**European democratic citizenship,
heritage education and identity**

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Tim COPELAND
International Centre for Heritage Education
University of Gloucestershire

French version:
Citoyenneté démocratique européenne, pédagogie du patrimoine et identité

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Contents

1.   The challenge

The nature of the concept of citizenship in Europe is changing in the face of a continent that has been challenged by the fall of communism, increased immigration and demographic changes and an expansion of the political and economic union. The diversity that has resulted from a group of, often disparate, countries that have their own languages, cultural heritages, histories and political systems, has resulted in the concept of citizenship being tied to the political culture of the respective country (Preuss et al., 2003: 8). Attempts at the "Europeanisation" of the nation states challenge that national diversity and create a problematic context for the discussion of European citizenship.

The situation faced by citizenship is mirrored by changes to the nature of heritage. The concept is evolving in response to phenomena such as globalisation, the "knowledge society", the "communication society" and migration, all of which have increased the diversity of society and contributed to a trend towards individualisation. In many ways, this is in contradiction of the idea of a heritage, which has been distinctively developed by each state (or one could argue the converse!) and zealously protected as a unique collection of national cultural symbols. With the endeavours of the individual nation state attempting to explore and develop a cultural range that reflects the more varied population, the idea of a newly created European heritage might seem irrelevant.

Both citizenship and heritage are responding to social and political pressures and both have been identified as effective agents of continental unity and identity. Stevenson (2001) comments:

> a theory of citizenship that fails to take culture into account is probably worthless, while an approach to culture which marginalises questions of rights and obligations is equally defective.

But are there any conceptual links between them that are more real than apparent that could *directly* make each more powerful in tandem or *indirect* links that could strengthen them separately? More practically, can the educational approaches that these concepts engender be used in developing a European dimension that will be accessible, relevant and effective?

2. Introduction

In a list of approaches from the Council of Europe's Education for Democratic Citizenship project's *Strategies for learning democratic citizenship* (Duerr, Spajic-Vrkaš and Martins, 2000), civic education, human rights education, intercultural education, peace education and education in world affairs are all detailed, but there is no mention at that point, or throughout the document, of heritage education. The Council of Europe proclaimed 2005 the European Year of Citizenship through Education. The report of the Launching Conference (Sofia, December 2004) identified "new challenges" to citizenship and democracy among which were "environment and ecological change" and issues concerning "diversity, equality and equity in society, among others" (Kerr, 2004). Presumably, the possible threats to the cultural heritage, both tangible and intangible, are subsumed within the highlighted text.

Similarly, a meeting held in Brussels in October 2004 by the Council of the European Union on "Education and citizenship: report on the broader role of education and its cultural aspects" (Council of the European Union, 2004) suggested, apparently with little conviction, that

> possible fields for the exchange of information and for cooperation could include ... heritage

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among a long lists of other areas. Therefore, it is not surprising that the discussion of European culture and citizenship in the Culture and School survey (Cultuurnetwerk, 2004) commented:

> It is striking in this context that influential advisory bodies across Europe barely have an eye for a possible contribution by arts and heritage education to social cohesion and citizenship.

This paper endeavours to challenge the misconception that heritage and heritage education are marginal to the development of European citizenship. It will take two of the issues identified by the Culture and School survey as the basis for exploration.

i.   Can heritage education make a specific contribution, at least at a conceptual level, to the formation and development of social cohesion and citizenship?

This paper explores both concepts of citizenship and heritage in order to identify any common ground between them. In the light of this analysis, the characteristics of the educational approaches associated with both concepts are examined to identify any shared pedagogy.

ii. If it is decided on the grounds of principle and content to take steps to ensure that in-school heritage education makes an instrumental contribution to European citizenship and social cohesion, the question remains: how is this to be done?

As a result of the outcomes of the discussion in this paper, suggestions for future action are proposed.

Within the paper, it will be impossible to do justice to the diversity and range of projects across Europe that indicate the potential between the two fields, therefore it will be necessary to use selected examples which identify the development of current good practice.

3.   Citizenship

There has been a notable and recent change in the concept of citizenship from an approach in which the main priority in teaching was knowledge-

based – about the local, regional or national political institutions – to an approach that emphasises individual experience and the search for practices designed to promote attitudes and behaviour showing due regard for human rights and democratic citizenship. McLaughlin (1992) identifies the former as being a "minimal interpretation" of citizenship, while the latter would be a "maximal interpretation". There has also been a considerable extension of this field in both content – given that no aspect of community life is irrelevant to citizenship – and in the educational focus to include out of school and lifelong learning. So the notion of citizens defined in relation to the political authority to which they belong appears to be giving way to citizens being seen as people living in society with other people, in a multiplicity of situations and circumstances. Similarly, there has been a movement from feelings of belonging and obedience to collective state-centred rules to the individual and his/her rights in which the state forms part of the context. Table 1, drawn from a wide variety of sources, indicates this shift of emphasis from content to process.

