

VALUES AND ATTITUDES - The Geography Teacher's New Frontier - John Huckle

In an earlier article on GYSL (Huckle 1976) I suggested that a weakness in the Project's revealed pedagogy was its failure to produce more precise affective objectives, and describe appropriate classroom techniques whereby these objectives might be achieved. The purpose of this article is to suggest that all teachers of geography have an obligation to deal with values and to suggest that this new concern with values education necessitates an active dialogue between geography teachers and those concerned with moral education.

The development of geographical thought may be understood in terms of increasingly complex formulations of the man/environment relationship. In the present century geographers have increasingly recognized the psychological and cultural determinants of man's behaviour with the result that values are seen to be important agents in shaping both perception and decision making. By including exercises on urban perception, and by simulating decision making through role play, GYSL is simply acknowledging a methodological commitment to values which few progressive teachers of geography would challenge.

A second source of the obligation to which I refer is the growing attention being paid by some geographers to the ethical implications of their work. While Stoddart (1976) suggests that radical geography is nothing new, its recent revival can be traced to the conference of the Association of American Geographers held in Boston in 1971. Here discussion took place on how geographers might most appropriately conduct their work in policy relevant terms; a theme which occupied the Institute of British Geographers at a meeting in 1974. The views of the radical school suggest that geography is in danger of losing a key role in shaping society since it has ignored important conditions of human welfare and social justice. Harvey (1974) implies that geography has been co-opted by the corporate state to serve the goals of economic growth, economic management, and social control. That geographers have largely forgotten a long established humanist ethic, is partly the result of a recent preoccupation with the scientific revolution in the subject. Critics of the radical school, (Berry 1972) suggest that the solutions sought by these 'white liberals' and Marxists are too simplistic and insist that geography will only aid transition to an improved society by co-operating with the current sources of power.

A fundamental belief of the radical school is that no geography can be value free.

'Who does not have a political point of view, including those supercilious geographers who claim that their political view is to have none? - that is who accept the established politics without admitting to the existence of it.'

Bunge (1973)

In its selection of curriculum content, and by its choice of the mode of transmission, geographical education represents a value laden message. GYSL has gone some way to recognizing the values and attitudes it hopes to transmit and it is significant, in the context of radical geography, to recall that a sociologist, Gibson (1974), suggests that these values reflect a consensus view of society. A conscious recognition of our responsibility in the field of values education must be followed by a thorough investigation of appropriate educational theory in order to provide a rationale for classroom activity.

Before outlining such a rationale, I wish to examine some of the more common reasons given by teachers for not wishing to become involved in values education. The prime reason is the view that 'values are just a matter of opinion' or 'one's values are just as good as another person's values'. This relativist view of values has gained support from several sources. Firstly, pluralism, or the recognition of cultural and ideological diversity, has become confused with relativism. While we must educate for tolerance when dealing with such topics as race, we must not imply that there are no fundamental values or basic goals for society. Secondly social scientists have ostracised ethics in an attempt to be value free. I have already mentioned this development in geography and it now seems that some geographers are recognizing the limits of empirical enquiry in the realm of ethics. Thirdly some teachers, drawing on the ideas of certain philosophers of education, reject a utilitarian concept of ethics and believe that ethics serve no purpose beyond themselves. That 'morality is a means to an end' is however a more productive view and enables the geographer to strive for a knowledge united with values as he pursues the ultimate goals of society.

Some teachers object to values education because they consider it an attempt to indoctrinate pupils' minds. This view was surely held by a teacher who is reported to have stood up at a GYSL regional conference and said :-

'This is definitely the work of the Left; the Geography for the Young School Leaver Project are the reds under the Schools Council bed. You've no business to be stressing the differences between residential areas.'

The present concern about indoctrination is partly a reaction against character education or the desire to instill core values related to the dominant modes of social control in the community. The appropriate role for values education is to develop the pupil's defences against indoctrination by stressing the process whereby sound value judgements are made. By teaching the valuing process the pupil is educated for decision making and is able to use factual knowledge in a meaningful way.

To claim, as some teachers do, that values cannot be changed or affected by education is to ignore research findings and take a very limited view of education. At a time when other influences are unlikely to develop a coherent value system in the individual the school has a responsibility to counter value confusion. Such confusion is seen by supporters of values education to be the prime cause of delinquency and other behaviour disorders in adolescence.

