

To what extent is China still promoting a past of “national humiliation” in history textbooks? An examination of “narrative templates” of modern Chinese history in China’s 2007 and 2019 high school history textbook

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China's official narrative of "national humiliation" has been a crucial element in history textbooks, theorized as a "narrative template," referring to underlying codes in national memory extended from the past to the present. This study draws upon narrative theories and systemic functional linguistics (SFL) to examine the extent to which the China Communist Party (CCP) is still promoting the narrative template of "national humiliation" by analyzing the holistic narrative structures and appraisal embedded in two high school history textbooks published in 2007 and 2019, the latter having undergone significant changes since Xi Jinping's presidency in 2012. The study finds that though "national humiliation" is a theme present in both textbooks, in the 2019 version, this theme is not salient in its post-1919 narrative. The 2019 textbook also presents a more positive judgment on the competence and resolution of the CCP compared to its counterparts in the 2007 version and CCP in the 2007 version, revealing a new pattern of different social groups' failed attempts to save China prior to CCP, portraying CCP as the "superior hero" that leads China's revolution to a bright future since its birth in 1919. The findings suggest a shift in the narrative template from a humiliating past of victimhood to a victorious past of "fighting for rejuvenation", raising questions about the extent to which Xi's ideology still promotes the old "victim narrative" to maintain CCP's legitimacy.

ChatGPT, Wikipedia, videogames and other carriers of heritage unwelcome in school history education – their potential and challenges

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As Anna Clark has shown in her book “History’s Children”, pupils’ interest in the past often mismatch the contents of school curricula imposed on and implemented by the school history education. It is not only the matter of specific topics related to the past but also of the forms of their (re)presentation. While school history education is preoccupied with textbooks, academic findings, educational videos, museums and other “serious” spaces, pupils tend to prefer digital, often on-line resources that provide easy-to-follow and engaging content, such as Wikipedia, social media (e.g. Tik-Tok, Youtube, Instastories), videogames and most recently – ChatGPT that seems to have all the answers. The paper will discuss the educational potential and serious challenges that those forms, treated here as carriers of heritage, pose to school history education. Based on the analysis of existing literature and teacher-oriented social media it will also discuss the ideas of incorporating them in critical history education fostering historical thinking and developing “reading like a historian” skills.

War and Peace. Museum as a Medium in History Education of a Young Generation

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I regard the modern museum as a medium for history education rather than a collection of historical objects. Jong (2018) argues that memorial museums “have both a memorial function of remembering and honoring the dead and a didactic function of transmitting historical knowledge”.

War museums in all countries of Central and Eastern Europe are major “educational projects” that respond to social expectations (Majewski, 2015). They operate as both tools for shaping collective memory and “mirrors” reflecting imagined visions of the individual communities’ past.

How can the museum exhibition tell a story about the war, conflict-projecting future? Which educational remit do they have and how is it implemented?

The aim of the paper proposal is to examine innovative educational approaches presenting a history of war, and conflicts in museum exhibitions. The paper combines theoretical approaches with specific museum educational practices and experiences. In particular, notions of “dangerous memory”, “critical historical inquiry”, “difficult exposition”, “trauma awareness”, and the concept of “cultural citizenship” are the focus of the research. An important contribution of the research is the identification of effective approaches in museum education to foster youth awareness and critical engagement with the past and its legacies to contribute to history education.

Broadening past local and regional heritage for history learners in their own spaces: A learning curve from the Fezile Dabi district, South Africa

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As situated in the Ngwathe region the Fezile Dabi district’s main attraction, as far as public interest is concerned, is the Vredefort Dome which is the third-largest meteorite site in the world. It’s a known world heritage site. Yet there’s so much more that educators in any educational setting can focus on, other than just the seemingly accessible and visible in their everyday “all-around-us” environments. The observing, and informing of, nearby heritage legacies for educational purposes require some substantial appetite for historical context gathering and thought as a dominant “ingredient” in history teaching. How to “play” curriculum content to serve a local to global understanding is another dominant imperative. These on-the-doorstep opportunities to include “all-around-us” heritage into history education do sometimes display political and ideological attachments but respecting inclusivity and diversity at all times can immensely empower history educators to eliminate influences of this nature. This paper on the Fezile Dabi district will serve as an exemplary heritage study to discuss the i) Value of historical context ii) How to (always) steer curriculum content to be more than just a past time event iii) Should history educators be ever concerned about “democratic history education” or notions of “ideologies” if inclusivity and diversity in History Education stands firm?

Heritage and historical inquiry: a case study

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It can be stated that actively engaging students seems central to historical thinking and reasoning. Scholars (Van Boxtel, Voet & Stoel, 2021) have therefore advocated putting historical inquiry to the fore as a teaching strategy that best echoes the underlying concept. Ideally, designing inquiries as a history teacher should be focused on activities that are meaningful outside the classroom. For this reason, scholars (Levstik & Barton, 2015) have argued to develop learning activities that are relevant for students in their daily life. When designing such activities, the sociocultural context should be considered. In this respect, attention is mostly drawn to heritage, as it surrounds students and could bring relevance to the disciplinary teaching of history (Grever, Van Boxtel & Klein, 2015).

