We live in an increasingly global world. Technical innovations and improved infrastructure enable people to interact and work on a wider scale than ever before. Key changes relevant to the academic landscape are the increasing internationalisation of both students and academic staff, as well as the spread of web-based learning. These changes demand the development of pedagogical research and practices that provide high-quality learning and impart the analytical understandings and skills now needed by students.

In an effort to develop such practices, Linköping University in Sweden and Rhodes University in South Africa are participating in a Linnaeus–Palme student/staff-exchange programme. The programme’s overall goal is to establish self-sustaining educational collaborations between the two universities that enhance understanding, knowledge and openness between and within our different cultures and regions. Research collaborations between the two institutions are integral to this process. The study described in this chapter is an outcome of one such collaboration. Although this chapter focuses on work done in South Africa, a parallel study is ongoing at Högskolan Väst in Sweden, and our intention is to produce comparative empirical material that can be used to encourage similar international collaborative initiatives elsewhere. It is our hope that students in international higher education environments will build on the approach outlined in this chapter to help them identify various patterns relevant to cultural diversity, and analyse their implications to gain a better understanding of a range of issues, including the impact of globalisation.

In this chapter, we describe how students at Rhodes University were taught to use internet resources and a time-geography approach to deepen their understanding and ability to analyse their own activities in the city of
Grahamstown, where the university is located. Time geography or time-space geography originated in Sweden, and has rarely been used in Africa. A multidisciplinary approach, time geography enables researchers to analyse interactions in time and space.

In the contemporary world, a particular point of interest and concern is the degree of separation within and between urban and rural areas, as well as within and between countries. In South Africa, the spatial polarisation of people along cultural and racial lines was particularly stark under apartheid, and it remains highly visible despite attempts to redress the injustices of the past. However, post-apartheid spaces and structures are gradually starting to exhibit new patterns that reflect the changing constraints and opportunities that South Africans now experience. Given Grahamstown’s diverse blend of students, many of whom were born just after apartheid was abolished, this small city was seen as an interesting starting point from which to begin a time-geography study of post-apartheid society. Our central question was what a time-geography perspective could reveal about multiracialism and segregation in Grahamstown twenty years after the end of apartheid.

Another issue that is relevant for Grahamstown, and globally, is studentification. Work done in the United Kingdom for example, shows how the urban structure of university towns has become increasingly studentified as the numbers of students in higher education institutions have expanded in this neo-liberalist era (Hubbard 2008; Smith 2002; Smith and Hubbard 2014).

To begin to explore these questions within a time-geography framework, we worked with students in the geography department at Rhodes University, where we both teach from time to time. Second-year students majoring in geography at the university take a semester-long course called ‘Space and Place in Southern Africa’. The aim of the course is for students to gain an understanding of rural and urban landscapes in southern Africa through selected human and physical geographical perspectives. With this understanding of geography as a basic scaffold, students are then introduced to problems of environmental change and human development. For the 2014 course, we used time geography as the perspective through which we would develop the students’ analytical understandings of space and place. As will be explained in this chapter, our aim was to introduce and use a time-geographic appraisal to enable the students to describe and analyse how and why people’s daily lives are influenced by authority and coupling constraints, through the creation of pockets of local order. We developed and applied a web-based tool that allowed students to monitor and analyse their own patterns of activity and movement within the city. We then analysed this data, alongside data from South Africa’s 2011 population census, and the
students’ own perceptions of the city, to reveal patterns of multiracialism and studentification in Grahamstown.

The time-geography framework
Before presenting further details of the study, we offer a brief introduction to time geography.

Most of us can agree that developing a deep understanding and analysis of people’s activities requires studies that begin at the local level. However, local studies often take a rather narrow and conventional approach, focusing on specific environmental, social or economic phenomena to the exclusion of others. Several studies of post-apartheid South African cities follow this trend (see for example, Barchiesi 2004; Freund 2010; Tomlinson et al. 2003).

Torsten Hägerstrand (1970, 1974, 1985), the founder of time geography, was critical of this approach. He argued that it simply divides complex realities into smaller entities, creating a hierarchic view of the world that is based on scale, and offers little more than a set of context-less categorisations that largely ignore why people think and act as they do in the everyday world. Hägerstrand’s concept of time geography advocates a local focus on individual people’s daily livelihoods, with all their constraints and opportunities, and offers an important alternative starting point for analysis. Inspired by Hägerstrand’s approach, we opted to focus on our students, and on their specific time and spatial contexts.