The teacher who wishes to become involved in values education is often reluctant as there appear to be no widely accepted classroom approaches. Having attempted discussion of issues he may be alarmed at the pupil's lack of response, or he may feel that the discussion rapidly degenerated into the pooling of collective ignorance and prejudice. There is no easy solution for this

teacher since values education must be based on a sound understanding of ethics and moral education. In an article of this length it is only possible to sketch the foundations of such understanding.

In outlining a theory of values for the schools, Beck (1971) accepts that in an age of relativism we must educate for tolerance where appropriate. It is also the teacher's task however to suggest that relativism is limited and that certain basic goals or values deserve the pupil's support. Human dignity, happiness, and survival are amongst the basic values proposed for consideration. In establishing the purposes of morality teacher and pupils will be required to compare the ultimacy of these values and employ them as reference points in decision making. Moral decisions should be seen as a type of human life decision in which it is often necessary to balance one's own needs against those of others. Lastly pupils should recognize that morality is only a partial answer to the world's problems and that other agents, particularly certain institutions, have a key role in increasing human welfare. The teacher must encourage support for such institutions.

Having reached a degree of consensus upon the nature and purpose of ethics, teachers must examine current conceptions of moral education. In this article I intend to ignore the strategies which result from research on moral development (Kohlberg 1975), and from work in the field of values clarification (Raths 1966). It is my opinion that the concept of moral education proposed by the rationalists (Wilson 1973, Hirst 1974, Scriven 1975) is not only that which is most acceptable to teachers and parents, but is also one which has direct implications for geographical education.

The rationalists consider that morality is a distinct form of thought which must be taught directly. Their aim is to educate pupils in the valuing process and so develop rational autonomy. By placing moral education firmly within the curriculum they hope to ensure that every pupil has a considered technique for resolving moral dilemmas. Their approach is based on a logical analysis of the components of morality and the matching of appropriate practical methods to the various components. While Wilson's work is the most developed in this field a simpler scheme may be used to illustrate such a listing of components.

Moral components - Hirst 1974.

- A)
 - i) Procedural knowledge or 'know how' of the logic of rational moral judgments.
 - ii) Procedural knowledge of social skills and roles.
- B)
 - i) Propositional knowledge or 'know that' of the fundamental moral principles.
 - ii) Propositional knowledge of the physical world.
 - iii) Propositional knowledge of persons, both self and others.
 - iv) Propositional knowledge of social institutions and roles.
- C)
 - i) Dispositions, conscious and unconscious, to think and judge morally.
 - ii) Dispositions, conscious and unconscious, to act in accordance with moral judgments.
- D) Emotional experiences in keeping with rational moral judgments which facilitate moral action.

Clearly geographical education has a role in fostering certain components of morality. The majority of our lessons increase the pupil's propositional knowledge of the physical world. Role play fosters both procedural and propositional knowledge, while community action and field experience encourage dispositions and

provide emotional experience. The contribution which geography can make to moral education arises from the nature of the subject. A more active dialogue between geography teachers and those concerned with moral education must be seen as a priority since practical methods of moral education (Wilson 1972) can only be adapted by GYSL teachers and others once the nature of geography's contribution is more thoroughly explored.

Much of the debate on values education during the dissemination of GYSL has centred on the handling of controversial issues in the classroom. A consequence of the rationalist view is that such discussions represent the end point of moral education; that rational discussion of such issues as inequality of housing provision requires a considerable expertise in moral thinking. The teachers' guides are of little assistance to the teacher since they overlook the complexity of the task they advocate.

Various American writers, Oliver and Shaver (1966), Simon and Wright (1974), have attempted to outline techniques for dealing with controversial issues in the classroom. These techniques are based on a view of ethics similar to that proposed by Beck, and are logical outcomes of a rationalist approach to values education. In order to show that these techniques are relevant to the type of issue examined in GYSL I intend to outline the manner in which Oliver and Shaver might approach the Rochester Way simulation (Cities and People, Unit 2, Part 1, Teachers' Guide Page 36).