Table 1: The development of the citizenship concept

From	To
Belonging and obedience to collective rules	Individual and his/her rights
Relation to political authority	People living in society with other people
Exclusive	Inclusive
Elitist	Activist
Civic education	Citizenship education
Formal	Participative
Content-led	Process-led
Knowledge-based	Values-based
Didactic transmission	Interactive interpretation
Easier to achieve and measure in practice	More difficult to achieve and measure in practice

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To demonstrate this movement from a content-led subject to a process-based activity, two interrelated definitions of citizenship will be used to underpin this study:

– a citizen is a person who has rights and responsibilities in a democratic state;

– citizenship is about making informed choices and decisions and about taking action, individually and as part of a collective process.

The Education for Democratic Citizenship project of the Council of Europe identified a number of core concepts of citizenship.

i. Dimensions

This inventory, based on the work of Ruud Veldhuis (cited Audigier, 2000) has been chosen because of the reference to heritage in the cultural dimension. However, it must be noted that each of the core dimensions of citizenship all have a historical and cultural depth:

– a political and legal dimension that encompasses knowledge, skills, attitudes and practices linked to the functioning of political and legal systems;

– the social dimension that includes competencies which are important for promoting social relations;

– the economic dimension that encompasses specific competencies important for economic and marketing functions;

– the cultural dimension which refers to competencies important for understanding and using cultural heritage in all its diversity.

ii. Context or democratic arenas

Citizenship is enacted in a range of democratic spaces (Osler, 1995):

– local context: from neighbourhood to village to region, social or territorial integration;

– national: state contexts, traditions, cultures, institutions and laws;

– international contexts, including Europe: more general trends connected with phenomena of becoming European.

iii.   Competencies (after Lynch, 1992)

–   cognitive: the field of knowledge and concepts;

–   affective: the area of emotional responses;

–   action-oriented/social: the conative, the need to change things, to make them better.

The cube shown in Figure 1 demonstrates the relationship and linkage between the components of citizenship.

Figure 1: Combining the characteristics of democratic citizenship
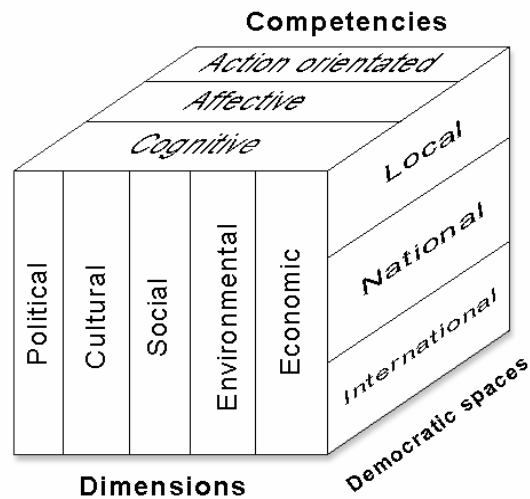
4.   Citizenship education

Although the combination of the characteristics of citizenship shown in Figure 1 will underlie the following analysis of citizenship education, it is useful to note that they are complemented by Kerr (2003a and 2003b) who identifies a similar range of linked themes and concepts. Although

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different terminology has been used, these themes are congruent with those described below:

i.   themes: democratic society and its associated rights, participation in society the preparation for active and informed participation, inclusion or integration, partnerships and promotion of an international perspective;

ii. concepts: democracy, rights, diversity, responsibilities, tolerance, respect, equality, diversity and community;

iii. dimensions: knowledge and understanding, skills, attitudes and values.

We can use the linked themes of citizenship shown in Figure 1 to "flesh out" some approaches to citizenship education (based loosely on Kerr, 1999):

–   Education *about* citizenship: when only the cognitive competency is applied to a dimension and a democratic space. This corresponds to the older idea of teaching Civics.

–   Education *through* citizenship: when the cognitive and affective competencies are used with a dimension and a democratic space, for example participating in school life and in the local community.

–   Education *for* citizenship: when the cognitive, affective and action-orientation competencies are applied to a dimension and a democratic space. This approach links citizenship to the whole educational experience of students and thus makes each of the aspects of citizenship interactive. Such an approach develops in students a new awareness of themselves and others, and strengthens the fabric of society, as well as personal and social skills and attributes.

Clearly, there is a progression of knowledge, concepts and skills here, but, in terms of teaching and learning situations, all three might form a part of the activity in a different order depending on the task in hand.

The model of the cube in Figure 1 is valuable in that it demonstrates the holistic approach in teaching *for* citizenship, the stance chosen by the Council of Europe, as opposed to the other methods. The model can also be used as a guide to planning activities *for* citizenship as well as in analysing aspects of citizenship activities.

5. European citizenship education

The Declaration and Programme on Education for Democratic Citizenship, based on the rights and responsibilities of the citizens (adopted by the Committee of Ministers on 7 May 1999, at its 104th Session) states that European citizenship should:

– constitute a lifelong learning experience of participation in various contexts;

– equip men and women for active and responsible roles in life and society;

– aim at developing a culture of human rights;

– prepare people to live in a multicultural society;

– strengthen social cohesion, mutual understanding and solidarity;

– promote inclusive strategies for all age groups and sectors of society.

