Heritage Education as a Vehicle for the Formation of Citizens: Analysis of Current Educational Legislation[1]

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Abstract

This paper presents the results obtained in an investigation of the role of heritage in current education regulations as a vehicle for the formation of citizens. The analysis was conducted on the Spanish state education regulations and their implementation in the Autonomous Region of Andalusia corresponding to the stages of pre-primary and primary education. A qualitative, descriptive-interpretative method was used. It was based on document analyses. To this end, a system of categories was prepared, organized into subcategories, variables and descriptors. From the results, there stands out the need to continue working on incorporating heritage into the formation of global citizens. For this, it is essential to build an integrated curriculum structured on the basis of "relevant socio-environmental problems".

Keywords: *curriculum studies; global citizenship education; heritage typology; pre-primary education; primary education.*

Introduction

One of the main functions attributed to schools today is the formation of critical and committed citizens who are capable of intervening in public life. This has resulted in great concern for pupils to be able to understand, make decisions, and act in the most appropriate way in the face of socio-environmental conflicts that, whether at a local or a global level, affect the development of our lives (Castells, 2006; Moreno-Fernández

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& García-Pérez, 2015; Moreno-Fernández, 2017; Anderson, 2019; Hadjichambis et al., 2020).

In this line, an international project named STEP *"School, Territory, Environment, Pedagogy"* has been started, in which five European universities are participating. Part of this project is the research presented in this paper. It was a study of Spain's education regulations as it applies to the Autonomous Region of Andalusia regarding heritage and its teaching and learning for global citizenship.

In today's world, understanding heritage education is meaningless without including the citizen as inheritor of that legacy and making him responsible for its transmission to future generations. The citizen should be viewed as a subject who actively participates in the defence and improvement of the environment (and therefore of major social and environmental issues) and the one who enjoys and values those assets as signs of identity, without prejudice. He should respect and appreciate the elements generated in other cultures, which are so necessary to be able to understand citizenship from what has been termed a "global" perspective.

It is therefore important to implement school teaching proposals related to "Heritage Education" (Patrick, 1992; Harrison, 2010; Fontal, 2012; Martín-Cáceres & Cuenca, 2015; Barghi et al., 2017; King & Swartz, 2018; Lee et al., 2020), since schools are the main social institutions for the formation of citizens (Arthur et al., 2000; Banks, 2007; Broom, 2010; Carr et al., 2016; Pais & Costa). As content in teaching, heritage is a key concept in the formation of global citizens. This is both because of its contribution to the construction of cultural identity and its value in understanding the complexity of today's societies (Ferreras-Listán, 2013; Güler-Biyikli y Aslan, 2013; Estepa, Cuenca & Martín-Cáceres, 2015; Ocal, 2016).

Heritage education is based on the relevance of civic, ethical, and affective values in relation to the defence and protection of the elements of heritage in both the nearby context and at larger territorial scales. It includes customs and traditions that help construct communities' cultural identity as well as cultural diversity, biodiversity, and geodiversity (Scott, 2002; Nocca, 2017; Muñoz et al., 2020). This implies respect for, appreciation of, and empathy with other societies and with other ways of life and relationships with nature. This protectionist and conservationist attitude does not have to be contradictory with the future citizens' conscious involvement in a transformation of society towards sustainable development, that is, development based on critical-economy budgeting which postulates a biocentric perspective inclusive of all the species on the planet. This approach would foster citizen intelligence towards decision-making in a context of multi-scale horizontal governance to address socio-ecological tensions in specific communities through active citizenship.

Regarding this, it must be emphasized that the analysis of the educational norms that regulate the official curriculum is a necessary starting point in research on the relationship between heritage and citizenship education. A review of this group of legal texts makes it possible to interpret the criteria applied by the pertinent education

administrations and their general view of the relationship between heritage and its teaching and learning (Ferreras-Listán & Jiménez, 2013). In this sense, we selected three fundamental questions around which to organize the study: 1) What concept of heritage is reflected in the education legislation, given that the definition of heritage includes multiple aspects – anthropological, temporal, and socio-critical, as well as identity relationships (Fontal, 2013)?; 2) What didactic use is made of heritage issues?, and 3) What relationship does the legislation establish between heritage and identity?

Therefore, this study seeks to examine in some depth the didactics of heritage education and of citizenship education, as well as their integration in current education regulations. To this end, a comprehensive study was carried out on the group of legal texts that regulate the official curricula in our country, as well as its particularization in Andalusia to the stages of pre-primary and primary education. We found similar studies in this line, such as those of Reyes and Méndez (2016) who carried out an analysis of heritage education in the LOE and the LOMCE, which indicated that the educational role of cultural heritage is an example of a lost opportunity, given the didactic potential of heritage for a critical approach to past under permanent debate.

Objectives and research methodology
Purpose and methodological approach

To achieve the objectives proposed in the study, a cross-sectional and structured method was applied (Cuenca, 2002; Estepa & Cuenca, 2006), developing a descriptive-interpretative analysis within a qualitative paradigm.

The research design is based on a hypothesis of progression applied to the didactics of heritage, and on planning the investigation and the analysis of the results in accordance with a system of categories also based on a hypothesis of progression regarding heritage education (Cuenca, 2002).

The technique used to carry out the study was document analysis, which Bisquerra (2009) describes as a systematic activity consisting in examining documents already written.

It can be concluded that, based on these premises, this is a document study with a descriptive-interpretative character in which focus is placed on qualitative analysis.

As noted above, the analysis carried out had a marked qualitative character, and was conducted in two phases. The first was based on the semantic field structured around the main term or keyword "Heritage" (Table 1). The data were processed using the Atlas.ti analysis software (v. 7).

Table 1

Family of words assigned to the semantic field of the study

Main Term	Semantic Field
Heritage	Legacy; festivity; identity; identifying; monument; heritage; biodiversity; tradition; customs; culture.

This first phase consisted in locating in the documents the main term and the group of words that form part of the given semantic field. In this initial search, only the "information units" (obtained through content analysis techniques) that gave coherence to the study were considered. Therefore, the frequency of terms was calculated on the basis of units of information, not words as such.

The second phase of the study consisted of a more detailed analysis of the "information units". These were classified according to a previously defined system of categories reflected in a working template. This category system was used as a filter to collect and present the "general trend" found in each legal text.

Sample

The Spanish education system is regulated through Organic Laws that establish the general framework of action and determine the way in which education is understood and organized throughout Spanish territory. From this general framework, a group of legal texts are then generated which allow the system to be developed and specified at both national and regional levels. Thus, the curriculum of the different educational stages is set out first in Royal Decrees at the state level and later in Decrees and Orders at the regional level, which allow the curriculum of each educational stage to be adapted to the peculiarities of each region (Figure 1). This group of documents constitutes the research sample.
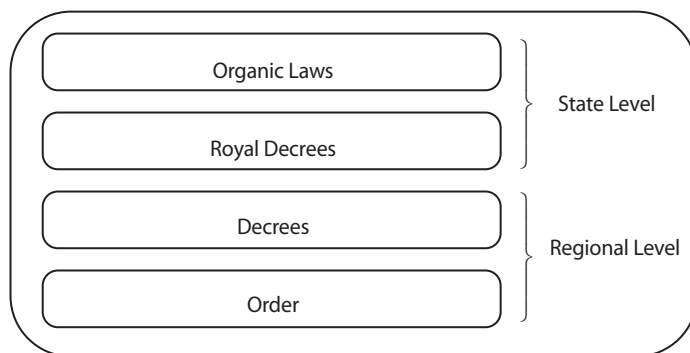

Figure 1. Levels of curricular concretion of the educational legislation

Given this general framework, we list in Table 2 the group of legal texts that we considered for the analysis of the curriculum corresponding to the pre-primary and compulsory primary education stages.

Another aspect that should be highlighted before entering into the analysis is the way in which the two educational stages studied are organized. Pre-primary education is for children from birth to six years of age. It is divided into two three-year cycles and is voluntary. The area of Environmental Knowledge is the one that comes closest to the topics of this study. The LOMCE did not involve any structural changes in pre-primary education.

Table 2

Group of legal texts analysed in the study

Organic Laws
Educational Organic Law 2/2006, 3rd May (LOE)
Organic Law for the Improvement of Educational Quality 8/2013, 9th December (LOMCE)

Legal Texts – Pre-Primary Education Curriculum
Royal Decree 1630/2006, 29th December, which establishes the minimum education level for the second cycle of Pre-Primary Education.
Decree 428/2008, 29th July, which establishes the ordering and teaching corresponding to Pre-Primary Education in Andalusia.
Order of 5th August 2008, by which the curriculum corresponding to Pre-Primary Education in Andalusia is developed.

Legal Texts – Primary Education Curriculum
Royal Decree 1513/2006, 7th December, which establishes the minimum education level for Primary Education.
Decree 230/2007, 31st July, which establishes the ordering and teaching corresponding to Primary Education in Andalusia.
Order of 10th August 2007, by which the curriculum corresponding to Primary Education in Andalusia is developed.
Royal Decree 126/2014, 28th February, which establishes the basic curriculum of Primary Education.
Decree 97/2015, 3rd March, which establishes the ordering and the curriculum of Primary Education in Andalusia.
Order of 17th March 2015, by which the curriculum corresponding to Primary Education in Andalusia is developed.

The primary education stage comprises six academic years for children aged six to twelve. The LOMCE is structured into six grades. This stage is compulsory and free of charge. Skills play an important role in the curricular elements of this stage of education. Another important aspect is the organization of teaching into different materials or subjects. Among these subjects, the LOE (2006) included for the first time what was called "Education for Citizenship", but this was eliminated as an independent subject by the LOMCE (2013) to be replaced by another subject called "Social and Civic Values". Furthermore, the LOMCE fragmented the subject called "Knowledge of the Natural, Social and Cultural Environment" into two different subjects – "Natural Sciences" and "Social Sciences" – with the latter providing more elements for the present research.

