Dealing with heritage as curricular content in Spain's Primary Education

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Within the educational system, heritage-related curriculum design and contents constitute a key factor in the sustainable preservation of heritage since only what is known and valued can be protected and preserved. Whether heritage education involves the inclusion of new materials in the curriculum, or the use of innovative approaches in handling heritage-related contents that are already present in the several curricular areas in order to facilitate their teaching and promote heritage awareness, the fact remains that the curriculum itself becomes an important player. Our research aims at analysing the way heritage is approached in the 17 Decrees regulating the Primary Education curriculum in the Spanish territory. The results show that the methodological criterion used in the teaching-learning of heritage is the sensitisation sequence: Knowing, Understanding, Respecting, Valuing, Sensitising, Taking Care, Transmitting, Heritagising and Identising. On the other hand, there are major differences across Spain's regions regarding heritage awareness and curricular coverage: an issue that should be borne in mind in curriculum revision processes and in the design of academic programmes targeted at future teachers in order to secure the quality of heritage education.

Keywords: curriculum; heritage education; Primary School Education; Teacher training programmes; awareness

Introduction

Curricular reforms constitute necessary processes in the search for educational quality (Dello-Iacovo, 2009) and indeed play an essential part in improvements and innovation in formal education settings (McCulloch, 2005). The implementation of such reforms and the design of new educational plans must be driven by the need to respond to the demands of a constantly evolving society. Indeed, both things involve a process of reflection political, technical and community-based—triggered by competition for the power to transmit values and identity in the school setting (Cox, 2006).

What is at stake in the essential act of choosing and articulating what should be transmitted to each new generation is our relation with the past, but also with the future we want to build as a society. With regard to this relation, heritage plays a specially significant role insofar as it becomes a link between past and present as well as a generator of feelings of identity and social and cultural belonging (Nocus *et al.*, 2012). Heritage constitutes a unique and irreplaceable resource that makes it possible for us to know how people lived in the past and what their values, traditions,

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achievements and modes of interaction were, as well as guiding us into the future. Whether heritage education involves the inclusion of new materials in the curriculum (Fuhai, 2017), or the use of innovative approaches in handling heritage-related contents that are already present in the several curricular areas in order to facilitate their teaching and promote heritage awareness (Hunter, 1988; Barghi *et al.*, 2017; Hằng *et al.*, 2017), the fact remains that the curriculum itself becomes an important player.

In its quest for educational quality, Spain has undergone a number of curricular reforms. In 1990, there began a process of curricular devolution by the central state to the autonomous communities (Frías del Val, 2007), each one with its own specific traditions yet all contributing towards the constitution of a common multicultural heritage. The conservation and enhancement of all this heritage wealth is a source of concern for national institutions that seek to develop policies aimed at raising the public awareness of these issues as well as showcasing and socialising heritage (Lobovikov-Katz, 2009). An important landmark in this process dates back to 2013, when the National Heritage and Education Plan was enacted with the goal of 'ensuring the implementation of educational norms targeted at a gradual increase—both in quantitative and qualitative terms—of heritage-related contents in the curricula' (Domingo *et al.*, 2013, p. 3). Here lies the justification and importance of our research, both for the management of heritage, as for the educational practice. It is necessary to determine the current status and the way in which heritage education is taken into account in the curriculum so that educational policies can act in accordance with the objectives formulated in the Recommendation No. R (85) 'Implementing heritage education, which is cross-curricular by its very nature, should be promoted through the medium of different school subjects at all levels and in all types of teaching' (Committee of Ministers, 1998). For that reason, the research seeks to analyse the curricular coverage of such contents in Spain's Primary Education (PE) system. In order to achieve this goal, we analyse the way in which heritage and heritage typologies are dealt with by the 17 decrees and autonomic orders regulating this educational level, as well as the methodological approach to heritage as curricular content.

Heritage education in formal education

The understanding of heritage education has gradually evolved since it was first reflected in international regulations enacted by UNESCO and the Council of Europe at a time when the need to include education in cultural policies concerning the management of heritage was beginning to be discussed (Jagielska-Burdul & Piotr, 2019). According to Council of Europe heritage education means 'a teaching approach based on cultural heritage, incorporating active educational methods, cross-curricular approaches, a partnership between the fields of education and culture and employing the widest variety of modes of communication and expression' (Committee of Ministers, 1998, p. 31).

