some of the students about the presentation they had done for the visitors. They were very nervous but FELT honored to be little guiders for the community.

I am the forestry tour guide in this program. I leaned the history, the buildings, the Juniper train and the railway stories, etc, in this winter vacation. Now we have to talk what I learned and how I think. I am very nervous because I have never made a presentation in front of so many teachers. After the presentation, I feel that it is not so horrible and I am so proud to be a guide. We have the heritage of the forestry culture, and we can introduce that to let more people know the heritage. That's so wonderful (20100204-S1).

The students' minds have been opened for the deeper feeling to make them remember all these learning. That was one of the most cheerful appreciations for teachers in the place-based program.

In 2010, the students interviewed the residents in the community again, and in this year we added an innovative way in the place-based program. The students drew pictures of the forestry cultural park and held an exhibition in the community coffee shop. The students' parents also participated the art exhibition and then they observed the beauties in their community. The parents said they have never found that the treasury of the community until they went to visit their children's paintings exhibition. And the coffee shop which stood on the corner of the community drew a lot of customers' attention from the beginning of the exhibition.

Howard Cannatella (2004) debated that the art education has to be in anti-intellectual way in order to make the art learning to be “Bildung”- it means that the children have to do a deeper art thinking for their community. The students painted, presented, and sensed the place. And the parents were the coordination in this program. All the students, parents and teachers had “bildung” in this teaching and learning program of the place.

I have lived in the community for 20 years, but I never found this coffee shop in the corner. This time my child displayed two paintings in the exhibition. I went to this shop and were amazed for the forestry culture. I felt deeply ashamed that I am an inhabitant of the community who neglects our place. Thanks for the teachers to do the place painting exhibition for our children. Thanks a lot (20101203-P1).

The artists’ insignia is to react personally to the evocation of particular places, to interpret for themselves how things speak to them (Cannatella, 2007). Although we were not artists, we made an exhibition for the place. The place talked with us and we performed what we have sensed of the place. Hence, we held a little concert for the place. Our students played Diu-Diu-Dang-Ah (丟丟銅仔), a Taiwanese folk song. The song means that the sound is ticktack when the train runs through the railway tunnel. The song and the performance connected to the forestry culture that the dwellers went out of their house and listened to the concert. And the residents said, “we didn’t play music outside. The children made the place more wonderful”. And the other store owner who sells some farm products, gave us many discount cards. It is a good way for his business because we played music in front of his store. The store had more incomes because that. That is a windfall of the place-based program for our community.

In 2011, the third year, we wanted our students learn the place and interact with the place. First the students learned how to make Cochin Ceramic(交趾陶). The students were divided into groups to work together and made a big Cochin Ceramic wall. The wall was the story of the wood culture in Chiayi. The students did not merely do the art work, they also learned to be school guiders to teach young students about the wood culture. Now these Cochin Ceramic arts are still inlaid on the walls in our school. They are not only the artists but the place-based beautiful story makers. C. E. Knapp (2008) reminded us that the group learning made the place-based education sustainable and the relationship of the students touched the students. We observed that

our students enjoyed making the arts and they were happy to do team works. And when they taught the junior students about their Cochin Ceramic, they became good teachers to introduce the place stories for the others.

In 2011, we did another activity for the forestry culture. Because our government thought the railway was too old to exist, the county government didn't plan to protect it. In order to protect a one-hundred-year-old railway built in 1912, the students wrote letters to the President of Taiwan. The officer in the President's office called the teacher back for the pleading and they said that they would transfer this message to the county office. The president's office also wrote a letter and said that the pleading from the students will be taken into some serious discussion. The students were very happy to hear from the President's office and they thought that they did a good job for the forestry culture.

We teachers are a little bit conservative. We never wrote letters to the President, because we were not brave enough. This time our students and our teachers did it and the President's office replied. That is a good way of learning. Our students understood that they could do something for the community even though they were young (20111123-T1).