Finally, it should be noted that, in the usual educational practice, teachers use curricular materials (textbooks) that are guided by the Decrees on Education, but do not go into any depth in the aspects covered in the Orders which might favour better programming of teaching activities. Thus, although broad and complex, educational legislation in Spain has in most cases become a set of declarations of intentions far removed from the actual classroom practice, which instead usually operates in accordance with the logic of traditional "school culture".

Instruments

To develop this study, we adapted several research instruments from previous studies on heritage (Cuenca, 2002; Jiménez et al., 2010; Estepa, Ferreras-Listán, López & Morón, 2011), some to obtain information (first-order instruments) and others to analyse that information (second-order instruments). Regarding the first-order instruments, we used a data collection template (Appendix 1) that was organized in a similar way to the category system applied as a second-order instrument. In addition, for the analysis of the legal texts, we used various keywords that conform to a single semantic field related to heritage and its teaching and learning. Sometimes these terms were found with meanings or acceptances different from those of the present research. These cases were therefore not considered. The analysis of the information obtained was performed with a three-category system. These categories were in turn subdivided into a series of subcategories, variables, and descriptors, adapted from Estepa, Ferreras-Listán & Morón (2013) (Table 3).

Table 3

Analysis category system

Cat.	Subcat.	Indicators	Level	Descriptors
Category I: Concept of heritage	Subcategory 1. Heritage perspectives	Exceptional / monumental	I	Scarcity, rarity, singularity, and/or monetary value, or for its grandeur and recognized prestige, of natural, historical-artistic, ethnological, and scientific-technological elements
		Aesthetics / temporal / diversity	II	Natural, artistic, and stylistic beauty, or for its evolutionary and/or temporal character of natural, social, and scientific-technological changes and its richness in bio-geodiversity and/or cultural diversity
		Symbolic-identifying	III	Symbolic elements that characterize a society, a natural environment, bio-geodiversity
	Subcategory 2. Types of heritage	Natural-historic-artistic	I	Environmental elements and associated landscapes. Archaeological and documentary references
		Ethnological / scientific-technological	II	Meaningful traditional elements that explain socio-environmental change, and/or objects and instruments that have contributed to the construction of scientific knowledge
		Holistic	III	Comprehensive and integrated consideration of all the above

Cat.	Subcat.	Indicators	Level	Descriptors
Category II: Educational uses of heritage	Subcategory 3. Degree of integration of heritage in curricular elements	Anecdotal use	I	Heritage appears anecdotally and/or only occasionally in some of the curricular elements (Objectives, Content, Competencies, Evaluation criteria, etc.)
		Additive use	II	Heritage appears in several curricular elements. Objectives, in a summative form, without establishing relationships
		Full integration	III	Heritage appears in an integrated and meaningful form in various curricular elements
	Subcategory 4. Level of disciplinarity	Unidisciplinary	I	Work is done on the types of heritage, fundamentally involving a single discipline
		Multidisciplinary	II	Work is done on various types of heritage in a summative form, involving various disciplines
		Interdisciplinary	III	Work is done on various types of heritage in a systemic form
	Subcategory 5. Content integration	No integration	I	Work is done predominantly on one type of content (Conceptual, Procedural, and Attitudinal)
		Simple integration	II	Work is done predominantly on two related types of content
		Complex integration	III	Work is done on the three types of content in an interrelated form
	Subcategory 6. Purpose of the communication process	Academic	I	Knowledge of facts and information that in character is cultural, illustrated, and/or centred on anecdotal aspects
		Practical-conservationist	II	Heritage values in daily life and fostering their conservation
		Critical	III	Forming citizens committed to sustainable development in the heritage sphere
Category III: Identity and heritage	Subcategory 7. Identity scales	Individual	I	Recognizing the symbolic and identifying value solely of those elements that are closely and directly related to the individual
		Social	II	Recognizing the symbolic and identifying value of elements of heritage that are both related to one's own culture and external to it
		Global	III	Scarcity, rarity, singularity, and/or monetary value, or for its grandeur and recognized prestige, of natural, historical-artistic, ethnological, and scientific-technological elements

These elements are presented in order as part of a hypothesis of progression (Estepa, Ávila & Ferreras-Listán, 2008) in which three clearly differentiated levels are established. Thus, one starts at the first level of complexity with a positioning towards heritage that is simplistic and concrete, not at all complex in character, and marked by paucity, grandeur, or recognized prestige, in which the didactic purpose is merely academic. This is followed by the second level of complexity in which heritage is understood in a somewhat more complex way. It includes as elements of heritage both those that are related to the above and others following stylistic, temporal, and diverse criteria. At this second level, the didactic purpose of heritage is practical-conservationist in character. Finally, the third level – that of the greatest complexity and abstraction in relation to heritage and its teaching and learning – considers the aforementioned heritage concepts plus the symbolic elements that characterize a society or a natural environment (bio-geodiversity) as well as scientific-technological elements. The educational purpose pursued at this level is critical in nature, with the intention of forming citizens committed to the sustainable development of their heritage.

This category system is conceived as a second-order instrument that organizes the content and structure of the notes made, guiding the entire analytical process of the research and providing the necessary rigor for this study.

Analysis and discussion of the results

First, we identify in the different documents studied the various words that constitute the previously determined semantic field of heritage.

In Table 4, one observes that there are only three references in the general laws, while in the set of documents that regulate pre-primary education there are about thirty references, and for primary education more than seventy.

Table 4

Units of information identified for the semantic field Heritage

Semantic field "Heritage"	Frequency
General Education Laws	3
Pre-Primary Education	29
Primary Education	74

One observes in Table 5 that, depending on the origin and purpose of each of the documents analysed relating to pre-primary education, the number of information units concerning heritage varies enormously. Thus, Royal Decree 1630/2006 has five units identified, Decree 428/2008 has three, and the Order of 5th August 2008, which deals with the more concrete development of the Andalusian curriculum, reaches a total of twenty-one references.

Table 5

Units of information identified in the documents that regulate Pre-Primary Education

Pre-Primary Education	Frequency
Royal Decree 1630/2006	5
Decree 428/2008	3
Order of 5th August 2008	21

For the documents that regulated primary education according to the LOE (Table 6), there were also notable differences between the number of references found in the Order of 10th August 2007 and those in Decree 230/2007. However, the numbers of information units found in Royal Decree 1513/2006 and in the Order of 10th August 2007 were more similar to each other, amounting to about twenty in both documents. For the documents that developed the LOMCE, there were generally fewer information units about heritage, but again a greater number of references in Royal Decree 126/2014 and in the Order of 17th March 2015 than in Decree 97/2015.

Table 6

Units of information, identified in the documents that regulate Primary Education

	Primary Education	Frequency
LOE	LOE Royal Decree 1513/2006	20
	Decree 230/2007	3
	Order 10th August 2007	28
LOMCE	Royal Decree 126/2014	8
	Decree 97/2015	4
	Order 17th March 2015	11

Presented below are the results of applying the category system to the set of documents constituting the sample in this study.

Category I: Concept of heritage

The intention with this category was to analyse which heritage perspective and what types of heritage were considered in the legal texts that regulate the curriculum (Table 7).

With respect to Subcategory 1, Heritage perspectives, in relation with the two General Laws on Education, it can be seen that in both of them the information units located corresponded to the second level of complexity, i.e. the heritage elements stand out for their evolutionary character regarding natural, social, and scientific-technological changes. An example of this can be taken from the LOE (2006, p. 17165) when it refers to the need for a "formation in respect and recognition of the linguistic and cultural plurality of Spain and of interculturality as being an enriching element of society".

For the documents that regulate the Pre-Primary Education curriculum, first of all it should be noted that the scarcity of information units located in Decree 428/2008 means that they do not provide enough information for an analysis of this subcategory. On the other hand, those in the Royal Decree 1630/2006 and in the Order of 5th August 2008 correspond to a symbolic-identifying perspective with Level III of complexity, i.e. a desirable level. Examples are:

[…] Progressively, they should be receiving more knowledge of some of their own cultural traits. Cultural diversity means children should be brought closer to social customs and practices from an open and inclusive perspective that allows them to know about different cultural forms and manifestations present in society, thus generating attitudes of respect and appreciation towards them. (Royal Decree 1630/2006, p. 478.)