Naval, Print and Veldhuis (2002: 109) have suggested that a forward-looking approach to European citizenship education would

> draw upon traditional views of civics and citizenship education ... but also expand them in the context of a globalising world where most countries are democracies.

This supports the definition of citizenship used in this paper and matches the Education for Democratic Citizenship project and the "education *for* citizenship" approaches.

How far is this happening across Europe? There are two sources of recent information, which give complementary detail about both national and European citizenship processes in European schools:

i. the comparative survey on citizenship education at school in Europe from the Eurydice European Unit (2005);[1]

ii. the civic education study from the International Association for the Evaluation of Educational Achievement (IEA) (2004).[2]

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1. Available at <http://www.eurydice.org/Documents/citizenship/en/FrameSet.htm>.
2. IEA website: <http://www.iea.nl>.

The Eurydice 2004/2005 survey summarises its main preliminary findings using "education *for* democratic citizenship" as a working definition. While many European countries have included citizenship education in the formal school curriculum in one way or another (infrequently as a separate subject and usually as a part of a society or history based area), there is a need for such formal approaches to form part of a more global strategy by combining the development of political literacy (*minimal interpretation*) with better critical thinking and greater responsibility with the promotion of active participation in society (*maximal interpretation*). The general impression gained from the survey was that an increasing number of countries were trying to develop an active "learning by doing" approach, which, as we will see later, is essential if heritage is to be included in the citizenship curriculum. However, the detailed survey of each country's curriculum indicates that the eastern European post-communist regimes place an understandable emphasis on the civics aspects of citizenship to reinforce new found liberties whilst many of the countries of western Europe have more emphasis on the participatory approaches.

The IEA study suggests that an open and participatory approach to citizenship education is unusual and, while teachers would like to develop the critical thinking approach, textbooks, worksheets and didactic methods form the most common approaches. This indicates that the rhetoric of a broader approach to citizenship education does not permeate into the classroom.

The Eurydice survey sought to discover the distinction between national and European citizenship in individual countries. It found that no country distinguished between national and European citizenship as both were considered complementary aspects of "active citizenship", and "school citizenship" is defined specifically in terms of living together, thus opening up the possibilities for a wider interpretation of citizenship.

It is clear that many schools across Europe are undertaking a participatory approach to citizenship and it is necessary to ask how the use of heritage through heritage education can enhance this or help to introduce it.

6.   Heritage

Heritage is a problematic concept and the subject of many discourses of which the list below is one. However, it will be used as a platform for an analysis of the phenomena. The selected definition of European heritage (Ashworth and Howard, 1999) identifies seven categories of heritage, though the authors admit that it is a far from complete list:

–   nature,
–   landscape,
–   monuments,
–   artefacts,
–   activities,
–   people,
–   sites.

("Heritage" in the context of this paper concerns aspects of human activity and therefore "nature" will not be relevant to the discussion, although "landscape" as an artefact of human modification of the natural world will be considered as part of heritage.) The list can be divided into two sets of overlapping constituents of heritage: the tangible and intangible aspects:

i.   The tangible heritage which has a focus on monuments, historic sites and high art from the past and usually has a national dimension. The tangible heritage is protected as a scarce source and is fossilised for future generations often by national governments. There are aspects of tangible heritage at other levels such as the community or individual but equally these will most likely be curated.

ii.   The intangible category embraces all forms of traditional activities derived from popular or folk culture, i.e. collective works originating in a given community and based on tradition. These creations are transmitted orally or by gesture, and are modified over a period of time through a process of collective recreation. They include oral traditions, customs, languages, music, dance, rituals, festivities, traditional medicine, the culinary arts and all kinds of special skills connected with the material aspects of culture, such as tools and the habitat. The intangible heritage can still be developed and creative acts can keep it living and changing and having meaning. However, the essentially ephemeral nature of this intangible heritage makes it

highly vulnerable. For many populations (especially minority groups and indigenous populations), the intangible heritage is a crucial source of identity that is deeply rooted in the past.

Just as the intangible heritage saturates every aspect of an individual's life, so it has also influenced all the tangible aspects of the cultural heritage – artefacts, monuments, sites and landscapes as they are a product of the intangible heritage – the values, hopes, desires, skills and knowledge, the identity of individuals and communities in the past. However, it is the intangible heritage that is more likely to influence an individual's identity than building sites, artefacts, pictures which relate more closely to a national past. The philosophy, values, moral code and ways of thinking transmitted by oral traditions, languages and the various forms taken by a culture will also underlie the community's life.

In many countries, "heritage" like "heritage" or *patrimoine* has a feeling of legacy and of "handed-downness". As I have pointed out (Copeland, 2005), the Greek root of the word from which heritage is derived *haereticus*, means "choice".