In Casey's (2001) words, a landscape is nothing if it is not expansive. The actions of the students and the teachers for the railway made the landscape expansive. We made the landscape deeper in the students' mind. The students may not remember some academic knowledge what they learned in these days. But they would be impressed by the letters that they wrote to the President when they were 12-years-old and the feedback from the president's office.

3.3 What did we learn from this forestry-culture program?

After three years of the place-based program, we observed that there were some values of the integrated curriculum. The first value is that the students became worthy in the community (Smith, 2002a). The students interviewed people who lived with the forestry park, held an exhibition in the community, and created the forestry Cochin Ceramic wall in the school. The students wrote petition to the President of the centenary railway in this community. The students did so many things to connect themselves with the community and they did a great job. So the students said that "they can act for the community even though they do not live here".

The second value is that the students were both creators and consumers of the place-based education (Smith, 2002b). And the new place-based learning inspires the students to have new developments (Mike Martin, 2006). From these three years, our students learned how to interview and how to make an exhibition. And the students played music in the community. They made the Cochin Ceramic wall of the forestry culture which inlaid on the school's wall. The students wrote letters to the president and got the feedback from the President's office. These were all new experiences for the children. The students learned to create and act in the place-based program. And all the creations and actions were for the place, for the community and for the forestry culture.

Third, the teachers found that it is a good way to interdisciplinary the place-based program (Smith, 2002b; Greunewald, 2005; C. E. Knapp, 2005; M. M. Ebersole & A. M. Worster, 2007). The teachers designed the place-based program in interdisciplinary. The students learned how to interview and how to read a place in Chinese and social studies. The students learned in science and technology classes for the place-based program. When the students painted and did an exhibition, they learned in art, Chinese, social studies, and the interpersonal communication. The students wrote letters to the President, too. They had to learn what happened of the railway. Then they ponder what they could do. In this action, the students learned in Chinese, social studies, science and technology, art and interpersonal communication.

The integrated learning program is one of the effective methods for students to know that life is integrated and so is the place. We lived in an integrated way but we divided our learning into different subjects. We can shorten the gap between the school life and the real life in the place-based education.

We had some difficulties in this program. The first difficulty we faced was that we had not enough time to do the place-based program in the formal curriculum. We had to do the program in the summer vacation since 2009. Why we did not have enough time in our formal class? The radical problem comes from the standard tests and the formal evaluations (Greunewald, 2003a). We didn't test what the students learn in the place-based program, so the students and the parents didn't care about the place-based education. In the same way, some teachers didn't want to put the program in formal curriculum, because it didn't test in the midterm or final. In order to do the place-based program, we had to do it in the summer vacation. In 2010, we implemented the program in the summer vacation and in part of the formal subjects. But we still learned the program in the 'less' important subjects just like art, music,

social studies. We can not do the program in Chinese or Math classes because the formal test. That's the first difficulty we met.

The second problem is the overuse of technology in modern-day. People can learn from the web sites so much and so quickly. The cheap way and convenient method drive people away from place. Cannatella (2004) pointed out that we live in a world where mobile phones, fast cars, personal stereo units, computer games and commodity status objects are disturbingly outselling books and with it comes a change in culture. Not all the students liked to do the place-based education. Some students said that "It is too hot to do outdoor learning. We can search the forestry culture from the web sites, and we can draw the more beautiful pictures in the computer. Why should we go outside for the forestry culture learning?" And the teachers observed that some students were single-minded to the powerpoint slide when the teachers used the computers to teach the place. They could concentrate their mind on the slide more than they listened to the little tour guides introduced the forestry culture for them. Then this is the second big problem of the science and technology phenomenon.

In this research, the researchers found that the students knew some news abroad but they didn't care about the place where they lived. When the teachers talked about the century railway's story, the students said they never saw the railway before the class but they had been to Japan, Hong-Kong, China or America. That was the third problem of the place-based research. The society and the administrators attached more importance in the global education than the place-based education. In Taiwan, the Ministry of Education promoted the International Education since 2011 and supply more funds for the international projects. On the contrary, the government does not spend more money to do the place-based education. This is the third difficulty. We think that there are some threats of the place-based education from the globalization.