The present study followed a qualitative approach and is guided by a constructivist epistemology. It draws on teacher research (Cochran-Smith & Lytle, 2009) and reports on a longitudinal case study (Yin, 2018) in Flanders, a region in Belgium. The focus is on how students (n = 4) engage with local heritage during historical inquiry. The data consisted of a reflective log, questionnaires, observations, and a focus group interview. The analysis was informed by the guidelines on reflexive thematic analysis (Braun & Clarke, 2006; 2021).

Students' Residence Names: A Toponymical Approach to Teaching History of the South African Liberation Struggle on the University Landscape

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Students' residences and other features at the University of Limpopo (UL) are named in honor of many individuals who either participated in, died for or were exiled during South Africa's liberation struggles. A survey found that the significance and relevance of these names to UL is not understood by many students. Drawing on these notions of students' ignorance, this presentation uses the UL landscape complex to confront and challenge the every-day taken-for-granted memorials to show how they are both part of and representative of the process of creating a privileged landscape. The purpose of this presentation therefore, is to offer analytical lenses and strategies for transforming the students' residential landscape into a toponymic teaching space that not only advances students' general understanding of who is being commemorated, how and for whom place naming works. Adopting perspectives from applied heritage (using local history), this presentation will propose development of a pedagogical framework or instructional strategies for transforming the students' residence landscape into a history education lecture space where students can explore the question on how the struggle against apartheid has been remembered. As a teaching space the students' residence landscape can offer an important site for exploring the significance and meaning of toponymic debates and changes at educational institutions.

Interactive video as a learning tool - teaching heritage using a study video

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Cultural heritage surrounds us on a daily basis: we come in contact with it while having a stroll in the city, hearing a tale from the past or enjoying a traditional cuisine for dinner. However, the value of heritage is not self-evident, it is not in the objects but rather in various activities that take place using these objects. These activities make the values that are important for different communities more tangible. Thus, a question arises: how can we combine heritage, students and the new way of acquiring information about the past together? In recent decades more and more research has shown that most of the knowledge that we think we know about history comes from various audiovisual materials not from text anymore. This is also largely connected to the fast development of computers and mobile phones where students spend a lot of their free time. Instead of fighting against this pattern it is better to make use of this knowledge and put it in use in teaching methodology. In this paper I will demonstrate how an interactive video as a learning tool can help students to get more interested in their own heritage and history. While creating an interactive video, two main questions were raised: What are the possibilities to teach about heritage using an audiovisual tour? What kind of abilities and competencies can be enforced and trained while using audiovisual materials? In order to find answers to previously raised questions the video with interactive questions and survey links were sent out to history teachers to try the video out. The answers from the survey indicate that more than 90% of students who answered (n= 200+) found the video helpful in understanding the subject.

Historicising Troubled Past to Enhance Democratic Citizenship: The Kfar Qasim Massacre in the Israeli Ethical and Historical Consciousness

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In October 1956, an Israeli armed force killed 49 Arab citizens who returned to their homes in Kfar Qasim, unaware that the military had changed the curfew hour imposed on the army-controlled village. Despite official attempts to cover-up the brutal killing, eventually it reached the press. Public pressure brought the government to acknowledge the massacre; the court decision to convict the executors of the killing for following an illegal command has become a landmark in Israeli history. Many believed that this was the end of the affair. However, heated debates about the significance of the massacre have rendered it one of the most controversial chapters in Israeli history to this day. This paper shows that in these debates, civic and history education were harnessed to advance opposite views. Those who asked to marginalize the massacre argued that its place is in civic education, in lessons about the limits of obedience in a democracy. According to this line of thought, the issue at stake is ethical and not historical. Hence, historical context is irrelevant, and the massacre should be studied in isolation from other events. By contrast, those who argued for the massacre's ongoing significance, stressed that its place is in history classes, where it should be discussed as a chapter in the ongoing Israeli-Palestinian relations. The paper concludes that historicizing troubled chapters in the past is necessary to making them an instrument for promoting democratic citizenship.

Intangible cultural heritage in the visual presentation of Finnish-speaking adolescent's historical narratives

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In this paper I present two pictures drawn by Finnish-speaking young people about their own historical narrative. I analyze what elements of intangible cultural heritage they used in their negotiation. I chose two pictures from a larger study that focused on historical narratives and identities, carried out in 2020 in two schools in Finland and one school outside Finland in Europe. In the mixed-method study 61 young people were interviewed and given writing and drawing assignments. The aim was to generate better understanding of how people at 14-16 years old visualize and negotiate their personal historical narratives. I selected these two pictures as they bring out the negotiation processes of young people's historical narratives.