This definition is far more "active" indicating that individuals in the present have the choice of what constitutes heritage, rather than the passive "inheritance", the contents of which would appear to have been selected in the past for them. However, it is acknowledged that the ability to choose what is heritage is more possible at community and personal levels.

Definitions of heritage might be seen on a spectrum with on the left, a "top-down" model, with the content and attitudes already set out, focusing largely on archaeological sites, monuments and high art. At the right hand terminal of the spectrum, individuals "at grass-root level" choose what comprises heritage which involves practices and customs as well as the built environment. It is difficult to explore at which position on the spectrum the individual members of the Council of Europe are situated, as there has been no survey on this aspect, although it would make for an interesting piece of research. The two ends of the spectrum can be seen in the matrix below (Table 2) which demonstrates the shift of the concept outlined in the first section of this paper.

Table 2: Minimal and maximal approaches characteristics of the heritage concept

From	To
Material assets Visible Tangible Monuments	Non-material assets Invisible Tangible and intangible Intellectual assets
Architecture and environmental beauty	Significance in terms of the past and society
Nation based	Social, ethnic, community based heritage
Autocratic	Individual Participative
Expert	Facilitator
Nationalistic	Identity and symbolic Commemorative Intercultural
Historical	Memory-orientated
Static Objective Classification Positivistic	Dynamic Emotional Flexible Constructivist
Automatic birthright	Actively claimed
Rigid, intolerant Inherited	Source of renewal Lever for change Mediation between cultures

The restriction of heritage to sites, monuments and artefacts, usually state-sponsored, surviving because their well built structures and expensive materials are a reflection of an outmoded view of the concept of heritage. It is concerned with an imposed inheritance. In many ways, it reflects a view of citizenship that is tied to loyalty to the state/aristocracy and is nationalistic. The extended view of heritage based around choice in the present expresses the possibilities of a relationship with the dynamic definitions of citizenship discussed above (Copeland, 1998). However, that is something that will be developed further as this paper progresses.

Again, a model is used to identify the characteristic of the heritage process and to give a comparison with the "exploded" concept of citizenship (see Figure 2).

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Figure 2: The components of heritage
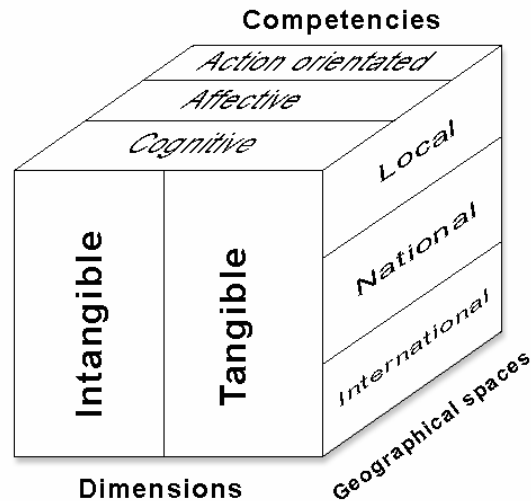
7.   Heritage education

Clearly, an educational approach based on a problematic concept such as heritage will in itself be a subject for discourse. Again, we can use the ideas of minimal interpretation and maximal using the education *about, through* and *for* heritage developed by Kerr (*op. cit.*) and employed with the citizenship context:

–   Education *about* heritage: when only the cognitive competency is applied to a category of heritage and a geographical space: knowing about the idea of heritage.

–   Education *through* heritage: when the cognitive and affective competencies are used with a category of heritage and a geographical space. An example might be using heritage as a vehicle for mathematics (Copeland, 1991), science (Pownall and Hutson, 1992), geography (Copeland, 1993), art (Lockey and Walmsley, 1999), language (Collins and Hollinshead, 2000) or any other curricular

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subject. In other words, heritage becomes a medium for cross-curricular work. The cross-curricular approach also facilitates knowledge *about* heritage through the "lens" of each subject area.

– Education *for* heritage when the cognitive, affective and action-orientation are applied to a theme and a geographic space. This approach enables students to engage and interact with aspects of heritage meaningfully, developing them within their broader educational experience. They are able to justify the choices that have, or are, being made at a range of levels to create and maintain heritage foci. Education *for* heritage also develops people's knowledge of the dimensions of their own pasts and the pasts of the contexts in which they live, as they re-interpret it in order to enrich their own life experiences cognitively and emotionally. This approach also implies a willingness to share the heritages being explored with others individually, communally and perhaps nationally and internationally.

As with the classification of citizenship education, each type of approach is a requisite for the next.

During its Seminar "Cultural heritage and its educational implications: a factor for tolerance, good citizenship and social integration" held in August 1995 in Brussels, the Council of Europe developed a definition of heritage education from a particular form of the approach, that of the European Heritage Classes, which are a means of

> enhancing a common yet pluralistic European identity and for creating awareness of the cultural heritage among young people (Muñoz, 1998)

which involves an exchange between schools within Europe, though it could be translated to any period within "lifelong" learning.