Table 7

Results for Category I "Concept of heritage"

		Complexity Level	LOE	LOMCE	RD 1630/2006 IE	D 428/2008 IE	O 05/08/2008 IE	RD 1513/2006 PE	D 230/2007 PE	O 10/08/2007 PE	RD 126/2014 PE	D 97/2015 PE	O 17/03/2015 PE
1. Heritage perspectives	Exceptional / monumental	I									X		
	Aesthetics / temporal / diversity	II	X	X				X		X			
	Symbolic-identifying	III				X			X			X	X
2. Types of heritage	Natural-historic-artistic	I	X	X			X	X	X	X	X		
	Ethnological / scientific-technological	II				X		X				X	X
	Holistic	III											

In the case of Primary Education, it was detected that the concept of heritage changed between the two Royal Decrees that developed the LOE and LOMCE. Thus, while for Royal Decree 1513/2006 heritage was perceived from a temporal perspective (Level II of complexity), Royal Decree 126/2014 took a step back, considering heritage from the exceptional-monumental point of view (Level I). This means that the legislation goes from considering heritage as having an evolutionary and/or temporal character respecting the natural, social, and scientific-technological changes that affect a community to only considering it through its recognition or prestige (in a de-contextualized form). The following are examples of how heritage is understood in the Royal Decrees that develop the LOE and the LOMCE:

[…] It also means understanding the features of today's societies, their growing plurality and evolutionary character, as well as showing an understanding of the contribution that different cultures have made to the evolution and progress of humanity, and to have a common sensation of belonging to the society in which one lives. In short, to show a feeling of global citizenship compatible with local identity. (Royal Decree 1513/2006, p. 43061. Develops the LOE)

[…] To know the most significant artistic manifestations that are part of the artistic and cultural heritage, acquiring attitudes of respect and appreciation of this heritage. (Royal Decree 126/2014, p. 19403. Develops the LOMCE)

However, with the particularization of the two Royal Decrees that is made in the Andalusian legislation for both the LOE and the LOMCE, the importance of heritage is specified at Level III of complexity, i.e. heritage is understood as a symbolic-identifying element of Andalusian culture:

[…] Our Regional Community [Andalusia] and our Country [Spain] have a wealthy heritage, that should be approached in education from a holistic perspective, so as to

avoid the disciplinary fragmentation traditionally considered as heritage in school. (…) The assessment of the rich heritage of Andalusia should not allow us to forget that heritage translates into systems of values that have been woven over time and constitute a social construct which therefore has to be considered from a distanced and critical optic, an optic that should be worked on with the pupils from the primary education stage, in order to avoid ethnocentric bias. (Order of 10th August 2007, p. 9, developing the LOE)

[…] to cultivate a sense of belonging to one's own community, valuing our cultural and historical uniqueness, tangible and intangible heritage, and appreciating the environment of which we are part, without forgetting the universal framework of global and inter-cultural interdependence that belongs to all human beings, so as to be involved in its defence and conservation, adopting a personal and social commitment always in line with the Culture of Peace (…). (Order of 17th March 2015, p. 73, developing the LOE)

As can be seen, in these two cases the heritage visions presented by the Order of 10th August 2007 and the Order of 17th March 2015 are both closely linked to the symbolic-identifying variable of the subjects at both local and global levels, and to heritage, with the relevance that this has to conform to citizenship in accord with the needs of the times we are living in.

On deepening into the concept of heritage through Subcategory 2, Types of heritage, it is evident that most of the legal texts analysed (8 of the 11) are situated in the first variable, natural-historic-artistic, and therefore at Level I of complexity.

In relation to the General Laws on Education, the information units found correspond to Level I of complexity, natural-historic-artistic heritage, as has already been mentioned, thus giving special relevance to "the acquisition of intellectual habits and working techniques, of scientific, technical, humanistic, historical, and artistic knowledge (…)" (LOE, p. 17165).

In pre-primary education, the type of heritage that prevails is ethnological (Level II), since allusions to meaningful traditional elements that explain social change appear, as can be seen in the following information unit:

[…] Knowledge of the cultural heritage of the society to which they belong contributes to the children's building of their personal identity, increasing and defining their sense of belonging to a particular society and culture. From this area, they approach the recognition of some signs of cultural identity, the knowledge of significant cultural productions of our medium, valuing them and gaining interest in active participation in social and cultural activities. (Order 5th August 2008, p. 30.)

In Decree 428/2008, due to this subcategory not being broadly developed at all, when referring to the objectives, a single information unit appears that corresponds to Level I, or natural-historic-artistic heritage.

In the case of primary education, the type of heritage that prevails is natural-historic-artistic (Level I of complexity), without going deeper into the relevance this type has for the subjects' individual and community development, as citizens of a specific

local and global context. This reflects the idea of heritage as acquisition of "general culture". Decree 97/2015 and the Order of 17th March 2015, both texts concerning the curricular realization of the LOMCE in Andalusia, appear to present heritage from a more complex perspective (Level II, scientific-technological heritage), but without approaching a level of complexity that would have been desirable in what has been denominated holistic heritage (Level III of complexity).

Category II: Educational uses of heritage

This category analyses the educational treatment of heritage (Table 8). Regarding the Subcategory 3, Integration of heritage into the elements of the curriculum, it was found that, in the General Laws on Education, heritage appears sporadically (Level I), being referred to in Articles 2, Purposes of Education, and 17, Primary Education Objectives, specifically (g) and (h).

Table 8

Results for Category II, "Educational uses of heritage"

		Complexity Level	LOE	LOMCE	RD 1630/2006 IE	D 428/2008 IE	O 05/08/2008 IE	RD 1513/2006 EP	D 230/2007 PE	O 10/08/2007 PE	RD 126/2014 PE	D 97/2015 PE	O 17/03/2015 PE
3. Integration into curricular elements	Anecdotal use	I	X	X		X				X	X		
	Additive use	II						X	X			X	X
	Full integration	III			X		X						
4. Level of disciplinarity	Unidisciplinary	I											
	Multidisciplinary	II							X	X		X	X
	Interdisciplinary	III					X	X					
5. Content integration	No integration	I											
	Simple integration	II							X	X	X	X	X
	Complex integration	III				X	X						
6. Purpose of communication	Academic	I											
	Practical-conservationist	II	X	X	X			X	X	X	X	X	X
	Critical	III							X	X	X	X	X

For pre-primary education, it can be observed how, in Decree 428/2008, Subcategory 3 (Integration into curricular elements) is used in a way that could be considered sporadic (Level I), with the information units found being situated among the general objectives. However, in both Royal Decree 1630/2006 and the Order of 5th August 2008 there is full integration, because the references to heritage appear in different curricular elements in an integrated and meaningful form (Level III). It should be noted that these references are mostly in the area of Knowledge of the Environment, and that in the case

of the Order of 5th August 2008 the evaluation criterion is inconspicuous and does not cover all the content addressed. Examples include the following information units:

Objective of the area Knowledge of the Environment: "To know about different social groups close to their experience, some of their characteristics, cultural productions, values, and lifestyles, thus generating trust, respect and appreciation." (Royal Decree 1630/2006, p. 479)

Content Block 3: Culture and life in society. Area of Knowledge of the Environment: "Recognition of some signs of cultural identity of the environment and interest in participating in social and cultural activities." (Royal Decree 1630/2006, p. 479)

For the stage of primary education, it was found that the integration of heritage in the curricular elements in Decree 230/2007 and Royal Decree 126/2015 is sporadic, i.e. it only appears in isolation in some of the curricular elements. In the case of Decree 230/2007, the information units located fall within Basic Cultural and Artistic Competencies for all areas of the stage, while in Royal Decree 126/2015, there are references in the content related to the area of Social Sciences, in the evaluation criteria and the learning standards, albeit in a very isolated and fragmented form. In the remaining documents analysed for this stage, however, there stands out a summative integration of the curricular elements, i.e. items of content are added or amplified without establishing relationships between them or integrating them.

With Subcategory 4, Level of disciplinarity (Table 7), in the General Laws on Education, no information units were found that could be positioned in any of the variables and levels established. The same was the case for Royal Decree 1630/2006 of Pre-Primary Education, and Decree 230/2007 and Royal Decree 126/2014 of Primary Education.

In Decree 428/2008 of Pre-Primary Education, the information unit located in relation to this subcategory notes the cross-disciplinary character of heritage, so that we considered that it should be placed at Level III (Interdisciplinary variable). The Order of 5th August 2008 repeats the same information unit, noting its aforementioned character, thus putting it at the same level as the above. It must be noted, however, that the rest of the citations found hint at a more multidisciplinary character (Level II) of the subcategory analysed, as there appear references to heritage in all the areas of knowledge.

[…] The different areas of the curriculum will integrate transversally the development of democratic, civic, and ethical values of our society, cultural diversity, sustainability, culture of peace, consumer habits, healthy lifestyle, and use of leisure time. (Decree 428/2008, p. 9)

In the case of primary education, in the documents which make some reference to the level of disciplinarity, this is dealt with from a multidisciplinary vision. As with the previous subcategory, we consider it important for this stage to look particularly at the Orders of 10th August 2007 and 17th March 2015. In these, heritage is contemplated in the areas of Mathematics, Language, and Knowledge of the Medium in the former, and in Social Sciences, Language, Physical Education, and Social and Civic Values in the latter, both lacking an interdisciplinary or cross-disciplinary approach within the elements analysed.

With regard to Subcategory 5, Content integration (Table 7), in the documents relating to pre-primary education in which we found information units on this subcategory (Royal Decree 1630/2006 and the Order of 5th August 2008), these units correspond to Value III, with the three types of content being present – conceptual, procedural, and attitudinal in an interrelated manner, as can be identified in the following information unit:

[…] To know and participate in some cultural and artistic events in their environment, taking into account their diversity and developing attitudes of interest, appreciation, and respect for Andalusian culture and cultural diversity. From birth, children are continually expanding and diversifying their social relations. They are active members of society, and the school has to facilitate understanding of various events in their environment and encourage participation in some of them and in traditional customs and practices specific to the culture in which they live, taking into account their diversity, so that they are interested and learn to integrate themselves naturally and actively (Order of 5th August 2008, p. 22).

The information units found in the documents referring to primary education are at Level II of complexity, with predominant content of a primarily conceptual and attitudinal type. Procedural content, if present, is always linked to the conceptual content, and it is this latter content type that is always present.