Teaching of the Inherent Time in Japanese History Education

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Heritage education in Japanese history is presented in the classroom through a unique periodization of national history. The Japanese history curriculum for 16–18-year-olds is divided into Japanese history and world history. Heritage education employs a periodization of a 1,300-year history that refers chiefly to the relocation of the national capital. The main periods thus become the Nara period (710-794), the Heian (the former name of Kyoto) period (794-1185), the Kamakura period (1185-1333), the Muromachi period (1336-1573), the Azuchi-Momoyama period (1573-1603), and the Edo (the former name of Tokyo) period (1603-1868). After the Meiji Restoration of 1868, the capital was fixed in Tokyo, and era names were defined by reference to the reigning emperor: the Meiji era (1868-1912), the Taisho era (1912-

1926), the Showa era (1926-1989), the Heisei era (1989-2019) and the Reiwa era (2019-). In addition, the Christian chronology used in much of the world has also become a common way of counting years. The background to the continued use of the domestic system of periodization will be introduced and examined from the perspective of heritage education.

Renewing the Face of This Land. The John Paul II Memory War in Contemporary Poland

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Contemporary Poland is a history and heritage battlefield. Following the collapse of the communist regime in 1989, two paradigms of history education have emerged: the (minoritarian) liberal and the (majoritarian) conservative one. For a few decades the figure of John Paul II, the Polish-born pope of the Catholic Church (1978-2005) has remained (even in his lifetime) one of the few shared elements of the two visions of Poland's heritage within history education, combining the country's Catholic traditions with a global career as an international spiritual leader. However, as political and cultural polarization deepened after 2015, also Pope John Paul II became a rallying standard for conservatives and nationalists, thus criticized or even ridiculed by left-wingers. The paper will look at how the figure of John Paul II had been presented in school history education and politics of history (infamous statues of him throughout Poland) before 2015 and how it subsequently became a key topic in the political and ideological struggle (memory war) related to history education between the country's conservatives and liberals amongst increasing anticlericalism. A conclusion is that a naïve cult of personality with respect to the Polish pope has brought a widespread reluctance to acknowledge and study his legacy whatsoever, thus making him largely absent from the minds of young Poles.

Teaching democratic values through stories and artifacts

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The presentation gives an overview of Vabamu's value-based museum lessons. The permanent exhibitions of Vabamu and KGB prison cells tell about the complicated history of Estonia in the 20th century through artifacts and personal stories related to them, linking both history and the present day. The presentation will discuss the possibilities of the museum to support the teaching of cultural heritage in the classroom starting from field trips to educational materials and projects. It also provides practical examples of how to address the issue of freedom and responsibility, the issue of war and peace, and how to talk about both collaboration and crimes against humanity through personal stories with students of different ages. What are the active learning methods and stories to use to guide students to learn history through different perspectives.

The Lausanne Treaty (1923) in the contemporary Greek and Turkish history curricula and textbooks; a comparative study

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The Lausanne Treaty, signed in 1923, ended a tragic period of nationalist wars in the Balkans and led the countries involved to their current borderlines. A few months ago a severe population exchange between Greece and Turkey was agreed and executed under the auspices of the League of Nations Union and the intervention of the European Great Powers. It was the first time in human history when people were exchanged compulsorily under the legitimacy of an international treaty. Approximately two million people were forced to leave their homelands and migrate to the other side, with a very few exceptions. So far, for the Greeks the defeat in the Greek - Turkish war in 1922 is a national trauma; it signifies the end of the "Great Idea" ideology and the vision of a large and powerful state in the east Mediterranean, which encompasses the Greek communities all over the periphery. For the Turks, instead, the war and the successive treaty signified the birth of the post-Ottoman, secular, modern national state –the Turkish Republic. Thereon the sensitive and controversial past became an integral part of the historical culture and heritage of both societies, and school history assumed to play a key role in shaping selective consciousnesses. Nevertheless, recently and with the occasion of the centenary of the historic events, essential changes at the master narratives were noticed, especially in Turkey, where a revisionist ideology on the treaties in force is spread and tends to prevail. The present research investigates comparatively the position of the Lausanne Treaty and the respective Population Exchange in the contemporary history curricula and textbooks of the Greek and Turkish state.

Museum-based methods of teaching history

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During a time when information from various sources attempts to twist history to their benefit and disregard the facts to justify unjustifiable actions, it is crucial to focus on each nation's history. It is more important than ever to focus on teaching historical heritage to the new generation and raising their national self-awareness.

The first part of the research focuses on the benefits of using museum-offered educational programs to enrich students' learning experience via in-person lectures, ZOOM lectures, video lessons, and attending museums. As well as raise and strengthen awareness of their intangible historical heritage still alive in peoples' memories through generations - occupation of Latvia during World War II, political repressions and deportations in 1941 and 1949, and the road to restoration of independence from 1986 to 1991.