More fully, heritage education "is based on:
– active methods
– project-based teaching
– cooperative practices
– self-management and self-discipline
– interdisciplinary exchange
– interculturalism

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– partnership between teachers, cultural leaders, craftworkers, parents and financial backers.

It sets out to:

– teach people to use their senses, training them to see, hear and touch ...
– make people think and rouse their curiosity ...
– encourage people to express their feelings and transmit their knowledge through graphic art, theatre, and role-playing;
– improve oral and written communication skills, so that knowledge can be passed on through activities around exhibitions, the elaboration of books, videos, theatre plays, etc." (ibid.).

This broad definition underlay the Council of Europe Recommendation concerning heritage education.[1] This document sheds further light on the components of heritage education in that previous recommendations quoted include those on the training of architects, modern languages, awareness of Europe, preparation of young people for life, intercultural understanding, artistic creation, human rights, the role of museums in environmental education, architectural heritage, cultural heritage conservation, school links and exchanges, and the development of the European dimension of education.

The definition developed by the Council of Europe can be further extended in order to provide a closer "fit" with the model of heritage in Figure 2 and to make it more applicable to formal education and developments since 1998.

i. Heritage education is not a subject but a type of education rather like human rights education or global education.

ii. In using an intercultural approach, it seeks to engender in students an understanding and appreciation of cultural heritage both tangible and intangible in order to:

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1. Recommendation No. R (98) 5 of the Committee of Ministers to member states concerning heritage education (adopted by the Committee of Ministers on 17 March 1998 at the 623rd meeting of the Ministers' Deputies).

- identify and understand the cultural heritage on a range of scales – local, national and international;

- recognise the similarities between peoples and celebrate the differences;

- fight racism, xenophobia, violence, aggressive nationalism and intolerance.

iii. Because heritage education is not a subject but an approach, it utilises a range of subjects and expertise:

- being constructivist in nature, it is based on personal enquiry and problem solving using primary sources and first hand experiences. It is often undertaken as a cooperative activity therefore being social constructivist;

- as a dynamic process, there are implications for how heritage will develop within the life span of the participants, and it is important that skills should also be built in to help participants define and identify the heritage of the future, that which we cannot know now, and therefore has implications for lifelong learning. In terms of curriculum achievements, it sharpens perceptions and gives a context for the development of all subjects across the curriculum.

8.   European heritage education

However, we need to know what is actually happening in the area of European Heritage Education besides defining the theoretical background. What good practice is there?

Relevant national projects

Some countries have well developed national heritage resources and a successful education programme at sites and monuments as well as museums, which could easily be translated to other European countries and perhaps to a European scale.

They, as for example the English Heritage Education Service, produce exemplary heritage education materials within a *through* approach. Website: <http://www.english-heritage.org.uk>

In Britain, an innovative and relevant programme for this context is the Heritage Lottery Fund's "Young Roots" project. This involves groups of young people aged between 13 and 20 years defining and exploring their own cultural heritages. A range of heritage foci has been chosen from local communities, places, buildings, customs and industry with some deeply felt and notable outcomes from second and third generation immigrant groups. Interestingly, the outputs from these projects used the written word but as an adjunct to drama, DVDs, heritage trails, music and other relevant formats for the groups' cultures.
Website: <http://www.hlf.org.uk/English/PublicationsAndInfo/AccessingPublications/ Young+Roots.htm>

European Heritage Projects

There is a dearth of information about what materials are available for European heritage education or what the take up is in classrooms, and more surveys concerned with the current employment of a European perspective need to be carried out.

At the Europa Nostra Forum "Heritage and education: a European perspective" held in October 2004 in The Hague, Euroclio (The European Standing Conference of History Teachers' Associations) reported on a survey of history teachers from across Europe (the return rate or the number of country samples was not indicated) concerned with the use of heritage with history teaching. The report (Van der Leeuw-Roord, 2005) indicated that heritage education was not a common practice in history classes as a result of the difficulties of leaving classrooms and the lack of teaching resources, as well as the density of the curriculum. It appeared that the term "heritage" was mainly concerned with the built environment in that only heritage *sites* (and this definition of heritage is compounded by the use of the term "history sites") are mentioned and clearly it was an approach of teaching *about*, or at best *through* heritage. However, it is heartening that history teachers did want to use the tangible heritage as a resource in spite of the restrictions and wished for materials that would help them place heritage sites in an international and multicultural context.

An examination of the comprehensive list of heritage education resources produced for the Europa Nostra Forum indicated that only two were directly connected with European heritage education but rather with a national perspective, and only four websites, one of which was the Council of Europe's website.

However, there are a number of current projects that are developing good practice in European heritage. Unfortunately, only a selection of them can be used here to make some important points about the generic nature of such programmes.