For Subcategory 6, Purpose of the communication process, the information units found in the General Laws on Education are situated at Level II, referring mainly to heritage issues in everyday life, as is noted in the following excerpt:

g) Formation in respect for and recognition of Spain's linguistic and cultural plurality and of multiculturalism as an enriching element of society. (LOE, p. 17165)

For the pre-primary stage, there were no information units referring to this variable in Decree 428/2008, but in Royal Decree 1630/2006 and the Order of 5th August 2008 the purpose of the communication process is understood from a practical-conservationist perspective (Level II), as can be identified in the following fragment:

[…] The necessary linkage of the children with the cultural environment will be done through their active participation in cultural situations and events that are typical of our own environment. They will thus be brought closer to the various ways of speaking of the Andalusian linguistic modality, to the uses and customs, to lifestyles, to the forms of social organization, to festivals and celebrations, to cultural productions and folklore, approaching the knowledge and valuation of those manifestations. They will likewise perceive the plurality of customs, lifestyles, and cultural manifestations current in our society, generating attitudes of understanding and respect for them. (Order of 5th August 2008, p. 37)

In the primary education stage, as in the General Laws on Education and the regulations concerning pre-primary education stage, we found that the purpose of the communication process noted in the documents that were analysed corresponds to a practical-conservationist perspective (Level II), although with nuances since, in the

cases of Royal Decree 1513/2006, Decree 230/2007, Decree 97/2015, and the Order of 17th March 2015, some information units could be placed at Level III.

Category III: Identity and heritage

The third category analyses what kind of relationship is established between the elements of heritage that appear in the education legislation under study and people's sense of identity (Table 9). For Subcategory 7, Identity scales, in the General Laws, no references were found that might provide significant information in this area, a fact that was repeated in Decree 428/2008 of Pre-Primary Education. In Royal Decree 1630/2006 and the Order of 5th August 2008 relating to pre-primary education, however, the information units are at Level II of complexity, referring to recognition of the symbolic and identifying value of the heritage elements with respect to their "medium":

[…] Knowledge of the cultural heritage of the society to which they belong contributes to the children's building of their personal identity, increasing and defining their sense of belonging to a particular society and culture. From this area, they approach the recognition of some signs of cultural identity, the knowledge of significant cultural productions of our medium, valuing them and gaining interest in active participation in social and cultural activities. (Order of 10th August 2007, p. 9)

Table 9

Results for Category III – "Identity and heritage"

		Complexity Level	LOE	LOMCE	RD 1630/2006 IE	D 428/2008 IE	O 05/08/2008 IE	RD 1513/2006 PE	D 230/2007 PE	O 10/08/2007 PE	RD 126/2014 PE	D 97/2015 PE	O 17/03/2015 PE
	Individual	I											
7. Identity scales	Social	II				X		X	X	X	X	X	
	Global	III						X	X	X			

Regarding the legal texts governing the Primary Education Curriculum, we observed that, in all those which develop the LOMCE, there again predominates the social perspective. In the documents at both the state and the Andalusian regional levels relating to development of the LOE, however, there appears a global perspective. Thus, these documents could be placed at an intermediate level, between Levels II and III.

Conclusions

In the education standards analysed, there exists a twofold vision of what should be the perspective from which heritage is conceptualized. Thus, there alternate documents with a marked aesthetic, temporal, and diverse perspective (what we have considered

to be Level II of complexity) and others with a predominantly symbolic-identifying perspective (Level III of complexity). Together with this, we must note that the type of heritage that stands out is the natural-historic-artistic. This reaches a higher level of complexity (ethnological, scientific-technological) in some documents relating to pre-primary education and in others relating to the legislative development of the LOMCE for Primary Education in Andalusia.

Considering the educational uses of heritage, we have to conclude that there predominates a summative integration of the content (Level I of complexity). Some documents do, however, progress towards a higher level of complexity (summative use), and in just two of them (concerning pre-primary education) one can speak of full integration (Level III). Similarly, the level of disciplinarity depends on the educational stage, with the legal texts governing primary education maintaining a multidisciplinary vision of heritage, while those relating to pre-primary education offer an interdisciplinary vision, regarding heritage as a cross-cutting theme.

The case is similar regarding the integration of content. While in pre-primary education it is possible to identify the full integration of the content (Level III of complexity), in primary education only simple integration was identified (Level II). Finally, regarding the purpose of the communication process, we would note that there is somewhat more balance since there was a marked practical-conservationist tendency in all the legal texts (Level II). In many of the texts regulating primary education, there were also some references to the process's critical purpose (Level III).

The relationship established between identity and heritage is similar in most of the documents analysed, although some differences do exist. Thus, although a social identity scale predominates, one finds certain references to the global scale of identity in the legal texts governing primary education from the LOE (Level III).

A fact we must point out as significant after the analysis is the location in general of most information units around specific subjects or areas of the curriculum. Thus, in the case of pre-primary education, there stands out the area of Knowledge of the Environment – specifically, Block 3 of the content denominated "Life in society and culture" in which it is intended that the pupils should make an approach to the social environment in which they live, and learn to move and participate progressively in it. In primary education, with the LOE, most of the information units relating to heritage are concentrated in the area of Knowledge of the Medium. With the LOMCE, however, these questions pass to being located mainly in the area of Social Sciences, which is separated from that of Nature Sciences, thus losing the interdisciplinarity that was aimed at previously with the subject of Knowledge of the Natural, Social, and Cultural Environment.

We have seen how hard it is to integrate cross-cutting themes because of the highly discipline-centred structure of traditional school culture. Therefore, to incorporate heritage education into the general educational context, with the intention of forming global citizens, it would be indispensable to construct an integrated curriculum

structured on the basis of "important social and environmental problems" rather than "traditional academic subjects" (García-Pérez et al., 2015). This is an educational alternative aimed at teaching citizenship skills by integrating objectives, content, and methods in consistence with today's educational needs.

This means, in short, the construction of a curriculum with basic goals that are explicitly linked to social transformation, content that is organized around important social and environmental problems, inquiry-based teaching methods, evaluation thought of as process analysis, and teacher education closely linked to this curricular model.

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Appendix 1.
Data acquisition template

Category	Subcat.	Variables	Complexity Level	LOE	LOMCE	RD 1630/2006 EI	D 428/2008 EI	O 05/08/2008 EI	RD 1513/2006 EP	D 230/2007 EP	O 10/08/2007 EP	RD 126/2014 EP	D 97/2015 EP	O 17/03/2015 EP
Category I: Concept of heritage	1. Heritage perspectives	Exceptional / monumental	I											
		Aesthetics / temporal / diversity	II											
		Symbolic-identifying	III											
	2. Types of heritage	Natural-historic-artistic	I											
		Ethnological / scientific-technological	II											
		Holistic	III											
Category II: Educational uses of heritage	3. Integration into curricular elements	Anecdotal use	I											
		Additive use	II											
		Full integration	III											
	4. Level of disciplinarity	Unidisciplinary	I											
		Multidisciplinary	II											
		Interdisciplinary	III											
	5. Content integration	No integration	I											
		Simple integration	II											
		Complex integration	III											
	6. Purpose of communication	Academic	I											
		Practical-conservationist	II											
		Critical	III											
Category III: Identity and heritage	7. Identity scales	Individual	I											
		Social	II											
		Global	III											

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Poučavanje o kulturnoj baštini kao sredstvo obrazovanja građana: analiza aktualnoga obrazovnog zakonodavstva[1]

Sažetak

U ovom se radu prikazuju rezultati istraživanja o ulozi kulturne baštine u obrazovanju građana u sklopu aktualnoga obrazovnog zakonodavstva. Provedena je analiza državnih obrazovnih propisa u Španjolskoj i njihove provedbe u Autonomnoj zajednici Andaluziji, u predprimarnom i primarnom obrazovanju. Korištena je kvalitativna, deskriptivno-interpretativna metoda, a istraživanje je temeljeno na analizi dokumenata. U skladu s tim, pripremljen je niz kategorija podijeljenih u podkategorije, varijable i deskriptore. U rezultatima se ističe potreba nastavka rada na uključivanju kulturne baštine u globalno građansko obrazovanje, za što je neophodno izraditi integrirani kurikul koji se temelji na „relevantnim socio-ekološkim problemima".

Ključne riječi: *globalno građansko obrazovanje; istraživanje kurikula; predprimarno obrazovanje; primarno obrazovanje; tipologija baštine.*

Uvod

Jedna od glavnih funkcija koje se pripisuju školskim ustanovama u današnje vrijeme je obrazovanje građana koji su angažirani i kritički promišljaju te koji su sposobni uključiti se u javni život. To je rezultiralo velikim nastojanjima da se učenike osposobi da na odgovarajući način razmišljaju, donose odluke te djeluju kada su suočeni s društvenim i ekološkim problemima koji, na lokalnoj ili globalnoj razini, utječu na naše živote (Castells, 2006; Moreno-Fernández i García-Pérez, 2015; Moreno-Fernández, 2017; Anderson, 2019; Hadjichambis i sur., 2020).

Sukladno tome, započet je međunarodni projekt STEP u kojemu sudjeluje pet europskih sveučilišta. Dio toga projekta je i istraživanje koje se prikazuje u ovom radu, a koje se temelji na proučavanju obrazovnoga zakonodavstva u Španjolskoj jer se ono

primjenjuje i u Autonomnoj zajednici Andaluziji, pogotovo kada se radi o kulturnoj baštini i poučavanju i učenju o baštini u sklopu globalnoga građanskog obrazovanja.

U današnjem je svijetu poučavanje o baštini besmisleno bez uključivanja građanina kao nasljednika te baštine i bez njegove odgovornosti za prijenos baštine na buduće generacije. Građanin bi se trebao smatrati osobom koja aktivno sudjeluje u obrani i poboljšanju okoliša (a samim time i bitnih društvenih i ekoloških problema) te osobom koja uživa i koja cijeni to bogatstvo kao znak identiteta, bez ikakvih predrasuda. On bi trebao poštivati i cijeniti elemente koji su nastali u drugim kulturama, a koji su neophodni kako bi se građanstvo moglo razumjeti iz „glokalne" perspektive.