Hägerstrand also stressed the importance of a contextual ‘all-embracing’ perspective, however, arguing that the world can be viewed in terms of pockets that contain assortments of beings and processes that share a common existence in space and in time. Time geography therefore attempts to provide a platform from which it is possible to observe and describe certain elements of reality, without losing touch with the total context (Krantz 2006; Lenntorp 1999; Thrift 2005).

The basic notion in time geography is the co-existence of time and space. The literal meaning of the phrase ‘taking place’ points to the power of processes that are occurring in a physical space for a specific period of time (Hägerstrand 1974, 1991; Lenntorp 1999). From this perspective, human utilisation of the physical world (which includes the socio-cultural and mental dimensions of this usage) is the primary focus. The meaning of space is thus seen as primarily physical, even if it extends from the meaning of place. That is, all individuals are perceived as having goals and projects, which they enact using physical and cultural resources available to them in a specific time and spatial context. These resources are then analysed as constraints that have the potential to determine human actions and experiences.
Somewhat simplistically, the human time-space context can be described as consisting of three worlds from which people are not seen in isolation or as separate, but are rather understood as an integral part (Hägerstrand 1974, 1993). Hägerstrand’s idea of these three mutually connected and interdependent worlds can be conceptualised as a drama in which we all take part; the drama includes actors or people, the role/s we play, and the scene or places in which we act (Lenntorp 1999, 2004). Within this framework:

- People are seen as actors who perform activities in space and time. However, the reasons why people do certain activities in particular ways cannot be directly observed since their thoughts, expectations, aims and experiences are not transparent.

- How and why people act in certain ways is understood as deriving primarily from the role/s they play. To some extent, one can say that the way people play their role/s is connected to culture, values, rules, institutional frameworks, and power relations, which are related to a particular time-space pocket.

- Scenes are understood as including all the actors and all physical objects in a space. Apart from the natural environment (such as land, soil, lakes, rivers, groundwater, mountains and minerals) the scene incorporates all the physical features that people make (such as buildings, roads, machines, tools).

In the analytical process, the basic aim is to integrate these three worlds or dimensions, or at least try to separate them as little as possible, since they are, in practice, highly interdependent and largely inseparable (Hägerstrand 1985; Krantz 2006; Lenntorp 1999). Hence, a classical time-geographical perspective is not really subject specific in the conventional academic sense, but rather a way of connecting and relating different complex integrated elements that describe reality. In this way, a time-geographical perspective provides an alternative structure for development thinking, and attempts to consolidate the spatial and temporal perspectives of different academic disciplines into a more concrete analytical platform in which all elements play a role (Åquist 1992; Ellegård and Wihlborg 2001; Krantz 2006; Lenntorp 1999).

Depending on interest and focus, the time-space platform enables researchers to focus on certain components without losing touch with the overall complexity of reality. In later sections of the chapter, we show how we traced the patterns that our students produced in space and time, and used questionnaires to help us understand their constraints and their connectedness to the scenes in which they play their roles. We portray the scene later in the chapter, using maps that reveal some of the backdrop to their activities.
Pockets of local order

Hägerstrand’s classical time-geography concept has been criticised for being more descriptive than analytical (Giddens 1984, 1989). However, it can be argued that Hägerstrand’s concept of ‘pockets of local order’ facilitates a structured analysis of human action (in time) and in a certain environment (place) in relation to various forms of constraints and power relations (Hägerstrand 1985). A pocket of local order can be defined as a distinct time-space in which actors form or produce a specific order to conduct specific projects. Activities conducted within a pocket of local order often define and reproduce that order. Thus, the concept aims to capture the interplay between actors and scenes so as to enhance analyses of local practices (Assmo and Wihlborg 2010, 2012; Ellegård and Vilhelmson 2004; Hägerstrand 1993). In other words, a pocket of local order, as an analytical concept, focuses on social order, but is based on, and formed in relation to, physical preconditions and the relevant actors’ mental interpretations.

The concept also encompasses the notion that the aims and ambitions of local actors cannot be realised without resources, and that the arrangement and management of locally available resources are often experienced as constraints that lay the basis for specific kinds of order within a given time-space pocket. Analysing a pocket of local order therefore embraces the interplay of both the natural resources, as well as all the technical, social and mental arrangements of those resources, and the constraints that surround them, thus facilitating a more comprehensive investigation.