European Heritage Classes

Organised under the aegis of the Council of Europe, they are a means of "enhancing a common yet pluralistic European identity and for creating awareness of the cultural heritage among young people" which involves an exchange between schools within Europe, though it could be translated to any period within "lifelong" learning (Council of Europe, 1995).
Website: <http://www.coe.int/t/e/cultural_co-operation/heritage/Heritage_education/EHC_table.asp>

Europe from one street to the Other

The Council of Europe has consistently produced cross-country heritage education projects, the latest of which "Europe from one street to the Other" involves schools looking at the social and cultural heritage in a chosen local street and having the opportunity to "exchange" it "virtually" with another school or schools in different European countries. The approach makes "the familiar strange" by examining the local street through varied dimensions, and the "strange familiar" by studying streets in other parts of Europe through the perspective of one's own (Copeland, 2005).
Website: <http://www.coe.int/T/E/Cultural_Co-operation/Heritage/Heritage_education/EOSO.asp>

HEREDUC

The European Union supports projects through the Comenius and Socrates sources of project funding. One of the most important of these is the recently completed HEREDUC (HERitage EDUCation) project facilitated

from Belgium. There has been a lack of an explicit rationale for heritage education in Europe that underlies activities that typify good practice. This project has gone a long way to filling that gap. The guidebook developed by the project contains approaches to heritage in Europe and concentrates on how teachers might integrate heritage education in lessons, in primary as well as secondary schools. The text is written with practical applications in mind. The guidebook finishes with a series of thirty-four inspiring practical and trialled examples originating from teachers in five European countries. It also contains a comprehensive bibliography.
Website: <http://www.hereduc.net>

Schools Adopt Monuments

This has proved to be a project with great potential to introduce the European dimension in education, raising young people's awareness of Europe's importance and stimulating their willingness and motivation to share the duties, taking the responsibilities of a European citizen.
Website: <http://www.napolinovantanove.org/Eng/progspec/prsp09.htm>

Synthesis

The common link between all these projects is that at least part of their aims is a *for* heritage approach which empowers individuals to understand the way that heritage permeates social and political groupings and therefore needs to be respected and developed through making choices at grassroots level which, as we shall see, are fundamental aspects of being an effective citizen. Indeed, many of them refer explicitly to engendering citizenship as a goal. Another salient feature of each project is the focus on a geographical location which can range from an established historical entity to the participant's own location.
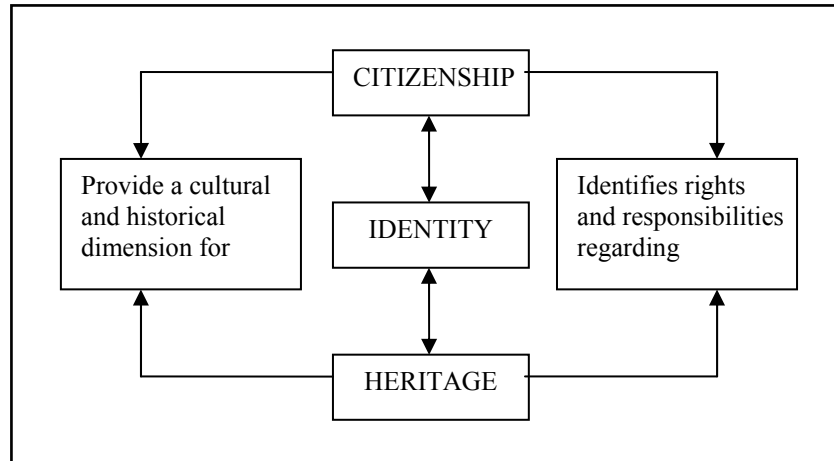

9.   Heritage and citizenship

So, having explored the characteristics of citizenship and heritage and their educational approaches, can we find linkages between the main concepts and how these impact on their educational approaches? The

diagram in Figure 3 represents an attempt to define the relationship between heritage and citizenship.

Democratic citizenship defines the rights and responsibilities, including the right of choice, towards those material and intellectual aspects that are valued and survive from the past. These values and ethics, as well as the tangible and intangible remains of the past, provide a historical and cultural dimension to inform democratic citizenship.

Figure 3: The relationship between heritage and citizenship

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                        ┌──────────────────┐
             ┌──────────│   CITIZENSHIP    │──────────┐
             │          └──────────────────┘          │
             ↓                    ↕                    ↓
┌──────────────────┐   ┌──────────────────┐  ┌──────────────────┐
│ Provide a cultural│  │                  │  │ Identifies rights │
│ and historical    │  │    IDENTITY      │  │ and responsibilities│
│ dimension for     │  │                  │  │ regarding         │
└──────────────────┘   └──────────────────┘  └──────────────────┘
             ↕                    ↕                    ↑
             │          ┌──────────────────┐          │
             └──────────│    HERITAGE      │──────────┘
                        └──────────────────┘
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However, a reciprocal view is also possible in that heritage defines rights and responsibilities for citizenship, and citizenship, through individual public-spiritedness in the past, provided many of the structures that are part of the European tangible heritage as well as preserving information about customs, traditions and practices that either have become extinct or modified in recent times. Although these relationships appear to be symbiotic, it is likely that the former arrangement would be more influential in an educational context since it provides the basis for a more active approach.