The focus group of the research is Grade 9 students (age 15 – 16), who are graduating from primary school this year. The responses during and after the events and lessons, as well as their responses in a detailed questionnaire, form the empirical part of the research and provide data on the success of the research as well as a guide to implementing the methods in the further learning experience.

Teaching cultural heritage in history education, guidelines and suggestions of the teachers guide

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The presentation focuses on the recommendations of the teacher's handbook prepared as part of the Erasmus+ project Critical History - what to keep in mind when dealing with cultural heritage topics in history education.

Cultural heritage helps to make sense of the past of communities, features typical of everyday life of different times, as well as relationships and connections with other peoples through various influences.

An important feature of heritage is the idea of continuity, the transmission of cultural heritage from generation to generation.

The educational goal must always come first. It is important to encourage students to critically appreciate cultural heritage, to identify with certain historical figures and to embrace the national "grand narrative", as well as to develop students' historical knowledge and understanding of continuity and change, causes and consequences; to develop students' competence to decipher narratives and to formulate historical questions that arise while studying, in order to find answers to the questions that interest them. If teachers approach cultural heritage from a dynamic perspective, this is consistent with the goal of promoting historical and critical thinking. This requires teachers to have knowledge of historical thinking and argumentation and to understand the processes of identity formation.

HistoryLab for European Civic Engagement - Open E-Toolkit to Train History Teachers on Digital Teaching and Learning

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In this paper we introduce the Erasmus+ project HistoryLab. The purpose of the project was to create a joint open transnational cultural heritage E-toolkit and library for history education purposes. The research group behind the project was a transnational group of scholars from University of Murcia, University of Porto, University of Porto, University of Amsterdam, University of Malmö and University of Helsinki. During the project we created an open web-based e-toolkit to train history teachers on digital teaching and learning. Aim was also to create stronger ties between transnational and teacher education-oriented universities across Europe. The target was to create a joint curriculum document with a common framework of transversal content which allows for an approach which is multicultural and inclusive in terms of social gender equality. In the project webpage is collaborated on ten cross-cutting themes of the history of Europe including learning activities and digital library designed for educational purposes. In this presentation we will also address the benefits and challenges of transnational cooperation in compiling common themes.

Heritage & cultural icons for history education: a study with primary education prospective teachers in Spain

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This research has been developed within the framework of the project "Teaching and learning of History in Primary Education: multi-perspective and analysis of cultural icons for the construction of critical citizenship" (PID2020-114434RB-I00), funded by the Ministry of Science and Innovation of the Government of Spain. The present study seeks to identify the cultural icons that pre-service social science educators associate with the history of Spain, as well as the sources of information about them. A semi-structured questionnaire was used with 656 prospective teachers of four Spanish regions,

enrolled in a Bachelor's degree in Primary Education. Participants were asked to spontaneously name those four cultural icons (monuments, works of art, places, festivities, traditions, etc.) that they considered the most representative of Spanish history. Finally, they were asked to associate them to a specific historical period and to indicate where the information about them came from. Results detail the most frequently-cited icons, as well as the categories into which they fit, highlighting the influence of the social and family context in the perception of artistic and cultural heritage. The important presence of heritage in the construction of the collective historical and cultural imaginary is thus revealed, and its education potential in initial teacher training and historical education is discussed.

History and Moral Encounters: an international research project, its results and implications for heritage education

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The project, *History and Moral Encounters: exploring theoretical and empirical intersections of historical and moral consciousness from a History didaktik perspective*, funded by the Swedish Research Council 2017-2022, was aimed to increase understanding of intersections of historical consciousness and moral consciousness in order to develop new theoretical tools for History teaching and learning that can support education for democratic citizenship. A starting point was that historical consciousness and moral consciousness are intertwined in interpreting and making meaningful connections between the past, the present, and the future. Prior studies have indicated this is the case, and in the project a set of theoretical and empirical studies were done in Sweden, Finland and Australia, to further theorize and probe the connections empirically. History as a school subject is expected and often also stipulated to address moral questions and values and promote education for democratic citizenship, but the conceptual basis for this has been under-developed. The paper presents some of the key findings of the project and takes the opportunity to discuss further their connection with, and implications for heritage education where moral values and the processing of links between the different layers of time, from the past to the future, are central but often under-theorized questions.

Heritage sites in history education: Students, guides and teachers in cultural heritage-making processes

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In this paper, we discuss the use of cultural heritage in the context of primary school students' visits to historical sites. By observing and interviewing students, teachers and guides as they interact with cultural heritage together, a variety of complex experiences and encounters with the traces of the past have been collected. The observations and interviews were made at a variety of heritage sites in south-eastern Sweden.