Oliver and Shaver maintain that there are three problems in analysing public controversy. Firstly teacher and pupils must clarify the facts around which the conflict has developed, and secondly they must clarify the meanings or use of words which describe the controversy. The clarification of factual and definitional problems may cause the controversy or value conflict to disappear. If this is not the case the class is left with a values problem and must clarify which values or legal principles are in conflict. In deciding upon a policy :-

'- we must create or accept that policy which least violates our concept of human dignity and which least violates any of the social values that promote human dignity.'

Oliver and Shaver 1966.

Oliver and Shaver's approach is to describe political controversy in terms of general values and to regard 'the dignity of man' as the ultimate concern of a democratic society. Their teaching framework makes use of comparative cases or analogies to aid value clarification, and suggests that a variety of methods are appropriate in dealing with empirical disagreement.

In dealing with the Rochester Way controversy it is first necessary to abstract general values from the situation. Social justice, conformity to the law, and effective political representation for the community, are perhaps the major values in conflict. Secondly the pupils should be encouraged to recognize these values as dimensional constructs for in any particular case values are upheld or violated to a greater or lesser degree. The dimensional constructs would be :-

Social justice	_____	Inequality/injustice
Conformity to the law	_____	Anarchy
Political representation	_____	Political oppression.

Thirdly pupils should realize that to support a position on one value-continuum will necessarily affect one's position on others. Direct action may allow community expression and bring improved social justice, but it may break the law and inconvenience others. To aid the pupil in formulating a policy he should be

encouraged to see the particular case being studied as an example of a class of value conflict situations. In the case of Rochester Way such situations are those which pose the dilemma - 'does a community have the right to violate the laws of society at large in order to improve its own welfare or quality of life?' The teacher must now provide a number of analogies, in this case examples of civil disobedience, so that pupils may work towards a general qualified position on this class of situation. In formulating a qualified position the pupils will consider certain values to be more fundamental than others, and will be required to balance the interests of differing groups within society. Finally they may arrive at a general qualified position of the form :-

'I will support non-violent direct action if it can be shown that:-

- All democratic processes within the local community have failed over a long period to bring about change.
- such action is likely to be effective in bringing about change.
- disturbance to others is minimal.

It remains for the pupils to test the factual assumptions behind the qualified position. The teacher must provide sufficient evidence for the class to answer such questions as :-

- Is the traffic a real nuisance/danger?
- Is the new road a solution to community problems?
- Has the local democratic process failed?
- Will protest quicken road building?
- Will protest cause minimal inconvenience?

A wide variety of techniques for evaluating evidence will be required in answering such questions, but should the answers contradict the qualified position it must then be revised. Finally the teacher should seek opportunities for the pupils to act in accordance with their considered position. This means that the geography teacher must become increasingly involved in community action; a development which is likely to cause yet more controversy!

Those concerned with the future development of GYSL must then ensure that its affective objectives are more explicitly stated. In dealing with the themes teachers must decide which values they will regard as ultimate, and in which areas they are education for tolerance. They must carry out an analysis of the material to reveal its potential for developing the components of morality, and should consider the range of practical methods developed in the field of moral education. The discussion of controversial issues should be seen as an activity which places complex demands on both teacher and pupils. If such discussion is to be worthwhile it must follow an accepted procedure and must employ an amount of evidence greater than that which the project provides. A commitment to values education further reinforces the case for inter-disciplinary approaches to GYSL and requires an extension of the opportunities for schools to engage in community action.

There are no simple answers to values education or to the treatment of controversial issues in the classroom. The Humanities Curriculum Project has been criticised (Holly 1973) for attempting to formulate a simplistic solution. GYSL in its readiness to engage in values education represents a major breakthrough in geography teaching. This article has attempted to outline the developments which must occur if that policy is to be translated into successful classroom practice. The reward to be gained from educating pupils in the valuing process is the reconstruction of

our unstable society. GYSL, in an extended form, may yet be seen to resemble the curriculum project which Bruner now considers most desirable.

'If I had my choice now, in terms of a curriculum project for the seventies it would be to find a means whereby we could bring society back to its sense of values and priorities in life.'

Bruner 1971.

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hardly flood the market with his own versions. Excepted from this reasoning are manuscript maps, since these are easier to fake and, in the case of the now highly suspect *Vinland Map*, potentially well worth the forger's effort.