This evolution is also mirrored by a theoretical discourse that initially supported a clear differentiation within heritage education: on the one hand, education about heritage (i.e., the pure transmission of heritage-related contents); and on the other, education through heritage, where the latter was used as an interdisciplinary resource

for teaching in several curricular areas (Copeland, 1991). Copeland's classification was superseded when Fontal (2003) emphasised the need to understand heritage education as a binding, relational and experiential process that takes place between the cultural asset and the individual. This new vision stresses a process of heritagisation where the individual becomes the only player capable of assigning value to cultural properties so as to convert them into heritage assets to take care of, enjoy and transmit (Fontal & Gómez-Redondo, 2016). Therefore, the self-meaning assigned to cultural properties develops as a result of educational experiences (Copeland, 2006). Such a perspective leads to a new approach that is globalising, integrative and symbiotic: education driven by and targeted at heritage where the emphasis lies on the relational process and on the act of heritagisation (Fontal & Gómez-Redondo, 2016). This relational process introduces respect as a specific attitude in all teaching/ learning processes and produces an attitudinal awareness. Always working from the local and national heritage to the furthest heritage. In this sense, the construction of the identity of the near to the distant and from the individual to the social is developed (Jenkins, 2014). Moreover, is generated an empathic feeling of understanding of other processes of heritagisation that produces positive inertia towards respect for cultural diversity and dialogue between heritage and cultural rights (Matthews *et al.*, 2019).

Authors like Buckley and Graves (2016) support the view of heritage as a major tool in promoting respect for and appreciation of diversity and in helping students acquire an intercultural perspective that promotes a more just and inclusive society. This argument is widely defended by international organisations responsible for heritage management such as UNESCO and the Council of Europe, which present education as the tool for dialogue between cultures and cultural heritage as the resource to claim diversity as a potential factor of human creativity, which improves social understanding and peaceful coexistence: 'the role of cultural heritage in the construction of a peaceful and democratic society, and in the processes of sustainable development and the promotion of cultural diversity' (Council of Europe, 2005, art. 1).

Additionally, there is ample support among scholars for the didactic potential of heritage education in developing citizenship, identity and democracy (Copeland, 2006; Teixeira, 2006; Cuenca *et al.*, 2017); and an equally broad consensus over the need to secure awareness-raising and socialising processes around cultural heritage (Lobovikov-Katz, 2009). All of which underpins the need for educational work on heritage in formal settings, so that the younger generations understand their cultural legacy and develop a sense of ownership that empowers them to manage cultural heritage.

The last few years have been a proliferation of research work focuses on the dichotomy that has been generated regarding the approach to the teaching of heritage contents in the curriculum. Most authors position themselves in favour of a transversal approach to heritage teaching in order to both structure and facilitate teaching in the several curriculum areas and promote awareness and respect with regard to heritage (Punja, 2010; Barghi *et al.*, 2017; Hang *et al.*, 2017). Hunter argues that the best way to include heritage education in the curriculum is to ground it on a merger/integration of existing materials within the curriculum (1988). Moreover, research studies like the one performed by Fuhai (2017) underline the lack of consistency between

curriculum design and the goals and requirements involved in the transmission of ethnic heritage through school education, while at the same time advocating the need to properly integrate local knowledge into the school curriculum as a key to success.

A number of research studies explore the curriculum from other perspectives and zoom in on tracing the views and conceptions of primary and secondary education teachers concerning heritage teaching and heritage education (Estepa *et al.*, 2008; Jiménez *et al.*, 2010). Along the same line, Avci and Memişoğlu (2016) analyse the feedback from social science teachers only to conclude that heritage-related contents are not represented to a sufficient degree despite their undeniable relevance, which in turns leads them to call for readjustments in the study programmes. In this regard, Author 2016 somewhat disagrees with the latter view, since while still insisting on the need to increase heritage education contents and skills in the PE curriculum, she also emphasises the relevance of optimising such contents and skills as have been included in the current curricula. Authors like Cuenca *et al.* (2017) approach heritage from a complex and interdisciplinary perspective and analyse the views expressed by teachers and textbooks in Primary and Secondary Education, where aesthetic and temporal notions prevail. At this point, it is worth highlighting the study conducted by Fontal Merillas *et al.* (2017), which includes a discussion of whether PE teachers are receiving the adequate training for them to acquire the skills they need to work on heritage education in their classrooms. The study concludes that heritage contents are more amply represented in the PE's curriculum areas than in the degree in Primary School Education, which leads the authors to call for a revision of the latter course of study.