The starting point is taken from the visual, material and affective turns. The discussion is inspired by critical heritage studies and the understanding of cultural heritage as something that is created in

processes of interaction. We highlight different aspects of these performative processes by focusing on students, teachers and guides, and thus capture different ways in which cultural heritage is shaped and used during school visits.

A combination of sensory modalities and emotions are activated in connection with visits to heritage sites. Our focus is on learning processes and how history education can be enriched by visits to heritage sites, questions about what history and cultural heritage can be, but we also discuss how different actors collaborate on the creation of cultural heritage.

Theoretically, perspectives from critical heritage studies are combined with history didactic research. Central concepts in this context are: place, historical consciousness, haptics, affective practices (immersion), peer culture and knowledge by acquaintance. The empirical materials consist of observations and interviews with students, teachers and guides, as well as documentation of the sites. This paper is based on a forthcoming book published by Cambridge.

Teaching social studies in Québec through video games: Wishful thinking or real learning opportunities?

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Film, literature, television, and other media are widely seen as providing references to the past that their users can then use, consciously or unconsciously, as a kind of cultural heritage (Wertsch, 1997) to exchange with one another and to create and recreate individual and social identity. Outside of school, students consume a wealth of information about the past in a variety of formats, mostly fictional. Research has shown that this influences how they perceive history (Fink, 2018; Grever & Van Nieuwenhuysse, 2020). The consumption of historical content through historical video games has emerged as a significant phenomenon. This trend is also present in Québec, where the industry is thriving and the number of people who identify as regular gamers is increasing.

In this presentation, we will illustrate how video games (like other artistic and cultural productions: songs, films, etc.) are a cultural practice that occupies a growing place in students' lives. As part of a five-year study in 20 French-language secondary schools (Éthier & Lefrançois, in press), we will analyze the tasks and materials used in 10 classrooms to teach Greece 500 BC using Assassin's Creed Odyssey. As we will see, the most promising practices were those in which students conducted research and corpus analysis. Most of the time, however, students were just looking for information to transcribe. Without the necessary training, most teachers do not use video games to engage students in critical thinking.

Museums as Mediators of Heritage Sites and History Education Centres

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Asking questions about including heritage into history education often leads us often to museums as traditional places of heritage education. The options of connecting formal and informal history education and museums are changing in coherence with changes in museology and history didactics. One can send the learners to the museum for an experience in an inspirational environment and seeing authentic

heritage objects or give specific tasks for getting information or creating new meanings of historical objects, events and phenomena presented in museums. What are the most relevant options, depends as well on perspectives and issues in the history education as well on the profile of learners and specific sites.

In a post-pandemic world, full of crisis, the schools and museums have both found new options for cooperation. The roles have changed, e.g. museums are coming to schools or students can be active creators of exhibitions in museums. At international level it's also recognized (see ICOM's definition of museums from 2022), that museums are acquiring a more active, social and educational role in society. In Estonia, where the number of museums per inhabitant is one of the greatest in Europe, the museums are more and more defining themselves as educational centers and (re)thinking the meaning and importance of heritage. Some of the methods and practices of new approaches in Estonian museum education and cooperation between schools and museums will be presented on the example of Tartu University museum.

The complexities of critical thinking in case of controversial cultural heritage

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Scholars have emphasised the importance of critical thinking in debating contested heritage. Critical thinking is deemed necessary to contemplate various historical cultures, fathom the intricacies of the world, and disprove spurious information (Greene, Sandoval & Braten 2016; Goldberg & Savenije, 2018; Seixas, 2017). Nonetheless, this concept assumes diverse meanings in different educational backgrounds and is impacted by teachers' epistemic views on history. This paper argues based on the post-Soviet context of Estonia and investigates the perceptions of Estonian history teachers regarding the teaching of this skill. A participatory study was conducted with twelve history teachers to collect the empirical data on teaching controversial topics. The primary data collection methods included teachers' self-reflections, field notes of researchers, and focus group discussions. The findings show that the participating teachers tend to interpret critical thinking through a cognitive disciplinary approach, which has been criticised for its positivistic character, as it ignores the complex nature of historical knowledge and its relation to social context and power networks, as well as students' lived experiences. It also neglects the affective and ethical aspects of historical knowledge, all of which are important to consider when integrating controversial heritage into history teaching.

School history and moral exemplar: human heritage as a forgotten element of history education. A view from the UK

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Some years ago, historian of Education Professor Richard Aldrich pointed out to my history student teachers that for much of the time that history had been part of the school curriculum in the UK, its main function was seen as being the provision of moral exemplars to young people, in the form of teaching them about people from the past who were examples of civic virtue, who had contributed to 'the common good', or who had in some way demonstrated qualities of human decency and altruism.