4. Discussing about the interviewing

4.1 Why we did the interview in this program?

Husserl shows that in the perception of physical objects that the internal and external horizons of the perceptual senses are all important (Edie, 1964). David W. Jardine (1990) discussed that Husserl's work offers us respecting to different voices. On the other hand, we have essences which can be fixed once and for all. We have univocity. We presented internal place-based education ideas in the first three section,

now we would like to talk about the external voices from the other teachers. The multi voices of the place-based program are the important things for us to reflect to our teaching and learning.

We can use the word “Dasein” to unveil why we interviewed the other teachers to discuss the place-based education.

Dasein is: (1) lives in an intelligible world implicitly structured by the stand it takes on its own identity; and so, conversely, (2) tacitly encounters this self-understanding in and through the structure of its intelligible world; and in this dual sense (3) exists in, through, or even as an understanding of being (Iain Thomson, 2004: 443).

We designed the place-based program because of our identity to the place-based education. In this program we teach students about the place knowledge and students give some feedback in their art works, etc. We are in the title and we want to understand the being. Then we have to do something different to clarify the place-based learning. So it is a good way to interview the teachers who are in or not in the programs. First we identify the place, then we inquiry the place-based education, finally we can exist in the place-based education and create the Dasein for this place-based program. So we interviewed teachers to clarify the program. In another word, the deeper inquiry for the place-based program is the dialectic in the phenomena.

4.2 Who did we do the interview in this program?

We interviewed 8 teachers, 4 teachers involved in the place-based program and 4 teachers didn't play a part in the program. The first teacher is the most important person in this program. She is the main teacher who designs the place-based program. The other 3 teachers who involved in this program were invited by the first teacher. Then we interviewed 4 teachers who did not participate in this program. T5 and T6 did another place-based program very famous in this school. T7 and T8 had different ideas when they saw the place-based program was held. The researchers want to inquiry the performers' experiences and the other place-based education teachers' voices. And the researchers cannot forget the voices who didn't identify to the place-based program. Then the researchers will discuss about the 8 teachers' talking.

We interviewed nearly 60 minutes for each teacher. We used the half-structural

interview for every interviewee. First we asked the teachers who had involved the place-based program and why they took part into the program. Then we wanted to know what they reflected for this program. Some interviewing questions were coming from what the teachers said.

The first teacher T1 had been an elementary school teacher for 20 years. She teaches art this semester. But she taught social study many years ago in the school. She was born in Chiayi city and just left this city four years when she studied in the university. She was the leader of this program. T2 is a new teacher in the school. He has ten years in primary teaching profession. And he was invited by T1 to join this program because he is good at the web design for the program to present in the internet. T3 is famous in literacy teaching. Because the place-based education integrated all subjects, T3 could lead the students to write compositions in the place-based program. T4 is a teacher who likes new challenge in teaching. When she heard that T1 had a place-based education program, she volunteered to joint into the place-based program. T4 cooperated in the curriculum design and the teaching practices too.

T5 and T6 taught other place-based programs in the elementary school. They taught about 20 years in primary school. And they designed outdoor learning in the school too. We interviewed these two teachers in order to understand their views of place-based education. T7 and T8 had different ideas for the place-based education. They brought some suggestions when the place-based education was designed in 2009. So we wanted to know their thoughts about this program.

4.3 What did we learn from the interviewing in this program?

After the interview, we found the first important factor in place-based education is the teacher's place-based conscious. J. S. Duncan and N. G. Duncan (2004) indicated we had to arouse the curious and the feeling in the place-based education. The eight teachers we interviewed all talked about this idea. And they found that when they did more place-based education, they learned more from the place. When they learned more from the place, then they could do more place-based education with children.

I participated in a community building study in 2007. I found that we could teach many place-based stories for our students. Then I began to teach htat in my social study class. When I taught more about the place, I realized that there were many lessons to learn in our community. Since

2007, I did many place-based learning program and I loved to do the place-based learning with my students (20101027-T1-08, 10).

Although we are not in the Haka village, we can teach students the Haka culture. When we teach students the Haka culture, the teachers and the students become more familiar to the culture. We can appreciate of the Haka culture and understand the Haka culture (20101231-T5-09).