The concern over the provision of an adequate training to educational sciences undergraduates and future teachers so that they can work on heritage education in the classroom has led to the implementation of several educational programmes. An example worth highlighting is the DICHE project, which provides MOOC-based e-learning for the design of cultural and heritage education with the aim of integrating the latter into PE (Poce *et al.*, 2017). There is a worldwide proliferation of heritage-related educational programmes that want to measure the quality of their designs and the effectiveness of their results. This is the framework for the research study by Dušan (2015), where the author analyses the results of the programme named NAKI (National and Cultural Identity), which has been implemented, in the context of formal education, in a number of schools in the Czech Republic. Also worth highlighting is the research conducted by Nocus *et al.* (2012), who assess the effectiveness of heritage education programmes targeted at the teaching of oral heritage in primary schools in French Polynesia. Similarly, the work by Potočnik (2017) evaluates the inclusion of heritage contents in the arts education curriculum at a primary school in Slovenia, where students succeed in developing a greater capacity for critical judgement and a stronger commitment to heritage protection.

Educational reforms in Spain: the PE curriculum

Disparate ideological positions ranging between uniformity and territorial differentiation placed Spain in 1990 before a complex scenario as the country set out to decentralise its educational system. The process was not the result of education-led

discussions, but rather the consequence of the shift from a central state to the so-called 'autonomic state' (Puelles, 2016). Political devolution in Spain stemmed from the principles inscribed in the 1978 Spanish Constitution (SC). Since then three educational laws have been enacted: the 1990 General Organisation of the Education System Act, which repealed the 1970 act from the previous political regime and decentralised the curriculum; the Education Act (LOE), an organic law from 2006 that introduced skills-based learning and expanded the presence of heritage in a more comprehensive and holistic way; and the 2013 Organic Law for the Improvement of Educational Quality (LOMCE), which modified the preceding one and set out to overcome the attitudinal approach to heritage education in the direction of awareness-raising processes (Fontal & Gómez-Redondo, 2016). A retrospective glance suggests an acceleration of these developments in response to changes in political power rather than to social needs. Spain's educational reform has been analysed by authors like Puelles (2016) who did not oppose the idea of a national curriculum as such, but instead argued that under a different political leadership, the national curriculum could operate within an emancipatory perspective. What was criticised was a specific curriculum associated with a given set of political and economic circumstances, while the connection between such a curriculum, on the one hand, and neoliberalism and market policies on the other was openly rejected (Casimiro, 2008).

Primary Education in Spain is part of the elementary instruction and is therefore both compulsory and free. This educational stage comprises six academic courses completed between ages 6 and 12 and structured into areas that have a global and integrative character. At present PE is regulated by the LOE, later modified by the LOMCE. LOE's new article 6 defines the curriculum as 'the regulation of such processes as determine the teaching and learning processes for each of the educational levels' (Art. 6.1). The elements making up the curriculum are: objectives; competences; contents organised into areas; teaching methodologies; evaluable learning standards and evaluation criteria (LOMCE, Art. 6.2). Article 6 bis features the allocation of jurisdictions among the several education administrations and schools. According to this article, the central state Government, and more particularly its Ministry of Sports and Education, is responsible for issuing Royal Decree 126/2014 of 28 February whereby the basic PE curriculum is established in order to ensure its official character and the validity of qualifications across the nation's territory. The curricular design divides subjects into three blocks: core subjects common to all students, specific subjects and subjects to be determined by the autonomous (regional) administration. In turn, each autonomous community is entitled to regulate the organisation of the PE curriculum by means of its own decrees and orders according to the specificities of the region's system of education. It is in this context that many autonomous communities introduce a number of subjects of their own design that include contents related to the community's own language, culture and heritage. Additionally, schools further specify the curriculum's contents and organise teaching in the exercise of their autonomy in this regard. Next, we break down the curriculum's configuration according to the jurisdictions of the state, the autonomous communities and the schools for each of the blocks of subjects (Table 1).