Our students examined their own time-geographies in relation to Grahamstown’s apartheid and post-apartheid urban structure. Their work showed that they inhabit, produce, and reproduce particular pockets of local order in the town. The university campus, neighbouring suburbs and the central business district all include pockets of local order that are structured through various forms of constraints.

Constraints

A central concept related to resource management in pockets of local order is that of constraints. Hägerstrand identified three main forms of constraint that affect people’s possibilities for action in a given time-space context, namely: capacity constraints, coupling constraints, and authority constraints. Capacity constraints focus on individual capacities; coupling restrictions refer to everything that limits individuals’ relations with other people and with physical artefacts. Both capacity and coupling constraints tend to be biological, mental, intellectual, and spatial in character. Authority constraints include everything that has the power to steer an actor’s actions and thereby
limit their space to act. Although primarily expressed through laws and regulations (as enacted by formal institutions), authority constraints also operate informally through discourses, norms and cultural attitudes and values systems (Ellegård and Nordell 1997; Hägerstrand 1985, 1993).

In short, how people respond to constraints and opportunities depends on the physical resources, economic structures, social institutions and cultural values of a particular society (Assmo and Wihlborg 2007). Thus, a time-geography analysis, focusing on constraints in a pocket of local order, seemed an ideal approach for exploring multiracialism and segregation among students in Grahamstown twenty years after the end of apartheid.

The Grahamstown case study
As noted, our overall aim was to develop the students’ analytical understanding of space and place. Adopting a time-geography approach allowed us to test the model’s applicability and usefulness in analysing inter-racial interactions among students in a post-apartheid city.

At the start of the study, we asked students to complete a questionnaire that was designed to help us reveal some of the basic constraints on their activities. We asked questions about their ethnic and gender identities, their parents’ incomes, their modes of transport, etc. A review of their responses revealed that of the 53 students who participated in the study, approximately 29 per cent self-identify as black African or coloured, 68 per cent were white, and 3 per cent were Indian.² The gender ratio was about 60 per cent female and 40 per cent male, with a similar distribution across the different ethnic groups. These patterns are typical for the institution’s student body. Not surprisingly, the majority of students (47 in all) were South African citizens: four were from adjacent southern African countries and two were from countries outside Africa.

In response to questions about transport, 38 students listed walking as their dominant transport method when at university. Significantly, all of the African students walked. Six students indicated that they walk and use a private car, while a further six said they use private cars only. Of those who used cars exclusively, four were white and two were coloured. In addition, two students cycled and one used a motorbike; all three of these students were white males.

A follow-up question asked participants what methods of transport they had access to. In response, 24 said that they either owned or had access to a private car. Of these students, 18 were white, two were coloured and two were Indian. Four had access to motorbikes and one to a bicycle: all were white students. It is significant that none of the African students had access to private cars: this triangulates with responses to the previous question.
Most participants noted that their parents’ incomes were above the South African average.\textsuperscript{3} Thirty-one said their parents’ income was higher or much higher than average, and only eight said that their parents’ income was lower or much lower than average; 40 indicated that both of their parents were employed, predominantly in professional, managerial and commercial occupations. Just 11 students had one employed parent and two had no parents.

Roughly a quarter of the students lived in private rented accommodation: of these, 12 were white, one was black and one was Indian. Three lived in their parents’ or guardians’ homes in Grahamstown, and all of the other students lived in university residences on the campus.

Mapping activities in space and time
Students participated in a set of practical exercises in which they used Google Drive to collect and map their own activities with reference to the spaces and places they occupy in Grahamstown. At the end of this process they completed questionnaires in which they reflected on the identity of Grahamstown, and on their own knowledge of the city. They then wrote brief summaries of their own experience of Grahamstown and connectedness to its various places.

Racial mosaic
The race spaces of Grahamstown were mapped using the segregated group areas as defined during the apartheid era. This was overlaid with detailed information available from the 2011 national census in which data about the population of Grahamstown was collected using South Africa’s standard race categories. The census data shows where middle- and upper-class multiracial areas are located and where lower class single-race areas persist.

We extracted the data at the smallest geographical resolution: the small area layer. This gave us 115 small areas with approximately 500 persons in each. These data were then saved as spreadsheets and combined, by the students, with the small area census tracts for Grahamstown that we also extracted from the census databases. Next we traced the daily activities of a multiracial group of students as they navigated through the racial mosaic revealed by the data.