Stoga je važno provesti u djelo prijedloge o Poučavanju o kulturnoj baštini (Patrick, 1992; Harrison, 2010; Fontal 2012; Martín-Cáceres i Cuenca, 2015; Barghi, Zakaria i Hashim, 2017; King i Swartz, 2018; Lee, Hao i Zhou, 2020) jer su škole primarne društvene institucije u kojima se obrazuju građani (Arthur, Davison i Stow, 2000; Banks, 2007; Broom, 2010; Carr, Pluim i Thesee, 2016; Pais i Costa). Kao obrazovni sadržaj, baština je ključni pojam u obrazovanju globalnih građana i zbog njezina doprinosa izgradnju kulturalnoga identiteta, i zbog njezine važnosti za shvaćanje kompleksnosti suvremenoga društva (Ferreras-Listán, 2013; Güler-Biyikli i Aslan, 2013; Estepa, Cuenca i Martín-Cáceres, 2015; Ocal, 2016).

Poučavanje o kulturnoj baštini temelji se na relevantnosti građanskih, etičkih i afektivnih vrijednosti povezanih s očuvanjem i zaštitom elemenata baštine kako u užem kontekstu, tako i u većem teritorijalnom kontekstu. Ono obuhvaća običaje i tradiciju koji pomažu u izgradnji kulturnoga identiteta zajednice te kulturne raznolikosti, bioraznolikosti i georaznolikosti (Scott, 2002; Nocca, 2017; Muñoz i sur., 2020). Također implicira i poštovanje, uvažavanje i empatiju za druge društvene zajednice i drugačije načine života i odnosa prema prirodi. Ovakav zaštitnički i konzervatorski stav ne mora biti u suprotnosti sa svjesnom uključenosti budućih građana u transformaciju društva k održivom razvoju, tj. razvoju koji se temelji na kritičnom ekonomskom planiranju te koji pretpostavlja biocentričnu perspektivu koja uključuje sve vrste na planetu. Ovakav pristup mogao bi intelektualno osposobiti građane za donošenje odluka u kontekstu raznolikoga horizontalnoga upravljanja kako bi se kroz aktivno građanstvo riješili društveni i ekološki problemi u određenim zajednicama.

U skladu s tim, neophodno je naglasiti da je analiza obrazovnih standarda koji reguliraju službeni kurikul neizbježno polazište u istraživanju veze između baštine i građanskoga obrazovanja. Analiza tih pravnih tekstova omogućava tumačenje kriterija koje primjenjuju nadležne obrazovne agencije i njihovih stajališta o vezi između baštine i načina na koji se o njoj poučava i uči (Ferreras-Listán i Jiménez, 2013). U skladu s tim odabrali smo tri ključna pitanja na kojima temeljimo ovo istraživanje: 1) Koji se aspekt baštine reflektira u obrazovnim propisima, s obzirom na to da sama definicija baštine obuhvaća višestruke aspekte – antropološki, vremenski, društveno-kritički te identitet (Fontal, 2013)?; 2) Na koji se način pitanja iz područja baštine didaktički koriste? te 3) Kakvu vezu obrazovni propisi stvaraju između baštine i identiteta?

Dakle, kroz ovo se istraživanje namjerava detaljnije ispitati didaktika obrazovanja o kulturnoj baštini i didaktika građanskoga obrazovanja, kao i njihova integracija u aktualne obrazovne propise. S tim je ciljem provedeno opsežno istraživanje na skupini pravnih tekstova koji reguliraju službene kurikule u našoj zemlji te na načinu njihove prilagodbe u Andaluziji u predprimarnom i primarnom obrazovanju. Naišli smo na slična istraživanja, poput onoga Reyesa i Méndeza (2016), koji su proveli analizu obrazovanja u području kulturne baštine u Organskom zakonu o obrazovanju i Organskom zakonu o unaprjeđenju kvalitete obrazovanja. Ova je analiza pokazala da je obrazovna uloga kulturne baštine primjer propuštene prilike, s obzirom na didaktički potencijal koji kulturna baština ima za kritički pristup proučavanju prošlosti, o kojemu se neprekidno govori.

Ciljevi i metodologija istraživanja
Svrha i metodološki pristup

Kako bi se ostvarili ciljevi postavljeni u ovom istraživanju, primijenjena je presječna i strukturirana metoda (Cuenca, 2002; Estepa i Cuenca, 2006), pomoću koje je provedena deskriptivno-interpretativna analiza unutar kvalitatitvne paradigme.

Dizajn istraživanja temeljen na hipotezi progresije primijenjen je na didaktiku kulturne baštine te na planiranje istraživanja i analize rezultata u skladu sa sustavom kategorija koji se također temelji na hipotezi progresije obrazovanja o kulturnoj baštini (Cuenca, 2002).

U istraživanju je korištena i analiza dokumenata koju Bisquerra (2009) opisuje kao sustavnu aktivnost koja se sastoji od analize već napisanih dokumenata.

Na temelju ovih premisa može se zaključiti da se radi o istraživanju dokumenata koje ima deskriptivno-interpretativni karakter i u kojemu je naglasak na kvalitativnoj analizi.

Kako je već navedeno, analiza je kvalitativnoga karaktera, a provedena je u dvije faze. Prva faza temelji se na semantičkom polju konstruiranom oko glavnoga termina ili ključne riječi „baština" (Tablica 1). Podatci su obrađeni pomoću Atlas.ti računalnoga programa (v. 7).

Tablica 1

Prva faza sastojala se od pronalaženja ključne riječi i skupine riječi koje tvore zadano semantičko polje u dokumentima. U ovom početnom istraživanju uzete su u obzir samo „informacijske jedinice" (dobivene pomoću tehnika analize sadržaja) koje su relevantne za istraživanje. Dakle, frekvencija termina izračunata je na temelju informacijskih jedinica, a ne na temelju riječi.

Druga faza istraživanja sastojala se od detaljnije analize informacijskih jedinica. One su kategorizirane prema prethodno definiranom sustavu kategorija u radnom predlošku. Taj sustav kategorija korišten je kao filter u prikupljanju i prikazivanju „općeg trenda" koji se mogao pronaći u svakom pravnom tekstu.

Uzorak

Obrazovni sustav u Španjolskoj reguliran je kroz Organske zakone koji uspostavljaju opći okvir djelovanja te određuju način na koji se obrazovanje shvaća i organizira na cijelom teritoriju Španjolske. Iz toga općega okvira stvara se skupina pravnih tekstova koji omogućavaju razvoj sustava i koji ga određuju i na nacionalnoj i na regionalnim razinama. Dakle, kurikul različitih obrazovnih ciklusa prvo se određuje u Kraljevskim dekretima na državnoj razini, a zatim u Dekretima i Naredbama na regionalnoj razini, koji omogućavaju prilagodbu kurikula za svaki obrazovni ciklus posebnostima pojedine regije (Slika 1). Ta skupina dokumenata čini uzorak u ovom istraživanju.

Slika 1.

Uzimajući u obzir ovaj opći okvir, u Tablici 2 navodimo popis skupine pravnih tekstova koje smo odabrali za analizu kurikula, a koji se odnose na predprimarni i primarni ciklus obrazovanja.

Tablica 2.

Drugi aspekt koji treba naglasiti prije nego što krenemo u samu analizu jest način na koji su ta dva analizirana obrazovna ciklusa organizirana. Predprimarno obrazovanje namijenjeno je djeci od rođenja pa do šeste godine starosti. Podijeljeno je u dva trogodišnja ciklusa i nije obvezno. Područje *Znanje o okolišu* najbliže je temi našega istraživanja. Organski zakon o unaprjeđenju kvalitete obrazovanja nije predvidio nikakve strukturne promjene u predprimarnom obrazovanju.

Primarno obrazovanje obuhvaća šest školskih godina za djecu starosti od šest do dvanaest godina. Organski zakon o unaprjeđenju kvalitete obrazovanja dijeli primarno obrazovanje na šest razreda. Ovaj ciklus obrazovanja je obavezan i besplatan. Vještine imaju važnu ulogu u kurikulnim elementima ovoga ciklusa obrazovanja. Drugi važan aspekt je organizacija nastave prema različitim materijalima ili predmetima. Među te predmete Organski zakon o obrazovanju (2006) po prvi put uvrstio je Građansko obrazovanje, ali ga je Organski zakon o unaprjeđenju kvalitete obrazovanja (2013) eliminirao kao zaseban predmet i zamijenio drugim predmetom, pod nazivom Društvene i građanske vrijednosti. Nadalje, Organski zakon o unaprjeđenju kvalitete obrazovanja podijelio je predmet Znanje o prirodnom, društvenom i kulturnom okolišu na dva različita predmeta – Prirodne znanosti i Društvene znanosti. Ovaj drugi predmet sadrži više elemenata za naše istraživanje.

Na kraju, trebalo bi istaknuti da, u uobičajenoj obrazovnoj praksi, nastavnici koriste kurikulne materijale (udžbenike) koji su rađeni prema Dekretima o obrazovanju, ali ne obrađuju detaljno aspekte navedene u Naredbama, a koji bi mogli rezultirati boljim planiranjem nastavnih aktivnosti. Stoga, iako je široko i kompleksno, obrazovno zakonodavstvo u Španjolskoj u većini je slučajeva postalo niz deklaracija o ciljevima koji uopće nisu povezani sa stvarnom nastavnom praksom koja uglavnom još uvijek prati logiku tradicionalne školske kulture.