It is important that the teachers are the key person in the place-based education. If we want to make the place-based education more efficient, we have to educate the teachers about the place-based education.

The second we learned from the interviewing is the value of the outdoor learning in place-based education. Cannatella (2007) analyzed Heidegger's dwelling and Merleau-Ponty's flesh idea, he said that only the particular place as inhabited by us is capable of phenomenologically displaying the lived educational experience of a place (p.625). The teachers we interviewed agreed with the efficiency of the participate learning in the place-based education.

My students had been to the botanical garden near our school in grade 1, and they went to the community to observe the trees and the plants in grade 3. I think the participation in the place-based education is good for the students (20110422-T4-33).

The students like to participate more in learning. They are interested in those practical learning. (20110422-T7-14) .

The children like all outdoor learning. And they like to go out of school. They remembered what they ate, walked and interviewed in Fenqihu (奮起湖) . The students took the train travel in grade 4. In that experience they knew how the train moved and how the landscapes were near the railway. The outdoor learning is better than the teachers' lectures for so many times (20110411-T3-35, 45,47).

Third, we found that the teachers learning community would support the place-based education. The teachers could do more and teach more when they discussed the place-based program in the teaching professional learning community. The teachers could share what they did in the place-based education. In the

professional learning community the teachers discuss what to do in the place-based program. The teachers go out of school to inquiry the community in the TPLC. And the students plan how to do the place-based program in the TPLC too.

We discuss how to do the place-based education in the social study class. We are in the same grade. We teach the same subjects, so we can join the meeting to clarify our place-based teaching (20101117-T2-17).

Although it is very difficult for us to do the place-based education, we still like to do it. The teachers can be united in the outdoor learning. We discuss where, what and how to do the project in the TPLC (teaching professional learning community). We are the partners in the project and we are not lonely when we do the place-based education (20101217-T5-03, 09).

Martin (2006) wrote about an agriculture observing research that the teacher jointed an conference finding that many teachers connected into learning community for the agriculture curriculum. We interviewed the teachers and they talked about the healthy for them in the teacher professional learning community. In 2011, T1 grouped a new community for the place-based education. This group started from Oct. 2011. Although not all the teachers join this learning community, it is very important that the community members sharing their place-based ideas. This is good for the place-based education.

Fourth, the teachers thought that it is good to use literacy and art learning in the place-based education. A. Rone (2006) observed that we could use the story to know the place and to make the place more meaningful. M. Graham (2008) thought that there were many connections between the artists and the place. The students may learn from the art works of the landscape. The two researches and the interviewing persons prove the statements.

I did the forestry culture curriculum these years. I found it was a good way for the students' learning from the public art works. Take an example, there are many public art works standing in front of the culture center building. These works are all about Ali Mountain or the forestry culture and benefits the students' learning (20101027-T1-22,23).

It is important to use the art in the place-based education. When I was an art teacher I taught my students to learn in the national park. The arts of the park are connected to the place. Like in Chiayi city park we can see the painting from the famous painter Chen Chengbo (陳澄波). We use the painting to make a place-based education for the students to know the beauty of our city (20110621-T8-25,27).

We wrote the e-mail to the primary students in Thailand. My students learned to introduce our community and our city. When my students wrote the articles to introduce our city, they had to know more about our community and had to translate into an article for the students in another country. In the process, the students would read more articles which described our community. They would read more and write more about our city (20110411-T3-2, 7).

But the teachers thought there were some problems in the place-based education. The first problem is the time not enough for the students to learn the place-based program. P. W. U. Chinn (2005) said that the main stream of science learning is connected with the TIMMS and caused the standard test global. Greunewald and Smith (2008) criticized the achievements accountability since 1980 made the place-based education invisible. The eight teachers who we are interviewed said that the tests and the core subjects like Chinese and math take many times in the formal learning. So we cannot do the place-based program in the formal learning time. We took the program in summer vacation and on Saturdays or Sundays. And we taught the place-based program in social study class, art class and music class which are called the non-core subjects.