But no similar problem need confront the collector who is after maps worth up to a few hundred pounds. Provided he recognizes the more obvious reproductions he should be in no trouble. The greatest danger lies in buying maps in their frames. Behind glass and mounted close so that the statement of reproduction is obscured, they can easily be deceptive. It is inadvisable, anyway, to buy framed maps, unless the source is reliable, because the framer may have committed all sorts of horrors. The favourite trick is to glue the map on to card so that it looks neater in the frame. Unfortunately the glue steadily works its way through the paper, giving it the kind of tan a new arrival at St Tropez would envy.

Presuming that the map in question is loose, the first point to establish is the age of the paper. Very broadly, one would expect the paper made up to about 1800 to be hand-made, with clearly visible chain lines. These reproduce the wire-mesh frame of the deckle in which each individual sheet was shaken out and consist of parallel lines three centimetres apart with finer, more frequent, lines connecting them. In the 19th century, machine-made paper came to replace this and the chain-lines disappeared.

Another important point to determine if the map's authenticity is in doubt is whether or not it has a plate-mark. This does not apply to woodcut or lithographed maps, neither of which called for sufficient pressure in the printing for the edge of the plate to leave a clear mark. The problem here is that the map may have been trimmed or, if framed, masked so that this feature has disappeared. The majority of early maps were printed from copper plates and a photographically produced copy will leave no platemark.

The cheaper sort of reproduction is usually coloured and, to save expense, this is done by machine. As only a handful of maps produced before the mid-19th century had printed rather than hand-colour this should lead to the speedy rejection of many modern copies. But presuming that the colouring has been applied by hand, it is often possible to show that this is old, and that would, by extension, authenticate the map underneath. As a rough-and-ready rule of thumb you would expect the green tone on maps coloured between the 16th and 18th centuries to show through on the reverse of the map. Generally it will have browned to a greater or lesser extent and may have eaten right through the paper, causing it to split. It should be stressed that it is usually only the green that is affected in this way; if all the colours show through, this suggests the work of an incompetent modern colourist. Unfortunately, the most commonly encountered maps today, those by John Speed, are almost invariably in recent colouring. Of course, the forgers know all this. They also exploit two popular misconceptions.

It has been suggested to me frequently that the absence of date on an old map is suspicious. To this I retort that the one feature you can expect to find on a fake is a date. Map-makers, then as now, wished to continue selling their wares for as long as possible. An engraved date needed to be continually altered if the map was not to appear of date; so they left it off.

The other thing that raises doubts is the texture of the paper, engraving or colouring. Those used to paper which yellows in tens and disintegrates in thirty, the fact that some 17th-century paper looks today exactly as it did handled by the pioneers of printing seems very credible. Yet the fact remains that, rarely handled, most paper made before the machine-age need not have deteriorated

at all. The reproduction publishers who pour instant coffee all over their hideous maps to give them 'age-tone' are doing nobody a service.

To raise the bogey of fakes in the old map business is possibly alarmist and I do so only because it is so often put to me. In ten years in the trade, I can remember seeing only a handful of reproductions that possibly could have led to confusion. One typical instance was a copy of Blaeu's map of America. Although the original was issued for fifty years without a date, this was dated 1642. It is a poor photographic copy but

the perpetrator used paper with imitation chain lines and added a false plate-mark. The map was then badly hand-coloured. Apart from the muzziness of the impression, an insult to the crisp engraving of the original, the paper had as much the feel of the genuine article as a pappadum does.

The best way to avoid fakes: buy from a reputable dealer, or at least familiarize yourself with the feel and look of the genuine article before chancing your arm. After all, none of us gained our experience overnight.



GEOGRAPHY IN EDUCATION: ENVIRONMENTAL ATTITUDES

Pupils should be exposed to controversy in the classroom

by Michael Naish, University of London Institute of Education

RECOGNIZE a personal feeling about some aspect of the environment. Air it a few times in public and find it unchallenged in any really demanding manner. Test it subjectively on the basis of limited evidence and in total lack of experimental control. Accept it firmly as a personal attitude. Be forced to defend it against attack, and so let it become entrenched as a prejudice. Thereafter accept evidence which supports it and discard any that challenges it.