Since 2013, the section of the National Curriculum relating to moral and ethical values have been excised and replaced by the requirement that the school curriculum should promote 'Fundamental British Values'. Paradoxically, the current National Curriculum also states that pupils should learn about 'the challenges of our times'. It could reasonably be argued that one of the challenges of our times is the extent to which

power is exercised in the interests of 'the common good', and the extent to which those in power or with a high public profile act in a moral and ethical manner. What examples of human heritage should we transmit to young people?

Although the paper looks at policy and practice in history education in the UK, the issues discussed are of relevance to history education in other countries.

Heritage and Identity in the Context of German Studies

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The paper adopts a dynamic understanding of heritage, assuming that "heritage is less about tangible material artifacts or other intangible forms of the past than about the meanings placed upon them and the representations which are created from them." (Ashworth, Graham, and Tunbridge 2007, 3). Such meanings are exchanged in a variety of media, including TV documentaries, which are aimed at a mass audience, but can also serve as teaching material in education. Media representation of cultural heritage may support certain constructions of group identity through shared narratives. At the same time, a critical analysis of such narratives may facilitate a deeper understanding of the identity constructions associated with a particular group. Consequently, concepts such as "lieu de mémoire" have gained attention also in German studies as a means of promoting foreign language education in an inter- and transcultural perspective. Using the example of the 2016 TV documentary "Deutschland-Saga", I will demonstrate how the medialisation of heritage may contribute to constructing "identity". Based on this, I will discuss how "L2 historical literacy" can be promoted in the context of German studies at a Danish university (Gorbahn forthcoming).

Heritage and education in post-conflict settings: The case of the Republic of Cyprus

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While the role of heritage – an expression of identity for any community – in education is significant in its own right, as it signifies how societies remember, interpret and transmit their past (Lowenthal, 1996, 2000), this might be further accentuated in post-conflict settings. In these settings, such is the case of Cyprus, history education conveys and legitimizes conflicting narratives (Latif, 2017; Papadakis, 2002, 2006, 2008). In addition, students still live in the 'practical past' (Oakeshott, 1933; White, 2005) – the human experience of the past through which the past is accessed contextually through cultural material – which creates an 'overload of history' (Papadakis et al, 2006), yet, paradoxically enough, often institutes a permanent absence (Georgiou, 2021). In this paper, I will discuss the Greek-Cypriot case. Explicitly, I will discuss how heritage is appropriated and dealt with in the Republic of Cyprus history textbooks by addressing the following questions: (to what extent) is heritage included into the history textbooks?; what is the position of heritage in the history curriculum?; and, what opportunities, if any, are there to include heritage into history education? I will also discuss the larger implications of these findings, both for education and the broader society; that is, how the Greek-Cypriot community remembers and interprets its past, and how it confronts its history and builds its sense of identity and continuity across time.

Integrating 'colonial heritage' into history education: museum education as a means to foster young people's postcolonial historical thinking

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Historical museums addressing colonial history are very suitable learning environments to critically engage young people with material cultural heritage from a nation's colonial past. This contribution focuses on two Belgian museums testifying to a different approach towards showcasing such heritage. The *Africa Museum* attempts to integrate postcolonial perspectives in its exhibitions. In contrast, the *Royal Army Museum* presents 'colonial heritage' within a 19th-century master narrative glorifying the colonizing nation's superiority. Engaging young people in educational activities in both museums, part of their curriculum, offers many opportunities to foster their historical and postcolonial thinking skills. Both are interrelated, sharing key aspects such as multiperspectivity, critical source analysis and past-present reflection. This presentation firstly elaborates how a framework of 'postcolonial historical thinking' in museums allows for critical engagement with the exhibition and representation of heritage of national colonial pasts. Secondly, it addresses how the framework can be used in professional development programs, providing educational agents - (prospective) teachers and (museum) educators - with effective tools to design educational activities combining engagement with material cultural heritage and historical thinking. In so doing, the establishment of a common ground between schools and museums in developing effective educational activities is also addressed.

The Shadows of the Past – a Challenge for Heritage Education

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In Heritage Education, students encounter material and immaterial traces of the past. In German, the term "Heritage" is often also connoted with an "incriminating legacy of the past". The shadows of the past do not only linger in cultural memory (expressed in oral history), but can also be found in objectifications (in our example: orphanages, insane asylums, labor institutions, etc.) that make this past visible. In the discussion about reappraisal, aspects of heritage thereby receive a lasting assignment and function. It is a matter of interpreting and grasping how structures in society, politics, the economy and culture continue to have an effect and how we deal with them in the present. In recent decades, various chapters of "historical injustice" have come to the surface in Western countries.

Using the example of the history of foster children in Switzerland, we shed light on one of these dark chapters of contemporary history. For generations, children who were placed in care were subjected to a "care regime", from which physical and psychological violence emanated. With the historical reappraisal came the demand that this topic should be an integral part of the curricula and that lessons should be learned so that it never happens again. But how does one deal with this dark chapter in history lessons? Where can traces of this lingering social history be found and how is it presented? What should young people know about it and why? What social expectations are associated with it and what effect can be expected?