Table 1.   Allocation of jurisdictions according to Royal Decree 126/2014 and organisation of subject areas

Subject blocks	Jurisdiction of the State Government	Jurisdiction of the Autonomous Community	Jurisdiction of schools
Core subjects • Natural sciences • Social sciences • Spanish language and literature • Maths • First foreign language	• Determining common contents, evaluable learning standards and minimum teaching times • Determining criteria for the evaluation of goal accomplishment, degree of skill acquisition and general characteristics of the PE's final evaluation	• Completing contents • Providing schools under their jurisdiction with methodological recommendations • Completing evaluation criteria • Determining maximum teaching times	• Completing contents and organising instructional coverage • Designing and implementing their own pedagogical and didactic methods • Determining the number of teaching hours for the several subjects
Specific subjects • Physical education • Religion, or social & civic values (parents' or tutors' choice) *At least one from the following areas:* • Art education • Second foreign language	• Determining evaluable learning standards • Determining criteria for the evaluation of goal accomplishment, degree of skill acquisition and general characteristics of the PE's final evaluation	• Determining contents • Completing evaluation criteria • Providing schools under their jurisdiction with methodological recommendations • Determining teaching times	• Completing contents and organising instructional coverage • Designing and implementing their own pedagogical and didactic methods • Determining the number of teaching hours for the several subjects
Subjects freely determined by the Autonomous Communities • Co-official language and its literature (communities with co-official languages) • Educational coverage established by each Administration		• Determining contents • Determining evaluable learning standards • Determining evaluation criteria • Providing schools under their jurisdiction with methodological recommendations. • Determining teaching times	• Completing contents and organising instructional coverage • Designing and implementing their own pedagogical and didactic methods • Determining the number of teaching hours for the several subjects

The curricular decentralisation that results from the above allocation of jurisdictions means that in each autonomous community the Education Administration is responsible for determining the degree of cultural heritage sensitivity in the areas under their authority according to the region's peculiar characteristics.

Methodology

The aim of our research is to analyse the coverage of cultural heritage in the PE curriculum of the several autonomous regions in Spain by assessing its presence and its regulation in educational norms. More particularly, our methodological design involves four phases:

- Phase 1: Content-based and descriptive-statistical analysis of the sample by focusing on the presence of heritage as curricular subject-matter.
- Phase 2: Content-based and descriptive-statistical analysis of the sample by focusing on the typology of heritage as curricular subject-matter.
- Phase 3: Correlation analysis by focusing on the relationship between heritage coverage and heritage typology.
- Phase 4: Content-based analysis of the sample by focusing on the implemented heritage education model.

Our research, moreover, is limited to the content-based analysis of the curriculum in current regulations. That notwithstanding, the curriculum should be regarded as the whole set of objectives, competences, contents organised in subject courses, teaching methodologies, evaluable learning standards and evaluation criteria.

Procedure and sample

For the purpose of our content-based and descriptive-statistical analysis (phases 1 and 2), we have followed the methodological design proposed by López-Noguero (2002), including a technique for thematic category identification and classification derived from the analysis of the regulations being considered, whereby categories become thematic descriptors. The analytical processes used trace the impact of thematic descriptors in the state-level Royal Decree as well as in the 17 Decrees or Autonomic.

Orders currently enforced, which are the development that each autonomous community makes of Royal Decree at the state level. These legislative texts can be compared, since they have the same structure in their disposition and the same extension. Both things regulating the PE curriculum and making up our study sample.