Is this one of the ways in which values, attitudes and prejudices about environmental questions are formed? If so, are we aware of it as teachers when we involve children and students in consideration of controversial environmental problems? It is becoming increasingly common for students to be faced with such issues, which entail consideration of the affective area of learning; the area concerned with feelings, emotions and values. Affective objectives are listed, for example, in the teaching units of the Geography for the Young School Leaver Project, and currently attention is being given to the problem in publications, courses and conferences.

Consideration of attitudes and values in geographical education crops up at various levels, affecting both teacher and learner. At a recent conference at Maria Assumpta College, M. Hellyer, M. Turner and D. Edynbry brought home to us the importance of personal value judgments even in the selection of areas and topics of study in the curriculum. The current fashion for attempting comparison between 'developed' and 'developing' parts of the world, as in the new London A-level syllabus, is a case in point. This is surely a value-loaded question. What is a developing or developed area at the present time? 'Developing' and 'developed' presumably refer to economic structure, but is this the only criterion for development in the modern world? Indeed *should* it be the only criterion? In any case, with the present economic upheaval in the west, we may have to ask again which are the developing and which the developed countries.

At the level of actual class exercises, there is no doubt that currently geographers are involving children in consideration of their personal values, feelings and attitudes. This was not so apparent in the past, when school geography (and university geography) was content-loaded and the main effort went into explanatory description of regions based mainly on physical divisions. The emphasis was then mainly on description at the expense of explanation, since the area coverage was so great. There was thus less opportunity for the exploration of attitudes and values, except that with the development of fieldwork, claims were made that a 'feeling' for particular landscapes might be

developed. It is possible that there may have been incidental opening up of affective learning. M. Long showed, for example, that feelings of emotion, including fear, were expressed by children examining landscape pictures.

With changes in school geography, opportunities for developing the affective side of learning have been created. These opportunities have arisen with the search for studies of greater relevance to the lives of the children. Consideration of environmental problems has been recognized as one way of providing this relevance. In the pioneer geography classroom of today, children grapple with the vicious circle of poverty, are involved in games and simulations which bring emotions and attitudes strongly into play, and are invited to examine and take sides over controversial issues of planning at various scales from the local urban motorway, through regional planning to national and international conflicts. The controversial classroom is a developing reality in our schools.

In this situation we need to ask ourselves exactly what we are doing, how we are setting about it, and what are the likely results. The question of objectives is a difficult one, since we ought to know precisely what our intentions are. How far do we go with this sort of work? Many teachers have suggested that the major problem is knowing when to stop. While they appreciate the need for greater expressive work in geography, they are concerned that the logical conclusion to involvement in an environmental issue may be that the children invite the teacher to lead them in some form of active political demonstration of their viewpoint. Where would we stand in such a situation?

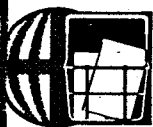
A second area of difficulty is that concerned with appropriate teaching methods and evaluation. What is the role of the teacher in this work, and how do his own values impinge on an open teaching situation? Assuming that there are certain generally accepted 'right' values, what is the effect of the teacher who clearly holds the 'wrong' ones? Should the teacher remain neutral, or should he declare his views? Inevitably the children will wish him to do so sooner or later. What ethical responsibilities do we have as teachers in any case, in provoking children to explore questions of morals?

At a Schools Council conference in mid-March, John Huckle of Bedford College of Education discussed these problems, and suggested that we have much to learn both from Rationalist philosophers and from practitioners of Moral Education. Since we are getting involved in the values business, and since this necessarily concerns ethics, it is logical that we should take

account of works such as Paul Hirst's *Moral Education in a Secular Society* (U.L.P.), where the issues are discussed, and L. E. Rath's *Values and Teaching* (Merrill), where teaching techniques for value analysis are described. This is a new venture for geography in education, and one, as Mr Huckle points out, where so far only a tentative start has been made. We seem to have plunged in at the deep end with little consideration of the problems of the currents, the weeds and the undertow.

My own view is that much might be gained from some direct teaching in the general curriculum about the nature of feelings, values, attitudes and prejudice. This should be concerned with how attitudes and prejudices are formed, and in what ways ephemeral attitudes may differ from fixed prejudice. The reasons why attitudes are not easily changed should be explored. Some attention should be given to the question as to whether rational analysis is always necessarily more useful than decisions based on emotional reaction, and how each may be developed and valued in education. Armed with such understanding, students would be well equipped to expose their reactions and viewpoints in the controversial geography classroom as well as in the controversial world outside.