Time-space diaries
We dispensed with the diary often used in studies that adopt the time-geography approach. Instead, we asked students to photograph each place (station) they visited over a 24-hour period. They then geo-referenced each place so that their movements could be mapped using Fusion Tables in Google Drive. The students then edited their Fusion Tables to indicate the types of places they visited and modes of transport used.
Sense of place questionnaire

Students completed a second questionnaire at the end of the course, once they were familiar with their own spatial activity patterns and the city’s racial mosaic as revealed by census data. In responding to this questionnaire students were encouraged to use their own words to indicate what it was that attracted them to or repelled them from different parts of the city. That is, they were asked which areas or suburbs they liked or felt a good connection with and which they disliked or felt a negative connection with. In addition, students were asked whether they see Grahamstown as having a strong identity and to identify factors that they perceived as affecting this identity.

Student feedback

Four weeks after the students had completed their work, they were given feedback showing what their data revealed about their activities in Grahamstown’s race space. The information was presented in a sequence of slides, giving an overview of the practical activities followed by maps and word clouds representing the results. The students were then asked to write a short summary of what they had learned from the study.

Results

A map of Grahamstown, showing the layout of land classes, clearly shows the physical segregation between different groups and land uses (Figure 11.1).

Grahamstown lies at the head of the Kowie River Valley. The university is at the extreme south-western limit of the city and near the headwaters of the river system. To the south and west of the campus lie steep hills that have acted as a barrier to development and expansion. To the north and east of the university lie the city’s middle-class suburbs and central business district, both of which were zoned as white during apartheid. This area also embraces five large schools and two medical institutions. The eastern side of the city includes the areas formerly designated as black and coloured group areas. These areas were physically separated from the more affluent white suburbs by buffer zones comprising the railway line and the associated industrial area as well as the river valley. Since the mid 1990s, the so-called coloured and black communities have spread eastwards away from the city centre and the university campus.

It is important to note that Hägerstand’s concept of pockets of local order can be applied to the segregated nature of the city under apartheid. Imagine the city as composed of separate pieces of a jigsaw puzzle, each containing a different function and/or race group, and each a distinct pocket of local order. The university campus, for example, was where the overwhelming majority of
the students lived and studied up to 1994: coupling and authority constraints kept them there. Later we show how this area had changed by 2014 as the constraints changed and as the global drive to increase access to higher education has swollen student numbers.

Figure 11.2 reveals the racial distribution of Grahamstown according to the 2011 national census (Stats SA 2012). There is a very marked gradient from south-west to north-east. The south-western areas of the city are now racially mixed, and stretch from the university campus north-eastwards through the suburbs and central business district. Beyond the railway line, and on the far side of the river valley, the areas become noticeably segregated, and are dominated by either coloured or African people.

When students monitored their movements and activities in time and space for a 24-hour period, starting in the morning, their typical daily pattern included the following:

- Digs/res/home
- Bar/cafe/restaurant
- Lecture/practical/office
- Bar/cafe/restaurant
- Sport/Recreation
- Other (often a nightclub or visiting other students in their digs for a party)
- Digs/res/home.
Modes of transport used were overwhelmingly dominated by walking; private cars were the second most used. Not surprisingly, the focus of activities was the campus, where the majority of the students also live. Their digs/res/home stations were located both on campus, in the central area of the city and in the northern suburbs. The location of accommodation among the students can largely be related to their parents’ income.

Some groups of students had therefore studentified the central business district and some of the adjacent suburbs. The university’s main sports facilities are on the northern side of the campus. Eating and socialising at cafes and pubs took place either on campus in the residences, or in the central part of the city immediately adjacent to the campus, where several well-known student pubs and nightclubs are located. However, data obtained from responses to the questionnaires revealed that many students choose to visit other pubs or nightclubs in this area, and that certain venues were more popular among certain race groups.
**Figure 11.3** Distribution of student activities, by racial identity

**Figure 11.3A** Blocks show location of activities of white students

**Figure 11.3B** Blocks show location of activities of black students
**Figure 11.3c** Blocks show location of activities of coloured students

**Figure 11.3d** Blocks show location of activities of Indian students
In short, mapping and comparing students’ activities according to race clearly indicated that the spatial distribution of white student activities is different to those of the black students (see Figure 11.3 A–D). As indicated in Figure 11.1, various physical constraints continue to influence students’ activity patterns. Authoritative constraints might also have an impact. Rooms in the various residences on campus are, for example, allocated by the university, and the cost of this kind of accommodation is often lower than private digs located off campus.