Instrumenti

Kako bismo proveli ovo istraživanje, prilagodili smo našem istraživanju nekoliko instrumenata korištenih u ranijim istraživanjima o baštini (Cuenca, 2002; Jiménez, Cuenca i Ferreras, 2010; Estepa, Ferreras-Listán, López i Morón, 2011). Neke smo koristili za prikupljanje informacija (instrumenti prvoga reda), a neke za analizu tih informacija (instrumenti drugoga reda). Što se tiče instrumenata prvoga reda, koristili smo predložak za prikupljanje podataka (Prilog 1) koji je organiziran na sličan način kao i sustav kategorija korišten kao instrument drugoga reda. Osim toga, za analizu pravnih tekstova koristili smo razne ključne riječi koje odgovaraju određenom semantičkom polju povezanom s baštinom te poučavanju o baštini i učenju o njoj. Ponekad je uočeno da ti termini nemaju isto značenje kao ono koje bi bilo relevantno za istraživanje. Zbog toga ti slučajevi nisu bili uključeni u analizu. Analiza dobivenih podataka provedena je kroz sustav od tri kategorije koje su zatim podijeljene u podkategorije, varijable i deskriptore, prema onome što su opisali Estepa, Ferreras-Listán i Morón (2013) (Tablica 3).

Tablica 3.

Ovi su elementi prikazani prema redoslijedu, u skladu s hipotezom progresije (Estepa, Ávila i Ferreras-Listán, 2008) u kojoj su određene tri jasno različite razine. Stoga, polazi se od prvoga stupnja kompleksnosti pozicioniranja baštine, koji je jednostavan i konkretan, koji uopće nije kompleksan, a označavaju ga rijetkost, veličina ili pripisani prestiž. U toj razini kompleksnosti didaktička je svrha posve akademske prirode. Nakon nje slijedi druga razina kompleksnosti u kojoj se baština shvaća na nešto kompleksniji način. Ona obuhvaća i one elemente baštine koji su povezani s prethodnom razinom, kao i one koji slijede stilističke, vremenske i kriterije raznolikosti. Na toj drugoj razini didaktička svrha baštine je praktičnoga i konzervatorskoga karaktera. Na zadnjoj, trećoj razini, koja na najkompleksniji i najapstraktniji način shvaća baštinu i poučavanje i učenje o njoj, razmatraju se svi spomenuti pojmovi vezani uz nju, uz dodatne simboličke elemente koji opisuju društvo ili prirodni okoliš (bio- i georaznolikost) i znanstveno-tehnološke elemente. Obrazovna svrha koja je bitna za ovu razinu je kritičko promišljanje, s ciljem obrazovanja građana koji su predani održivom razvoju vlastite kulturne baštine.

Ovaj sustav kategorija osmišljen je kao instrument drugoga reda pomoću kojega se organizira sadržaj i struktura zapisanih bilješki, a on ujedno i vodi cjelokupni analitički proces istraživanja i daje mu potrebnu dozu vjerodostojnosti.

Analiza rezultata i diskusija

Prvo smo u različitim dokumentima koje smo proučavali odredili riječi koje tvore prethodno utvrđeno semantičko polje baštine.

U Tablici 4 može se primijetiti da postoje samo tri reference u općim zakonima, u dokumentima koji reguliraju predprimarno obrazovanje pronađeno je oko trideset

referenci, dok je u dokumentima koji reguliraju primarno obrazovanje pronađeno više od sedamdeset referenci.

Tablica 4.

U Tablici 5 može se primijetiti da, ovisno o izvoru i svrsi svakoga analiziranog dokumenta o predprimarnom obrazovanju, broj informacijskih jedinica o baštini uvelike varira. Tako Kraljevski dekret 1630/2006 ima pet utvrđenih jedinica, Dekret 428/2008 ima tri, a Naredba od 5. kolovoza 2008., koja se bavi konkretnim razvojem kurikula u Andaluziji, ima dvadeset i jednu referencu.

Tablica 5.

U dokumentima koji reguliraju primarno obrazovanje u skladu s Organskim zakonom o obrazovanju (Tablica 6), uočene su bitne razlike između broja referenci u Naredbi od 10. kolovoza 2007. i u Dekretu 230/2007. Međutim, brojevi informacijskih jedinica utvrđeni u Kraljevskom dekretu 1513/2006 i Naredbi od 10. kolovoza 2007. međusobno su slični, a ima ih oko dvadeset u oba dokumenta. U dokumentima koji su korišteni u Organskom zakonu o unaprjeđenju kvalitete obrazovanja može se naći manje informacijskih jedinica o baštini, ali ih je ipak više nego u Kraljevskom dekretu 126/2014 i Naredbi od 17. ožujka 2015. nego u Dekretu 97/2015.

Tablica 6.

U daljnjem tekstu prikazani su rezultati primjene sustava kategorija na skupinu dokumenata koji su sačinjavali uzorak ovoga istraživanja.

1. kategorija: Kulturna baština kao pojam

Cilj je ove kategorije analizirati koja perspektiva kulturne baštine i koje su vrste baštine uzete u obzir u pravnim tekstovima koji reguliraju kurikul (Tablica 7).

Što se tiče podkategorije 1, Perspektiva baštine, a vezano uz dva Opća zakona o obrazovanju, može se u oba vidjeti da utvrđene informacijske jedinice odgovaraju drugoj razini kompleksnosti, tj. da se ističu oni elementi baštine koji pokazuju njezin evolucijski karakter u prirodnim, društvenim i znanstveno-tehnološkim promjenama. Jedan takav primjer može se pronaći u Organskom zakonu o obrazovanu (2006, str. 17165), kada se govori o potrebi za „obrazovanjem za poštivanje i prepoznavanje jezičnoga i kulturnoga pluraliteta Španjolske i o prepoznavanju interkulturalnosti kao elementu koji obogaćuje društvo".

Tablica 7.

Što se tiče dokumenata koji reguliraju kurikul predprimarnoga obrazovanja, prije svega trebalo bi istaknuti da nedostatak informacijskih jedinica u Dekretu 428/2008 znači da one ne pružaju dovoljno potrebnih informacija za analizu ove podkategorije. S druge strane, informacijske jedinice u Kraljevskom dekretu 1630/2006 i Naredbi od 5. kolovoza 2008. odgovaraju simboličkoj perspektivi na trećoj razini kompleksnosti, tj. one su na poželjnoj razini. Primjeri su:

[…] Postupno bi trebali širiti svoje znanje o nekim vlastitim kulturnim obilježjima. Kulturna raznolikost znači da bi djeca bolje trebala upoznati društvene običaje i praksu iz otvorene i inkluzivne perspektive koja bi im pomogla upoznati različite kulturne oblike i manifestacije u njihovoj okolini te na taj način kod njih razvijati poštovanje i uvažavanje istih. (Kraljevski dekret 1630/2006, str. 478)

Što se tiče primarnoga obrazovanja, uočeno je da se pojam baštine promijenio između dva Kraljevska dekreta na temelju kojih su izrađeni Organski zakon o obrazovanju i Organski zakon o unaprjeđenju kvalitete obrazovanja. Dok Kraljevski dekret 1513/2006 promatra baštinu iz vremenske perspektive (druga razina kompleksnosti), Kraljevskim dekretom 126/2014 napravljen je korak unatrag te se baština promatra iz perspektive iznimne spomeničke vrijednosti (prva razina kompleksnosti). To znači da zakonodavstvo kreće od tretiranja baštine kao nečega što ima evolucijski i/ili vremenski karakter u sklopu prirodnih, društvenih i znanstveno-tehnoloških promjena koje utječu na zajednicu do pukog promišljanja o baštini kroz njezino prepoznavanje ili prestiž (u dekontekstualiziranom obliku). Ovo su primjeri koji pokazuju kako se kulturna baština shvaća u Kraljevskom dekretu na temelju kojega su izrađeni Organski zakon o obrazovanju i Organski zakon o unaprjeđenju kvalitete obrazovanja:

[…] To također obuhvaća i razumijevanje karakteristika današnjih društava, njihovoga rastućega pluraliteta i evolucijskog karaktera, razumijevanje doprinosa različitih kultura evoluciji i napretku čovječanstva te osjećaj pripadnosti društvu u kojem živimo. Ukratko, to znači pokazivati osjećaje globalnoga građanstva kompatibilnoga s lokalnim identitetom. (Kraljevski dekret 1513/2006, str. 43061. Na temelju njega izrađen je Organski zakon o obrazovanju.)

[…] Poznavanje najvažnijih umjetničkih manifestacija koje su dio umjetničke i kulturne baštine te razvijanje pozitivnoga stava, punog poštovanja, prema toj baštini. (Kraljevski dekret 126/2014, str. 19403. Na temelju njega izrađen je Organski zakon o unaprjeđenju kvalitete obrazovanja.)

Međutim, u prilagodbama dvaju Kraljevskih dekreta u andaluzijskom zakonodavstvu koji se odnose i na Organski zakon o obrazovanju i Organski zakon o unaprjeđenju kvalitete obrazovanja, važnost kulturne baštine specificira se na trećoj razini kompleksnosti, tj. baština se shvaća kao element koji simbolizira i andaluzijsku kulturu i element koji je čini prepoznatljivom.

[…] Naša Autonomna zajednica [Andaluzija] i naša domovina [Španjolska] imaju bogatu kulturnu baštinu kojoj bi se u obrazovanju trebalo pristupiti iz holističke perspektive, kako bi se izbjeglo njezino fragmentiranje po disciplinama, kako tradicionalna škola inače tretira baštinu. (…) Procjenjivanje bogate kulturne baštine Andaluzije ne bi nam trebalo dozvoliti da zaboravimo da je baština isto što i sustav vrijednosti koje se isprepleću kroz vrijeme i čine društveni konstrukt koji se zato treba razmatrati s udaljenoga i kritičkoga stajališta, sa stajališta koje treba graditi zajedno s učenicima od primarne razine obrazovanja, kako bi se izbjegle etnocentričke predrasude. (Naredba od 10. kolovoza 2007., str. 9; na temelju nje izrađen je Organski zakon o obrazovanju.)