From the erection to the destruction of a monument: Sir Francis Drake in Offenburg

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Monuments are part of our cultural heritage. It is important to include these testimonies in history lessons. The following example shows transnational relations, but also the different attitudes towards the monument within the National Socialists.

The Francis Drake statue in Offenburg will be used to show why the Alsatian artist André Friedrich created it and donated it to the Baden town of Offenburg in 1852. The town celebrated the unveiling of the statue in 1853 with a festival. The statue was very popular with the population, and the municipal authorities answered questions about the monument from European countries and the USA in the spirit of promoting their town.

During the National Socialist era, criticism of the monument was voiced in the press. In Offenburg, the opinions of the National Socialists were divided. Finally, a group of National Socialists destroyed the statue on the night of 8/9 November 1939. The hands of the destroyed figure were recovered by a local resident and are now on display in the Offenburg Museum in the "Ritterhaus".

While researching the subject, I came across a plaster model of the statue in Strasbourg and the chalice of honor made of silver that Offenburg had given to the artist. Presumably, in the future, the aforementioned objects will be made visible in the exhibition through photos.

Critical inquiry about tangible and intangible heritage in history class: demystifying values

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The values of democratic regimes are objects of transmission of intangible heritage: they are inherited from previous struggles and are treated in the curricula as objects of history to be preserved and transmitted from the point of view of permanence. These values have nevertheless fluctuated in the course of the history of democracies. This may raise doubts as to whether the simple transmission of unquestionable values is justified. What is valid in one historical situation may be contradicted by other objects of study dealt within the same program. For example, a tangible heritage such as the Colonial Museum (Palais de la Porte Dorée, Paris), with its decorative frescoes from 1930, shows the value of justice of the French Republic through the abolition of slavery, while today it houses the "City of Immigration", which shows the injustice of the policy of colonization carried out by the same Republic. We propose to explore this paradox by comparing Switzerland and France, based on data produced in the context of an international research. By considering history as a relationship between ruptures and continuities, we can differentiate stable principles and their fluctuating historical declensions. We will see that the historicization and conceptualization of notions such as "republic" and "democracy" lead to their being constituted as objects of history about which it is possible to engage students in critical inquiry. Demystifying the heritage opens the questioning of the present to grasp the meaning of the values on which it is based.

Reflections on Swiss culture of memory in regard to the massacre in St-Gingolph in July 1944

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Monuments are memorial markers and signs of temporality (Assmann 2018a; 2018b). So-called memorial markers are often materialized witnesses of the past and inform us as much or more about the present or the recent past as about the past thematized by these markers. Starting from Todorov's important

assertion that forgetting is not opposed to memory, but is a constitutive part of it (Todorov, 2015), we had to examine the memorial marker - or the assembly of memorial markers deliberately placed and interacting in multiple ways (Dischl/Mathis, 2023). The assembly of monuments in the binational village St-Gingolph (France/Switzerland) commemorates the victims of Nazi terror during World War II, the martyrs of the heroic Resistance, and humanity in the form of a simple aid provided by the Swiss village mayor. It is not, however, a question of tracing the history of the creation and impact of the monuments, nor is it a question of meticulously reconstructing the events historically and filling in the gaps in the research. Rather, the focus of the paper is on contemporary phenomena related to memorial culture. Therefore, the focus is on the questions such as: What is being told, what needs to be remembered, what is missing? What should be completed? How do we want to manage this memory culture (Cornelissen, 2012)? In doing so, the reflections are based on the assumption that by disrupting existing memorial markers, we can learn a great deal about the very mechanisms that establish memorial culture - in particular, about the resilience or resistance of memorial narratives.

Challenges of Learning History in Albanian Schools

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Albania, a small Balkan country with a rich and diverse history. It is often written by foreigners rather than Albanians themselves. A place where every conqueror has left their mark. Adding the fact that the Albanian language was written relatively late, many historical, administrative and legal documents are found in the archives of Istanbul (former OTTOMAN EMPIRE) or in the Vatican. During this Communist Dictatorship, history was written distorted and with clear ideological influences. Whole generations were brought up with a dictated ideology, therefore they find it very difficult to accept new facts or historical truths. The state policy of 30 years in democracy has had interventions, both from leftist and rightist governments. Similarly, new alliances and geo-strategic foreign policy. Let's see some examples, where politics intervenes in History:

1) The period under the Ottoman Empire, was it CONQUEST or RULE? After the 90s, with Turkey approaching as an ally in the region, the word invasion was replaced by the word rule.

2) in the city of Shkodra, there was a monument to the 5 martyrs of the Anti-Fascist War. After the 90s, the mayor of the municipality from the right-wing forces removed the monument from the center, to move it somewhere in the suburbs. There were reactions.