Similarly, differences in movements and activities in time and space along racial lines also seemed to be related to a combination of coupling and authoritative constraints. White students (with their greater access to private cars and higher prevalence in private rented accommodation) tend to move further away from the campus. They have, therefore, begun to constitute a new pocket of local order that is centred on the campus and spreads out into the central and northern suburbs. In other words they have spread beyond one piece of the apartheid era jigsaw on to two adjacent pieces. The activities and places visited by black students were more focused on the campus itself and along the city’s main street (High Street) in the centre of the city. However, many students also mentioned that they actively seek accommodation with roommates of the same race (and gender) as this provides them with a sense of security and attachment.

Our analysis of students’ comments about their sense of connectedness (or liking) with Grahamstown’s urban areas, and their impressions of the city’s identity, is summarised in Figure 11.4. The map shows which areas the students ‘liked’ and ‘disliked’. The largest number of positive connections was made in relation to the campus itself and the adjacent multiracial areas of the city. Interestingly, a number of students had negative associations with these areas too. Three typically positive responses about the campus were:

I feel safe and secure, and it’s basically where my life rotates when I’m in Grahamstown.

Rhodes University Campus evidently is where I study so this is pretty much my home in this town and all my activities happen here.

There is a diversity of people from different cultures and this is where I spend most of my time.

Negative comments for the campus area and surrounding suburbs included:

The fact that one may get stuck within the realm of campus and not venture beyond what is close and known. The fact that the environment is concentrated by the same people and same atmosphere of work.
Danger to walk alone, anywhere really. I have been mugged in the centre of the town. It’s really bad to live in fear of some idiot that will stab or rob you.

The distance to other areas was emphasised as a constraint by many respondents. Crime and security are common themes and represented another major constraining factor. Students go to areas where they feel safest, and reasonably secure from mugging and theft. However, a minority felt that the campus area was too insular.

Most respondents didn’t have much to say either positively or negatively about the townships or the former coloured area as they knew so little about them. ‘I have never been to any of the places so I wouldn’t know if I like them’ was a typical response. Positive associations with the township areas were few but included:

I go for community engagement and I have been able to build relationships with the people and it is always a joy to work with them.

I have relatives and friends living around the area so it’s convenient for making unplanned visitations or should I say a surprise visit.
On the other hand, there were some negative associations such as:

I never visit these areas and thus cannot make a judgement on them. By saying this you can assume I am uncomfortable with this as it is not an area I want to visit.

It’s very rough, people always fighting and it’s far.

In some senses, the authority constraints of apartheid have been replaced, and distance and security have become dominant constraining factors. Coupling constraints feature, by inference, in that female students will not walk alone at night. Given that all the respondents were students, it is hardly surprising that they strongly associated Grahamstown’s identity with the university. The beauty of the campus was frequently mentioned, as were the historical buildings and architecture of the university and the central area of the city. Social aspects of the city’s identity that were mentioned included the rich diversity of cultures, the young people who attend the schools and the university, and the National Arts Festival that is hosted in the city every year. Here are two typical quotations:

I think that it is a very diverse town, there are many cultures and you can see and experience all of them. Rhodes University and the students play a large role in Grahamstown as well as the Arts Festival.

The town has an interesting history and lots of old buildings that still stand and there is a specific architectural style in Grahamstown.

Figure 11.5 summarises the students’ responses about the city’s identity. The texts of all of the student responses are included, with common English words
such as if, and, but etc. removed. The software used to generate the word clouds gives greater prominence to words that appear more frequently in the source texts. The interconnectedness of the town, its people and the university comes across clearly, along with the unique nature of the place and its cultural history and diversity. This is important as it indicates that apartheid's pockets of local order have broken down, at least partially and for these university students, in the post-apartheid era.

Student learning from the time-geography activities
As noted earlier, after seeing the results of their study including the maps and word cloud shown here, the students were given about ten minutes to consider and write down what they had learned from the time-geography course. A total of 46 responses were collected and subsequently transcribed for simple text analysis using a similar process to that used to generate Figure 11.5. In other words, Voyant Tools software was used to analyse the responses (Sinclair 2009). The text was input to a web portal and common English words were excluded. Word counts were then extracted from Voyant and reformatted to produce a Wordle or word cloud (Feinberg 2010). Key words in context (KWICs) were also considered for the following words and their synonyms: space, place, race, segregation and time (see Figure 11.6). The maximum number of lines of text any student wrote was seven (one student). Six responses had six lines and eight responses had five lines. The modal class was four lines with 13 responses; there were eleven responses with three lines and, finally, seven responses with two lines. The sentences were short, so four lines of text was usually either three or four sentences.