In phase 1, we start from the conception of cultural heritage. The definition of heritage in the Convention for the Protection of the World Cultural and Natural Heritage (UNESCO, 1972), which focused on monuments, groups of buildings and sites, has evolved as social, cultural and political construction (Pocock *et al.*, 2015). New values are attributed to a type of cultural property focused on the expressions and manifestations of a community, and the intangible dimension is incorporated in The Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO,

2003). In 2005, the Framework Agreement on the value of cultural heritage for society was developed (Council of Europe, 2005). This convention recognises the need for people to take a central place within a broader and interdisciplinary concept of cultural heritage, since they are the only ones who attribute values and meanings to assets, places or objects that are possible heritage. Closely linked to the concept of heritage is the term tradition, which should not be understood as the set of customs of an era, but as a dynamic element that provides space-time continuity, which allows us to locate our origins and provide us with an identity feeling (Lähdesmäki, 2016). Heritage presents as an intrinsic feature the ability to conform identities (McDowell, 2016). Therefore, the words heritage, manifestations, tradition and identity belong to the cultural heritage semantic field, so we search for these terms while using the information provided by a corpus in order to extract frequency lists (Pérez, 2006).

In phase 2, the analysis of contents conforms to the sample's heritage typology. In this case, the selection of thematic descriptors results from the definitions of heritage provided by the several UNESCO conventions (1972 [Arts.1 and 2], and 2014). In phase 3, a correlation analysis is conducted at a single moment in time in order to establish the relationship between phase 1 and phase 2 results. In the study's last phase (phase 4), we analyse the methodological approach of the teaching-learning process established by the current legislation in order to specify the degree of heritage sensitisation that is being pursued. To this purpose, we begin by inquiring into partial sequences within the sensitisation chain described by Fontal (2003) (i.e., knowing, understanding, respecting, valuing, in order to care for, preserve, transmit or pass on), since in our view a significant learning requires going through all of the links in this chain. This is due to the procedures—knowing, understanding, respecting—being the fundamental principles that precede the valuation, which become the central focus of the educational action. Knowledge can lead directly to sensitisation, as well as understanding, but according to Fontal 'it is the introduction of a specific attitude - respect -, which implies a sensitisation as well as conceptual, attitudinal' (2003, p. 209). Once we are sensitised to a certain reality, we have a disposition to care, preserve, transmit or pass on; that is, therefore, the direct consequence of sensitisation. Finally, we analyse the supply of specific subject courses and courses freely determined by each autonomous community.

Results and discussion

In order to present the results of our research, we will proceed according to the specific studies conducted for each of the study's methodological phases.

Content-based and descriptive-statistical analysis of educational laws and regulations

The results of searches conducted for the descriptors under examination within the current educational legislation regulating the PE curriculum are shown in Table 2, which features the total absolute frequencies (f_i) in the state-level legislation and in the laws and regulations enacted by the several regions.

The most often used descriptors are: tradition (1768), heritage (1015), manifestations (856) and identity (583). The use of the descriptor 'Heritage' is widely

Table 2.   Total national and autonomic F_i, n_i percentages in the autonomous communities

Territorial scope	PE Laws	Heritage	Identity	Manifestations	Tradition
National	1	16	6	7	9
Andalusia	1	203	163	187	92
Aragon	1	56	52	74	140
Asturias	1	139	38	65	330
Balearic Islands	1	36	19	15	45
Canary Islands	1	97	73	108	208
Cantabria	1	54	20	25	69
Castile-La Mancha	1	68	24	56	87
Castile and Leon	1	72	24	30	61
Catalonia	1	19	9	27	20
Extremadura	1	78	26	24	46
Galicia	1	35	15	37	52
Madrid	1	11	5	3	3
Murcia	1	35	15	41	51
Navarre	1	18	14	27	313
Basque Country	1	26	38	50	39
La Rioja	1	13	20	19	126
Valencia	1	55	28	68	86
Sum: Autonomic	18	1015	583	856	1768

prominent in Andalusia with a relative frequency (n_i) of 20%, followed by Asturias (n_i 14%) and the Canary Islands (n_i 10%). The descriptor 'Identity' particularly occurs in Andalusia (n_i 28%) and the Canary Islands (n_i 13%); the smallest percentage corresponds to the autonomous communities of Madrid and Catalonia (n_i 1%, n_i 2%, respectively). The term 'identity' is not the most often used descriptor, but it always appears with a large conceptual development about its relationship with heritage, which is not surprising, given the large potential of heritage education in working with this concept. In the first years of PE, the identity focuses on the configuration and reaffirmation of the person, directly related to the evolutionary development of the child. However, as students mature, we appreciate how identity works from a more cultural conscience, understanding students as a group inserted in a school community, on a local, national and international level. The data obtained match the views of authors who foreground the close connection between heritage and identity (Copeland, 2006; Teixeira, 2006) and the conclusions of research work underscoring the fact that heritage is a curricular content invariably developed from a symbolic and identity-driven perspective (Nocus *et al.*, 2012). As regards the term 'manifestations,' which refers to the most intangible dimension of heritage, the figures are again highest for Andalusia, and also for Valencia (n_i 19% and 15%, respectively), followed by the Canary Islands (n_i 12%). Finally, the descriptor 'Tradition' is most frequently used in Asturias (n_i 19%) and Navarre (n_i 18%). Next follows a bar chart showing a comparison of percentages signifying the relative frequencies (n_i) contributed by each term to the total figures (Figure 1).