[…] njegovati osjećaj pripadnosti vlastitoj zajednici, cijeniti vlastitu kulturnu i povijesnu posebnost, materijalnu i nematerijalnu baštinu, cijeniti okoliš čiji smo dio te ne zaboraviti jedinstveni okvir globalne i interkulturne međuovisnosti kojemu pripadaju sva ljudska bića, kako bi bili uključeni u njegovo očuvanje i zaštitu, i kako bi razvili osjećaj društvene angažiranosti koji je uvijek u skladu s Kulturom mira (…). (Naredba od 17. ožujka 2015., str. 73, na temelju koje je izrađen Organski zakon o obrazovanju.)

Kao što se može vidjeti u ova dva slučaja, oba tumačenja kulturne baštine prikazana u Naredbi od 10. kolovoza 2007. i Naredbi od 17. ožujka 2015. blisko su povezana sa simboličko-identifikacijskom varijablom predmeta i na lokalnoj i na globalnoj razini, kao i s baštinom čija je važnost u tome da se mora prilagoditi građanima u skladu s potrebama vremena u kojem živimo.

Kada detaljnije analiziramo pojam kulturne baštine kroz 2. podkategoriju, Vrste baštine, jasno je vidljivo da je većina pravnih tekstova koji su analizirani (8 od ukupno 11) smještena u prvoj varijabli, prirodno-povijesno-umjetničkoj i stoga je na prvoj razini kompleksnosti.

Kada se radi o Općim zakonima o obrazovanju, utvrđene informacijske jedinice odgovaraju prvoj razini kompleksnosti, prirodno-povijesno-umjetničkoj baštini, kako je već rečeno te stoga daju posebnu važnost „stjecanju intelektualnih navika i radnih tehnika te znanstvenoga, tehničkog, humanističkog, povijesnog i umjetničkog znanja (…)" (Organski zakon o obrazovanju, str. 17165).

U predprimarnom obrazovanju, vrsta baštine koja prevladava je etnološka (druga razina kompleksnosti) jer se pojavljuju aluzije na značajne tradicionalne elemente koji objašnjavaju društvene promjene, kao što se može vidjeti u sljedećoj informacijskoj jedinici:

[…] Znanje o kulturnoj baštini društva kojemu djeca pripadaju doprinosi njihovoj izgradnji vlastita identiteta, povećava i definira njihov osjećaj pripadnosti određenom društvu i kulturi. Iz ovoga područja se približavaju prepoznavanju nekih znakova kulturnoga identiteta i poznavanju značajnih kulturnih proizvoda okoline, procjenjuju ih i razvijaju interes za aktivno sudjelovanje u društvenim i kulturnim aktivnostima. (Naredba od 5. kolovoza 2008., str. 30)

U Dekretu 428/2008, kada se govori o ciljevima, pojavljuje se samo jedna informacijska jedinica koja odgovara prvoj razini kompleksnosti ili prirodno-povijesno-umjetničkoj baštini, zbog toga što ova podkategorija nije uopće dovoljno razrađena.

U slučaju primarnoga obrazovanja, vrsta baštine koja prevladava jest prirodno-povijesno-umjetnička baština (1. razina kompleksnosti), a da se ne ide dublje u važnost ove vrste baštine za osobni razvoj pojedinca i razvoj njegove zajednice, kao građanina koji pripada određenom lokalnom i globalnom kontekstu. Ovo odražava ideju o baštini kao usvajanju „opće kulture". Dekret 97/2015 i Naredba od 17. ožujka 2005., koji se oboje odnose na kurikulnu realizaciju Organskog zakona o unaprjeđenju kvalitete obrazovanja u Andaluziji, prikazuju baštinu iz nešto kompleksnije perspektive (2. razina kompleksnosti, znanstveno-tehnološka baština), no bez približavanja razini

kompleksnosti koja bi bila poželjna u onome što nazivamo holističkom baštinom (3. razina kompleksnosti).

2. kategorija: Kulturna baština u obrazovanju

Ova kategorija analizira na koji se način kulturna baština koristi u obrazovanju (Tablica 8). Što se tiče 3. podkategorije, Integracije baštine u elemente kurikula, utvrđeno je da se u Općim zakonima o obrazovanju baština spominje sporadično (1. razina kompleksnosti) i to u Članku 2., Svrha obrazovanja, i u Članku 17., Ciljevi primarnoga obrazovanja, u odjeljcima (g) i (h).

Tablica 8.

U predprimarnom obrazovanju, u Dekretu 428/2008 može se uočiti kako se 3. podkategorija (Integracija u kurikulne elemente) koristi na način koji se može smatrati sporadičnim (1. razina kompleksnosti) jer su tu utvrđene informacijske jedinice smještene u opće ciljeve. Međutim, i u Kraljevskom dekretu 1630/2006 i u Naredbi od 5. kolovoza 2008. nailazimo na punu integraciju jer se reference na baštinu pojavljuju u različitim kurikulnim elementima na integrirani i smisleni način (3. razina kompleksnosti). Treba istaknuti da se te reference uglavnom nalaze u području *Znanje o okolišu* te da je u Naredbi od 5. kolovoza 2008. evaluacijski kriterij neuočljiv i ne pokriva sav relevantni sadržaj. Primjeri uključuju sljedeće informacijske jedinice:

Cilj područja Znanje o okolišu: „Saznati nešto o različitim društvenim grupama koje su djeci bliske, o nekim njihovim karakteristikama, kulturnim proizvodima, vrijednostima i stilu života jer se tako gradi povjerenje, poštovanje i uvažavanje." (Kraljevski dekret, 1630/2006, str. 479)

3. blok sadržaja: Kultura i život u društvu. Područje Znanja o okolišu: „Prepoznavanje nekih znakova kulturnoga identiteta okoliša i interes za sudjelovanje u društvenim i kulturnim aktivnostima." (Kraljevski dekret 1630/2006, str. 479)

Na razini primarnoga obrazovanja utvrđeno je da je integracija baštine u kurikulne elemente u Dekretu 230/2007 i Kraljevskom dekretu 126/2005 sporadična, tj. spominje se samo izolirano u nekoliko kurikulnih elemenata. U Dekretu 230/2007, utvrđene informacijske jedinice ubrojene su u Osnovne kulturne i umjetničke kompetencije u svim područjima ove razine obrazovanja, dok se u Kraljevskom dekretu 126/2015 nailazi na reference u sadržaju koji se odnosi na područje Društvenih znanosti, i to u evaluacijskim kriterijima i standardima učenja, iako u vrlo izoliranom i fragmentiranom obliku. Međutim, u ostalim dokumentima koji su analizirani za ovu razinu obrazovanja ističe se sumativna integracija kurikulnih elemenata, tj. dijelovi sadržaja su dodani ili prošireni, a da između njih nije uspostavljena ikakva veza ili da su integrirani.

U 4. podkategoriji, Razina disciplinarnosti (Tablica 7), u Općim zakonima o obrazovanju, nisu pronađene informacijske jedinice koje bi se mogle smjestiti unutar bilo koje određene varijable ili razine. Isti je slučaj bio i u Kraljevskom dekretu 1630/2006 za predprimarno obrazovanje, i u Dekretu 230/2007 i Kraljevskom dekretu 126/2004 za primarno obrazovanje.

U Dekretu 428/2008 za predprimarno obrazovanje pronađena informacijska jedinica povezana s ovom podkategorijom bilježi međudisciplinarni karakter baštine, tako da smo smatrali da treba biti smještena na 3. razini kompleksnosti (Interdisciplinarna varijabla). Naredba od 5. kolovoza 2008. ponavlja istu informacijsku jedinicu, bilježi njezin spomenuti karakter stavljajući je tako na istu razinu. Međutim, treba napomenuti da ostatak pronađenih citata upućuje na multidisciplinarni karakter (2. razina kompleksnosti) analizirane podkategorije jer se pojavljuju reference na baštinu u svim područjima znanja.

[…] Različita područja kurikula transverzalno integriraju razvoj demokratskih, građanskih i etičkih vrijednosti našega društva, kao i kulturnu raznolikost, održivost, kulturu mira, potrošačke navike, zdrav stil života i način na koji provodimo slobodno vrijeme. (Dekret 428/2008, str. 9)

Kada govorimo o primarnom obrazovanju, u dokumentima koji sadrže reference na razinu disciplinarnosti uglavnom se spominje multidisciplinarnost. Kao i kod prethodne podkategorije, smatramo da je na ovoj razini obrazovanja važno detaljnije proučiti Naredbu od 10. kolovoza 2007. i Naredbu od 17. ožujka 2015. U njima se baština spominje u područjima Matematike, Jezika i Znanju o mediju (u prvospomenutoj Naredbi) i u Društvenim znanostima, Jeziku, Tjelesnoj i zdravstvenoj kulturi i Društvenim i građanskim vrijednostima (u drugospomenutoj Naredbi). U objema nedostaje interdisciplinarni ili presječno-disciplinarni pristup analiziranim elementima.

Što se tiče 5. podkategorije, Integracije sadržaja (Tablica 7), u dokumentima o predprimarnom obrazovanju u kojima nalazimo informacijske jedinice o toj podkategoriji (Kraljevski dekret 1630/2006 i Naredba od 5. kolovoza 2008.), one odgovaraju Vrijednosti III. U njoj su prisutne tri međusobno povezane vrste sadržaja – konceptualni, proceduralni i atitudinalni sadržaj. To se može uočiti u sljedećoj informacijskoj jedinici:

[…] Poznavati i sudjelovati u nekim kulturnim i umjetničkim događanjima u vlastitoj okolini, uzimajući u obzir njihovu raznolikost i razvijajući interes za, poštovanje prema i uvažavanje andaluzijske kulture i kulturne raznolikosti. Djeca se od rođenja neprekidno razvijaju i stvaraju različite društvene odnose. Ona su aktivni članovi društva, a škola ima zadaću olakšati im razumijevanje različitih događaja u neposrednoj okolini i poticati ih na sudjelovanje u nekima od njih, kao i u tradicionalnim običajima specifičnima za kulturu u kojoj žive, uzimajući u obzir njihovu raznolikost, tako da budu zainteresirani i da se nauče integrirati spontano i aktivno (Naredba od 5. kolovoza 2008., str. 22).