The majority of students gave integrative and/or reflective types of responses. In all, 37 students gave over 60 integrative and/or reflective comments, which indicates that their understanding was highly organised and typical of relational or extended abstract levels of understanding (Biggs and Tang 2007). The second largest category of comments was technical and skills oriented; there were 23 of these. These responses are typical of students with multi-structural levels of understanding. Lastly, 11 students gave responses that can be considered affective-positive; they said that the course had been ‘interesting’, ‘amazing’, ‘cool’, ‘good’, ‘easy’, ‘new’ or ‘useful’. No negative responses were given.

The word cloud generated (see Figure 11.6) is clearly dominated by the media they used (Google) and the learning they acquired. The key words indicate that the time-geography practical exercises enhanced their knowledge and awareness of key geographical principles in relation to their own activities
in Grahamstown’s race space, and allowed them to enhance their technical skills in relation to the use of internet-based tools.

Examples of typical responses showing integrative/reflective and technical/practical learning are provided in Table 11.1.

**Table 11.1** Examples of students’ comments on what they learned from the time-space geography course

<table>
<thead>
<tr>
<th>Key word</th>
<th>Examples of technical/practical learning</th>
<th>Examples of integrative/reflective learning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td>How to identify place, where I had been, from a photo and how to map it.</td>
<td>I also learned that the spaces/places we chose to live and travel to are influenced by our backgrounds, race and how we feel about those places.</td>
</tr>
<tr>
<td>Space</td>
<td>Well, we learned how to construct a map using Google maps [and] to fuse all the racial patterns, activities and space occupied by them.</td>
<td>That we interact with certain spaces based on our lifestyle choices.</td>
</tr>
<tr>
<td>Segregation</td>
<td>Learned Grahamstown still faces issues of segregation.</td>
<td></td>
</tr>
</tbody>
</table>
### Key word Examples of technical/practical learning Examples of integrative/reflective learning

<table>
<thead>
<tr>
<th>Race</th>
<th>–</th>
<th>Time and movements can help to study the adjacent race spaces in the area one lives in. Grahamstown still is racially, commercially and spatially segregated at different levels. The university has brought about the mixing of races and we can see the diversification on campus.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Time</td>
<td>I learned how to Georeference photographs in order to get a sense of where I had been over a certain period of time.</td>
<td>… lectures on space, place, injustice and various geographical social relationships also help clarify and contextualise things. I can now see how time-geography, social, spatial, economic, and historical features are tied together.</td>
</tr>
</tbody>
</table>

### Concluding comments

The application of time geography as a pedagogical tool, and the innovative use of smart phone technology, as well as Google Maps, Google Drive and Fusion Tables, enhanced students’ awareness and understanding of time-space concepts. The analysis of their empirical data enabled students to reflect on their daily activity patterns against the backdrop of race spaces in Grahamstown.

The time-geographic concept therefore has the potential to deepen our understanding of multiracial interaction and segregation in post-apartheid cities. An analysis of the distinct pockets of local order that were evident revealed how various constraints influence students’ movements and activities in time and space. It can be argued, therefore, that the time-geographic framework provides a useful analytical tool for analysing and enhancing awareness of issues related to multicultural interaction and segregation in specific time-spatial settings. Furthermore, new pockets of local order were shown to be emerging in the city, and seemed to indicate the studentification of sections of the urban structure. Although there is not the space here to compare this finding with studies elsewhere in the world, this would be a fruitful avenue for further research. However, the development of time geography as a pedagogical tool for multidisciplinary analysis has been illustrated, as has the potential for international academic collaboration to help deepen understandings of such global issues through a local lens.
Notes

1 The two authors of this chapter have collaborated for almost 15 years in the fields of web-based learning and the internationalisation of higher education (see Fox and Assmo; 2004). Associate Professor Assmo is based at Linköping University, Sweden and is a visiting professor at Rhodes University in South Africa; Professor Fox is based at Rhodes University in South Africa and is a guest professor at Högskolan Väst in Sweden.

2 The percentages for black and white participants were roughly the inverse of those for the university as a whole. This is probably related to the inequalities that persist in South Africa, including in the schooling system, which mean that the teaching of science subjects, including geography, at schools in low-income areas is often weak.

3 Tertiary education in South Africa is only partially state subsidised, so all students pay fees, and many are supported by their parents while they study.

References