One time a test topic in the social study was “ who is the head of our community district?” Our parents said the question was not in the textbook that we could not put it in a formal test. The place-based education cannot be valued in our society. (20101027-T1-25)

We struggle about doing the place-based education. It spends too much time to do it in the formal school time. (20101217-T5-09)

We have not enough time for the place-based education. The problem has already existed for a long time. We cannot do so many outdoor learning because we want to enhance the Chinese and math abilities of

our students. This phenomenon made the teachers non-professional (20110611-T8-17).

In order to solve the problem, we do the place-based education in the integrate class. But we cannot do too much in the school time still. It is the first struggle we have.

The second problem is the place-based program not deep enough for the students. We taught the students about the history, the arts and the culture by the forestry culture program. The students knew more about the community, but what could they think and what should they do? We didn't find the students reaction for the community themselves. The reaction idea was from the teachers.

I did the place-based education many years. But I did the place-based program only for the students to learn happy and to present colorful, I didn't think about the deeper meaning in the place-based education (20110422-T4-08).

I had seen the forestry culture curriculum in one junior high school. The teachers in the junior high school did the same things as us. I thought we had to make the curriculum clearer and to reduce the teachers' lecture in the place-based education. The students have to do more in the learning. We cannot evaluate the concerning and the loving for the community of our students now. It is too difficult (20110621-T8-24).

From the interviewing we still find some difficulties in the place-based education. Resor (2010) found that the place-based education is confused in our school. We had to make it clearer. T1 thought that the primary school teachers taught too many subjects that the teachers didn't want to spend time and energies to do the informal curriculum (20101027-T1-09). T2 found that the teachers would do the place-based education when the government provides money for the teachers to do that (20101117-T2-04, 05). T3 said that the teachers would do the place-based education if there are some issues in the textbooks. So the teachers do the place-based education only basing on the textbook's idea (20101217-T3-13). These problems in the place-based education made us rethink of the teachers training in the teacher colleges/universities.

5. Conclusion

The idea of place as chronotope is that people experience and represent place through narratives (Miyoun Lim, 2010: 2). In this research, we used narratives to discuss the phenomena of place-based education and a place-based educational story in Taiwan. We learned from the place-based program that the teachers had to do the place-based education in the schools in order to make the students feel worthy in the communities. And in the place-based education the students can be autonomous in learning and action. The teachers integrate the subjects in doing the place-based education that make the teaching and learning meaningful.

Meanwhile, the teachers become more conscious for the place in the place-based education. The teachers cooperate more often in the place-based program. The outdoor learning or meant that the flesh learning is the best way to learn from the place. And it is the good method that the students learn about the place by the art works and the literacy works. We found many values/merits in place-based education.

But we also have some difficulties in the place-based education. The research defined the difficulties including: 1) we had not enough time to do the place-based education because the standard tests, 2) the technology is speed that the place-based education spends too much time to learn, 3) we didn't make the place-based education deeper and set up the degree for different ages about the place-based education. If we want to support the teachers to do the place-based education, the government has to give money and the formal time for teachers to join the place-based education.

In order to develop an intense consciousness of places that can lead to ecological understanding and informed political action, place-based educators insist that teachers and children must regularly spend time out-of-doors building long-term relationships with familiar, everyday places (Greunewald, 2003b: 8).

The story of a place-based teaching and learning program presented the teachers built the dwelling to the place with the students. Although we still met some difficulties in the place-based education, we will continue the teaching and learning with the place. A student who involved into the program 3 years said that she was amazed about the President office's letter about the Ali Mountain Railway. She wanted to do more. So she introduced the forestry culture for younger students and wrote an invitation to the President for the celebration of Mountain Ali Railway's hundredth birthday (20111129-S01).

When we do more, we learn more. And we will love more through the place-based education. We hope the place-based education play a role to develop students' sensibility. When we can love and really dwell in the place where we live, we can make us more "human being" just like Heidegger's idea "Dasein". "Dasein" literally means being there, both in terms of place and time (Dylan, B. & van der Schyff, 2010).

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