3) after the failed coup d'état in Turkey (July 2016), the municipality of Tirana decides to build a Memorial in memory of the Turkish policemen killed during the fighting. Conclusions. The teaching of History in schools should be written objectively and away from politics.

Use and Abuse of Cultural Heritage in Local History: History Class Investigation of Building and Re-building a Monument in Former Czechoslovakia

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A city or a town can be read as a historical document. By visiting or studying significant local sites, a teacher can create a room for students to work as historians applying key historical concepts, using investigative methods and developing their interpretative skills. This is undoubtedly the case of the statue and monument dedicated to M. R. Štefánik, a Slovak-born French general and one of the leading personalities contributing to the formation of Czechoslovakia in 1918.

The focus of this paper is to propose the methodology to approach the controversial concept of Czechoslovakism (an idea that Czechs and Slovaks are two branches of one political and cultural nation, creating discontent among some Slovak politicians calling for Slovak autonomy during the interwar period) through the phenomenon of building and re-building the monument in Bratislava throughout the 20th century and its symbolic purpose uncovering the thought-provoking question whether his national identity was Czech or Slovak as well as later political development in Czechoslovakia and its relevance to the significance of this historical personality. The study also shows students' feedback on the exercise and findings dealing with controversial topics in history classroom settings.

The purpose of this paper is to show how the use of cultural heritage in education may lead to the development of students' critical thinking, helping them to reflect on the past, mentality of the nation and national identities.

Is it possible to live outside of time? Philosophical questions to enhance students' critical thinking about history

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How can we help secondary school students to think philosophically about history, memory, time, heritage and the past? Helping students to explore these philosophical topics provides opportunities to stimulate their critical thinking skills as it challenges students to take a bird's eye perspective on history. Philosophical questions about history cover topics such as the nature of time, knowledge, ethics, or causation, e.g. *'Can history repeat itself'* or *'Does a historian understand the war better than a victim?'*

Philosophical dialogues provide a teaching strategy to help students reflect about these theoretical questions: the teacher acts as a dialogue facilitator scaffolding the thinking process of students by asking procedural questions. These procedural questions inspire students to provide arguments, clarifications, or new perspectives. In this study, we demonstrate and discuss the introduction of philosophical dialogues about history in Belgian history classes for secondary school students and in teacher education. We will show how historical objects, thought experiments or classification exercises provide stimuli to elicit reflection among students. Based on observations and teacher interviews we will report on the way participating in philosophical dialogues enhances students' critical thinking skills. We will discuss the merits and pitfalls of implementing this philosophical teaching approach to history education.

Negotiating Estonian cultural heritage in historical perspective: Russian Orthodox church buildings as sources of ideological controversy

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This paper addresses one of the major challenges in contemporary Estonian history education, the conflicting ideas on the theme of Estonian national emancipation and national existence, which originate from the clash of two relevant, fundamentally different traditions of political discourse.

The first, in essence a democratic one, dating back to the late nineteenth century Estonian national activists and thriving in today's Estonia in the general political and social framework of the European

Union, is mostly uncontested in the classrooms of Estonian pupils. The relatively large proportion of Russian population in the Republic of Estonia, however, is partly exposed to the renewed imperialist ambitions of the Russian Federation, which, being based on the Russification policies of the tsars and the brutal practices of the Soviet leaders “exporting communism” to their neighbors and creating a “Soviet nation” at home, have reached their most horrible results in the unprovoked aggression against Ukraine.

Different significant meanings of some major Russian Orthodox church buildings as objects of great symbolic value in the aforementioned context – in different times and for different target groups – will be studied, with emphasis on the Alexander Nevsky Cathedral (built 1895) just next to the Estonian parliament in Tallinn, and the newly built Lasnamäe church (2013) in Tallinn. This is based on major works of historical research, history textbooks, and some selected media coverage.

The authenticity of historical sources and heritage education in the history classroom

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Historical authenticity is a central category in dealing with the past. In a world shaped by digital media, but also by the virulence of ‘fake’ information, the traditional task of history education has become even more important: to provide students with the skills and competences for source-critical analyses. They must become able to critically examine the authenticity of textual, pictorial or factual sources and distinguish them from forgery and falsification. The same applies to the critical examination of the content-related credibility or reliability of the sources.

In dealing with historical heritage, there have always been tensions between the material and content authenticity of the texts and objects and the needs of the present to use and adapt the historical heritage according to one's own contemporary perspectives and intentions. The article takes up this tension with a view to history education. Using two examples, it explains and discusses current challenges for history didactics in dealing with historical heritage. The first example concerns the tension between today's demand for non-discriminatory language in text and images in society and schools and the (textual and visual) language that has been handed down through historical heritage. The second concerns the question of the authenticity of so-called eyewitness holograms, which play an important role in Holocaust education in schools and museums due to their interactivity, and which aim to preserve the heritage of historical eyewitnesses digitally for posterity. Here, too, history education has to deal with questions of authenticity.