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10. Heritage, citizenship and identity

Figure 3 also suggests a harmonious symmetry between heritage, democratic citizenship and identity.

> The core meaning of any individual or group identity, namely a sense of sameness over time and space, is sustained by remembering; and what is remembered is defined by the assumed identity. (Gillis, 1994: 3)

Wagner (2000: 16) suggests that the relationship between identity and remembering is what is meant by the term heritage. He defines heritage as

> *a particular complex of remembering*, whereby the term "complex" is also meant to capture the ideational character of a physical representation (materialisation) which heritage can take in the form of buildings, sites, practices.

"Identity" and heritage have a constructivistic but also necessary relationship. Identity marks a perspective which constructs heritage as its necessary "Other": for identity to be meaningful, it needs a source which provides legitimacy to what is in essence a voluntaristic act: the positing of an identity. The relationship between heritage and identity is a contingent one: no identity without an act of remembrance of some origins and that, which is remembered as origins, is constructed into the identity's heritage.

Similarly there is a contingent relationship between democratic citizenship and identity. Democratic citizenship concerns the individual and relations with others, and the construction of personal and collective identities. In achieving these and the environment of living together with others, democratic citizenship has to deal with the individual and the social, the particular and the universal, and the construction of a future. Therefore the membership of groups, communities and peoples also constructs the individual's identity. However, it would be difficult to maintain social groupings without the individual member having an identity.

Through the construction of an identity, heritage and democratic citizenship are inextricably linked:
Heritage + Citizenship = European identity.

11. Heritage education and citizenship education

If the relationships in Figure 3 are accepted, then there are certain implications for education in both citizenship and heritage, especially in terms of a European identity. The congruency between the characteristics of both fields is significant as shown in Table 3.

Table 3: The congruency between heritage education and democratic citizenship education

Heritage education	Citizenship education
– Active methods – Project based teaching	– Constitutes a lifelong learning experience of participation in various contexts
– Self-management and self-discipline	– Equips men and women for active and responsible roles in life and society
– Interdisciplinary exchange to fight racism, xenophobia, violence, aggressive nationalism and intolerance	– Aims at developing a culture of human rights
– Intercultural	– Prepares people to live in a multicultural society
– Cooperative practices	– Strengthens social cohesion, mutual understanding and solidarity
– Partnership between teachers, cultural leaders, craft workers, parents and financial backers	– Promotes inclusive strategies for all age groups and sectors of society.

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i. Citizenship education identifies rights and responsibilities regarding heritage education

Table 4: Citizenship education: rights and responsibilities regarding heritage education

Rights	**Responsibilities**
– Construction of a personal heritage – Recognition of a common heritage – Having a heritage to exchange – Historical competence – Opportunities for individuals and groups to bring about cultural heritage change	– Discovering memory, history and identity Commitment to: – Protecting the heritage – Sharing/exchanging the heritage – Tolerating other heritages – A sense of responsibility for the welfare of cultures – Understanding and valuing cultural and community diversity and respect for other people – Recognition of a common heritage with its varied components

ii. Heritage education provides a cultural dimension for citizenship education which:

–   enables an understanding of contemporary issues by drawing on experience and knowledge of relevant facts, ideas and processes from the past of cultures;

–   demonstrates an understanding of people's cultural needs and wants and the implications of these for social and racial equity;

–   enables an understanding of the causes of, and possible approaches to, resolving conflict and controversy in a democratic society;

–   enables critical appreciation of decision-making processes in the cultural heritage;

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–   leads to an understanding of how cultural heritage values and ethics influence people's decisions and actions;

–   develops informed and reasoned opinions about cultural issues and how they influence political, economic and environmental issues.

12. Teaching and learning through citizenship and heritage education

There are implications for teaching and learning within the characteristics defined above. In terms of pedagogy, both citizenship education and heritage have to become more individual and constructivist in outlook. If the individual constructs her/his idea of heritage and citizenship, and, through them, identity, then there has to be an approach that gives priority to personal experience, self-directed learning that gives ownership, empowerment, self-awareness, creativity and motivation. Their pedagogies must move from the notion of knowledge transmission through teaching, to education as enquiry through problem solving, and project-oriented learning with broader knowledge construction and acquisition where the role of learning through experience, participation, investigation and sharing is stressed. This will also make for shared responsibility in the educational process.

There is certainly a progression of activity and location when undertaking education *about*, *through* and *for* citizenship and heritage and the sections below deal with the pedagogical possibilities for each.

•   *Education* **about** *citizenship and heritage*

A largely classroom based discovery of general aspects of the heritage but with an emphasis on rights and responsibilities of citizenship towards heritage among other societal facets.

•   *Education* **through** *citizenship and heritage*

There are many opportunities to deliver this facet. It would be expected that the cultural element would be strong in this aspect, but, through this, students would also learn about their rights and responsibilities in terms of

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heritage citizenship. Although use of locations far away from a school might need a "virtual" approach, the locality will also have some elements of heritage with a European basis.