Informacijske jedinice pronađene u dokumentima relevantnima za primarno obrazovanje na drugoj su razini kompleksnosti, a prevladava uglavnom konceptualna ili atitudinalna vrsta sadržaja. Proceduralni sadržaj, ukoliko postoji, povezan je s konceptualnim sadržajem, koji je uvijek prisutan.

Što se tiče 6. podkategorije, Svrhe komunikacijskoga procesa, informacijske jedinice pronađene u Općim zakonima o obrazovanju su na drugoj razini kompleksnosti, a uglavnom se odnose na baštinu u svakodnevnom životu, kako je zabilježeno u sljedećem odlomku:

g) Obrazovanje za poštivanje i prepoznavanje španjolskoga jezičnoga i kulturnoga pluraliteta i multikulturalizma kao elementa koji obogaćuje društvo. (Organski zakon o obrazovanju, str. 17165)

Kada govorimo o predprimarnoj razini obrazovanja, u Dekretu 428/2008 nisu pronađene informacijske jedinice koje se odnose na ovu varijablu, no u Kraljevskom dekretu 1630/2006 i Naredbi od 5. kolovoza 2008. svrha komunikacijskoga procesa može se shvatiti iz praktično-konzervatorske perspektive (3. razina kompleksnosti), što se može vidjeti u sljedećem odlomku:

[…] Potrebno povezivanje djece s kulturnim okružjem provest će se kroz njihovo aktivno sudjelovanje u kulturnim događanjima koja su tipična za našu okolinu. Tako će se približiti različitim načinima govora, tj. andaluzijskim jezičnim obrascima, običajima, stilu života i oblicima društvenoga organiziranja, festivalima, proslavama, kulturnim proizvodima poput folklora te će produbiti svoje znanje i cijeniti te manifestacije. Na isti će način percipirati mnoštvo običaja, stilova života i kulturnih manifestacija koje postoje u našem društvu te će ih tako bolje razumjeti i poštivati. (Naredba od 5. kolovoza 2008., str. 37)

Na primarnoj razini obrazovanja, kao i u Općim zakonima o obrazovanju i pravilnicima koji se odnose na predprimarnu razinu obrazovanja, uočili smo da svrha komunikacijskoga procesa zabilježena u analiziranim dokumentima odgovara praktično-konzervatorskoj perspektivi (2. razina kompleksnosti), iako postoje nijanse jer se u Kraljevskom dekretu 1513/2006, Dekretu 230/2007, Dekretu 97/2015 i Naredbi od 17. ožujka 2015. neke informacijske jedinice mogu smjestiti na 3. razinu.

3. kategorija: Identitet i baština

Treća kategorija analizira vezu između elemenata baštine koji se pojavljuju u analiziranom obrazovnom zakonodavstvu i osjećaja identiteta koji ljudi imaju (Tablica 9). Što se tiče 7. podkategorije, Skala identiteta, u Općim zakonima nisu pronađene nikakve reference koje bi pružile bitne informacije u ovom području, a isto vrijedi i za Dekret 428/2008 za predprimarno obrazovanje. Međutim, u Kraljevskom dekretu 1630/2006 i Naredbi od 5. kolovoza 2008. koji se odnose na predprimarno obrazovanje, informacijske jedinice nalaze se na drugoj razini kompleksnosti te se referiraju na prepoznavanje simboličke i identifikacijske vrijednosti elemenata baštine s obzirom na njihov „medij":

[…] Znanje o kulturnoj baštini društva u kojemu žive, kod djece doprinosi izgradnji vlastita osobnoga identiteta, jača i definira njihov osjećaj pripadnosti određenom društvu i kulturi. Iz toga se područja približavaju prepoznavanju nekih znakova kulturnoga identiteta, poznavanju nekih značajnih kulturnih proizvoda našega medija, smatraju ga važnim te stječu interes za aktivnim sudjelovanjem u društvenim i kulturnim aktivnostima. (Naredba od 10. kolovoza 2007., str. 9)

Tablica 9.

Što se tiče pravnih tekstova koji reguliraju kurikul primarnoga obrazovanja, uočili smo da u svim tekstovima na kojima se temelji Organski zakon o unaprjeđenju kvalitete obrazovanja ponovno prevladava društvena perspektiva. Međutim, u dokumentima na razini države i u onima na andaluzijskim regionalnim razinama koji su bitni za izradu Zakona o obrazovanju pojavljuje se globalna perspektiva. Stoga se ti dokumenti mogu smjestiti na srednji stupanj, između razine II. i razine III.

Zaključak

U analiziranim obrazovnim standardima postoji dvostruka vizija o tome iz koje bi se perspektive trebala konceptualizirati kulturna baština. Stoga se izmjenjuju dokumenti s označenom estetičkom, vremenskom i raznolikom perspektivom (ono što smo smatrali da pripada drugoj razini kompleksnosti) i oni u kojima prevladava simboličko-identifikacijska perspektiva (treća razina kompleksnosti). Uz to, moramo spomenuti da se ističe prirodno-povijesno-umjetnička vrsta baštine. To doseže višu razinu kompleksnosti (etnološku, znanstveno-tehnološku) u nekim dokumentima o predprimarnom obrazovanju i u nekima koji sačinjavaju pravni okvir za izradu Organskoga zakona o unaprjeđenju kvalitete obrazovanja za primarno obrazovanje u Andaluziji.

Uzimajući u obzir primjenu baštine u obrazovanju, moramo zaključiti da prevladava sumativna integracija sadržaja (prva razina kompleksnosti). Neki dokumenti, međutim, pokazuju korak prema višoj razini kompleksnosti (sumativna uporaba baštine), a u samo dva dokumenta (koji se odnose na predprimarno obrazovanje) možemo govoriti o punoj integraciji (razina III.). Slično tomu, razina disciplinarnosti ovisi o razini obrazovanja. Pravni tekstovi koji reguliraju primarno obrazovanje ističu multidisciplinarnu viziju baštine, dok oni koji reguliraju predprimarno obrazovanje ističu interdisciplinarnu viziju te smatraju baštinu svojevrsnom presječnom temom.

Slično vrijedi i za integraciju sadržaja. Dok je u predprimarnom obrazovanju moguće prepoznati punu integraciju sadržaja (treća razina kompleksnosti), u primarnom obrazovanju prepoznata je samo jednostavna integracija (druga razina kompleksnosti). Kada govorimo o svrsi komunikacijskoga procesa, možemo primijetiti da postoji veća doza uravnoteženosti jer je u svim pravnim tekstovima izražena praktično-konzervatorska tendencija (druga razina kompleksnosti). U mnogim tekstovima koji reguliraju primarno obrazovanje postoje reference na kritičnu svrhu procesa (treća razina kompleksnosti).

Odnos koji nastaje između identiteta i baštine sličan je u većini analiziranih dokumenata, no postoje neke razlike. Iako prevladava skala društvenoga identiteta, mogu se pronaći i određene reference na globalnu skalu identiteta u pravnim tekstovima koji reguliraju primarno obrazovanje prema Organskom zakonu o unaprjeđenju kvalitete obrazovanja (treća razina kompleksnosti).

Činjenica koju moramo istaknuti kao značajnu nakon provedene analize je smještaj većine informacijskih jedinica oko specifičnih predmeta ili područja kurikula. Tako

se u predprimarnom obrazovanju ističe područje Znanje o okolišu – točnije, Blok 3 sadržaja pod nazivom „Život u društvu i kulturi", u kojemu se navodi da bi se učenici trebali približiti društvenom okruženju u kojemu žive te naučiti kako se u njemu kretati i aktivno sudjelovati. U primarnom obrazovanju, u Organskom zakonu o unaprjeđenju kvalitete obrazovanja, većina informacijskih jedinica koje se odnose na baštinu smještena je oko područja Znanje o mediju. Međutim, u Organskom zakonu o unaprjeđenju kvalitete obrazovanja, ova su pitanja uglavnom smještena u područje Društvenih znanosti koje je odvojeno od Prirodnih znanosti te stoga gubi interdisciplinarnost koja je prvobitno bila cilj u predmetu Znanje o prirodnom, društvenom i kulturnom okolišu.

Vidjeli smo kako je teško integrirati presječne teme zbog strukture tradicionalnoga školstva koje je iznimno usredotočeno na discipline. Stoga, kako bi se obrazovanje o baštini integriralo u opći obrazovni kontekst, s ciljem obrazovanja globalnih građana, neophodno je izraditi integrirani kurikul na temelju „važnih društvenih i ekoloških problema" umjesto na temelju „tradicionalnih školskih predmeta" (García-Pérez, Fernández-Moreno i Rodríguez-Marin, 2015). To je obrazovna alternativa usmjerena na poučavanje o građanskim vještinama kroz integraciju ciljeva, sadržaja i metoda u skladu s aktualnim obrazovnim potrebama.

Ukratko, sve navedeno upućuje na izradu kurikula s osnovnim ciljevima koji su eksplicitno povezani s transformacijom društva, sa sadržajem koji prati važne društvene i ekološke probleme, koji zahtijeva metode istraživačkoga učenja, u kojemu je evaluacija zamišljena kao analitički proces, a izobrazba nastavnika usklađena s ovakvim modelom kurikula.