I conclude this discussion by commenting that readers will no doubt have noted with some glee that practically every phrase written in this column, and every sentiment expressed, has necessarily been value loaded!



SHOPS AND SHOPPING: A RURAL TRADITION IN DECLINE

When the village store becomes a craft centre, carless customers suffer

by J. A. Dawson,
Saint David's University College, Lampeter

THE VILLAGE STORE with its family of shopkeepers has been a traditional feature of village life for many decades. In most well-established rural institutions vigorous change has taken place in the last ten years. The village store is no exception. Many have actually closed down. In many British villages it is no longer possible to buy an egg or two rashers of bacon; now a supermarket in the nearby town (20p ride on a twice weekly bus) sells pre-packed eggs in half dozens and bacon in plastic packets. In the village the general store has been replaced by the craft shop or the antique showroom.

The extent of the decline of village shops is not known in detail but a fall in numbers would appear to be a feature general to most of rural western Europe. In Britain, from more than 10,000 grocery shops recorded in 1950 in communities of less than 2500 people, at least 5000 of these shops have closed or changed to other uses of retailing. This amounts to an average of approximately four closures per week during the last twenty-five years. Change has taken place amidst very little comment. With the increased mobility of the rural population, more customers have chosen to shop in the towns but have been forced to use the town when the village shop closed. A survey in Mid-Wales of 100 villages showed that 10 per cent of the customers to the supermarket formerly used their

village shop for most of their grocery shopping until the new supermarket opened. Two factors, competition from supermarkets with their wider selection of goods, and the higher levels of personal mobility of many rural consumers, have reduced the importance of the village store. There the average consumer now buys only to top up the larder with a few items often bought outside usual shop hours. The most consistent users of the village store are the old, the carless, and children. As further closures occur it is these, underprivileged, groups who will be most affected.

For the village the general shop serves as much a social role as a shopping one and its disappearance can cause a social vacuum in the village. The shop is a centre of information, news and gossip. It is often an agent for the many government services based on post-offices. Pension payments, post office bank, family allowance payments and so on are often linked to village store operation and it is not unknown for customers to cash cheques there. The decrease in sub-post offices linked to stores in rural areas is considerable and causing worry in the Post Office organization itself. In the last three years, 612 sub-post offices have closed and whilst some of these closures are in urban areas, where redevelopment is taking place, the majority have been closures in rural areas.

The recent survey of local government policies affecting retailing contained in the report from Manchester Business School on *Town Planning for Retailing* has shown a dearth of planning policies relevant to the problems of village shops. Planners seem to be unaware that a problem exists or if they are aware of one, perhaps they think that, if left alone, the problem will go away. Norfolk County Council, apparently one of the few authorities aware of the problem, feel that with mobility not increasing quite so fast, the problem will resolve itself. 'The increased cost of petrol may even ensure the survival of most village shops during the next decade...'. An alternative view might be that the problems become more acute if mobility fails to rise and the village population cannot visit nearby market towns. As a factor in the decline of village grocery shops, the continued concentration of new retail development in small towns is more than likely to outweigh a slowing in the rate of increased levels of mobility. The difficulties some stores have in obtaining supplies from wholesalers, the poor physical condition of many village shops and the lack of capital for investment are further problems faced by the village shop-keeper and often the simplest answer is to close down, retire or get a job with regular hours.

Customers in the remoter rural areas of Britain sometimes have complained that their weekly shopping basket costs more than that of their industrial-urban counterparts. Village shop prices, it was argued, are higher because of the smaller volume passing through the shop and higher transport costs on goods coming into the area. The recently published Price Commission report on *Food Prices in Outlying Areas* casts doubt on the view that in the remoter areas food is more expensive. It showed that, on average, the difference between outlying areas and more central areas was only 2.8p per £. Many items, particularly meat, appeared cheaper in the more rural areas. Looking a little deeper into the figures and tables in the report suggests the position is not quite so simple or clear cut as was suggested by the report summary and its radio, television and newspaper coverage just before Christmas 1975. The quoted average prices of foods in outlying areas represent an average of a very wide range of prices—wider than in the more central areas. Thus, whilst the averages are about the same the range of possible prices which could be paid, and presumably are paid, is greater in the remoter areas. Shopping around is

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