In his speech to the Cultuurnetwerk Conference "Culture and school" held in September 2004 in The Hague, Otto von der Gablentz (2004) suggested that the Europe of the cities is much older than that of the nations, their buildings testifying to the civic spirit of their inhabitants. Similarly, he stated that travellers tend to use guidebooks that emphasise national monuments and that it might be a good idea

> to provide our mobile generation of Europeans with a truly European Cicerone to monuments and cultural landscapes shaped by a shared European culture.

At the Europa Nostra Forum "Heritage and education: a European perspective" (The Hague, October 2004), I also called for a list of European monuments (always in draft form) to encourage a European dimension for citizenship (Copeland, 2005).

However, as was seen in the Adopt Monuments programme, the Schools Adopt Monuments project suggests that local, national and European historic elements can be found in every town and every monument and that discovering these European elements is a real contribution to the introduction of the European dimension in education. By studying the events, with economic, social, political, cultural developments etc linked with a monument, the young people are made aware that this is not just a local piece of architecture with a local history, but also that, throughout the ages, there have been European links with other European towns or countries. It stresses that mobility, be it physical or intellectual has existed for centuries. Aspects of intangible heritage can also be the European elements to be studied.

- *Education* **for** *citizenship and heritage*

We need to find a context within which both the rights and responsibilities and the cultural aspects can be fused to produce an active setting.

Wagner (2000) and Carey and Forrester (2000) developed the concept sites of European democratic citizenship and this might profitably be extended to heritage sites as "Sites of Heritage Citizenship" (see also

Council of Europe, 2000). This proposal would therefore build on concepts already used within the Council of Europe's Education for Democratic Citizenship project. Such an innovation would also build on the success of the national and international projects that were detailed above and which could inform the idea of "Sites of Heritage Citizenship". What would such sites look like? Which criteria would they have to satisfy?

i. A specified geographical location used to identify the location of the site, monument or aspect of intangible evidence, at, and within, a range of scales: local, national and European.

ii. Individuals or groups (both expert and "stakeholders at grassroots level") defining and exploring their heritages for themselves and their communities, whether those communities are local, like the "Young Roots" project described, or international through "Heritage Classes" type arrangements.

iii. Each stakeholding group should identify the focus of the site: social and heritage issues etc., which would be relevant to a community.

iv. There will be identified facets of citizenship in the proposals, processes and preservation of sites.

v. An emphasis on the common heritage and identity alongside that of other heritages and identities of individuals, groups and communities in the modern, multicultural world.

vi. The originators are committed to sharing their processes, outcomes and presentation with wider audiences so that the heritage/citizenship aspects, which come from the project can inform and be celebrated by others after the end of its formal life.

Staff development

Teachers at every level of educational provision need to have the opportunities to:

– experience good practice of heritage and citizenship being taught as a cross-curricular theme as well as a separate area of the curriculum;

– experience "constructivist" ways of planning, delivering assessing and evaluating these enquiry focused projects using heritage and citizenship

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experience and produce examples of good practice and the construct of exemplar projects to "scaffold" both teacher and student learning;

– become aware of the wide possibilities of teaching and learning in the area through experience of a wide range of heritage sites;

– explore citizenship issues and dilemmas through the use of heritage case studies.

General policy challenges

These recommendations cannot be put in place and succeed without the political will to do so. The following policies are vital to the success of this approach:

– identification and promotion of heritage education as a core facet of citizenship;

– stimulating partnerships, networks and cooperation in using heritage citizenship at local, regional, national and European levels;

– establishing a network of services, guidance, resources, information centres that would facilitate the symbiotic relationship between heritage education and democratic citizenship;

– ensuring free access to all heritage provision without any form of discrimination;

– promoting responsiveness to the cultural needs of all citizens in all communities;

– considering how European Heritage Days might be used as Sites of Heritage Citizenship Days.

Conclusion

The final communiqué of the Launching Conference for the European Year of Citizenship through Education (Council of Europe, 2004) recommends that citizenship

educational activities must take into account the cultural and social diversity of learners, encourage intercultural learning and social inclusion.

The communiqué also makes the point that

> citizenship in Europe has to be based on values such as mutual understanding, intercultural and inter-religious dialogue, solidarity, gender equality and harmonious relations within and among peoples, involving all stakeholders at grassroots level.

In this paper, it has been demonstrated that heritage education is not only an ideal vehicle for delivering citizenship education, but more fundamentally, it is not possible to discuss European citizenship without reference to European heritage. The criteria set within the communiqué can be fully met by European heritage education.

During his presentation to the Cultuurnetwerk Conference "Culture and School" (The Hague, September 2004), Otto von der Gablentz (2004) outlined a series of challenges for heritage education and citizenship very similar to the ones laid down at the beginning of this paper. His response neatly summarises the conclusions reached here:

> To respond to these ... [interrelated] challenges, there will have to be a new emphasis on our shared European culture, on European citizenship and on educational reforms in a European perspective. Art and heritage education must be given an indispensable role in meeting these challenges.

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