The legislation of the Autonomous Communities of Andalusia, Asturias and the Canary Islands features more frequently the terminology that constitutes the
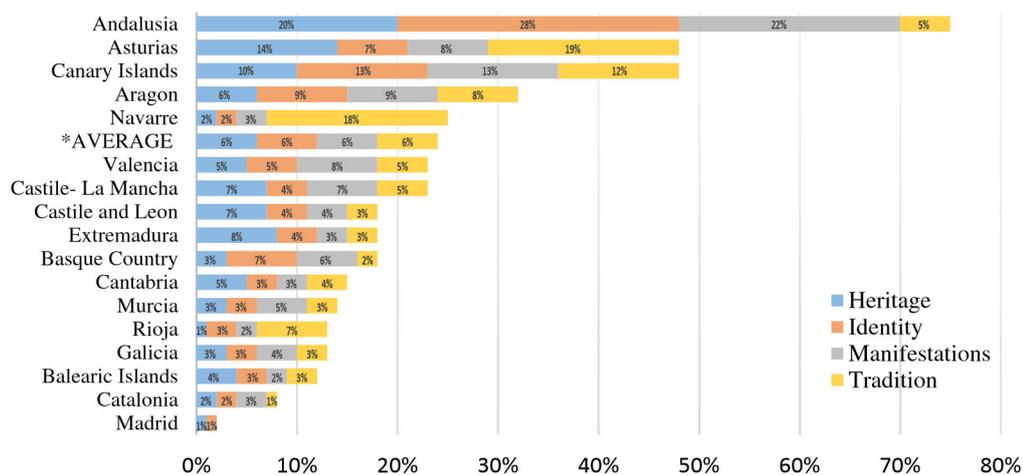
Figure 1.   Relative percentage frequencies of terms and average values for the several autonomous communities in Primary Education [Colour figure can be viewed at wileyonlinelibrary.com]

target of our search and amply surpasses the average values. At the opposite end we find Madrid, Catalonia and the Balearic Islands, where the searched descriptors exhibit very low frequency rates, practically non-existent in the case of Madrid. The Communities that come uppermost in terms of rate of occurrence are not the ones that have co-official languages—Catalonia, Valencia, the Basque Country and Navarre. This is an observation worth pondering, since initially the latter set of communities may be expected to have exhibited a larger prominence of their autochthonous heritage, manifestations, traditions and sense of identity as elements to be transmitted through education.

Content-based analysis by focusing on the typology of heritage

Thematic descriptors used in order to analyse the sample's contents on the basis of heritage typologies follow the definitions of heritage provided by the UNESCO conventions (1972 [Arts.1 and 2], 2014). Accordingly, we have built a classification including the three major heritage categories, which are then broken down into a number of subcategories: (1) Cultural heritage: Monuments, architectural works, sculpture or painting, elements of an archaeological nature, inscriptions, cave dwellings, groups of buildings, man-made sites, historic, aesthetic, ethnological sites, etc. (2) Intangible cultural heritage: Oral traditions and expressions, language, performing arts, social practices, rituals and festive events, knowledge and practices concerning nature and the universe, traditional craftsmanship, gastronomy, traditional music and dance. (3) Natural Heritage: natural features consisting of physical or biological formations, geological and physiographical formations which constitute the habitat of species and sites of natural beauty. Results in Figure 2 demonstrate that cultural heritage and intangible cultural heritage are more amply present than natural heritage, which is not even mentioned in the legislation of autonomous communities like Murcia or Madrid.
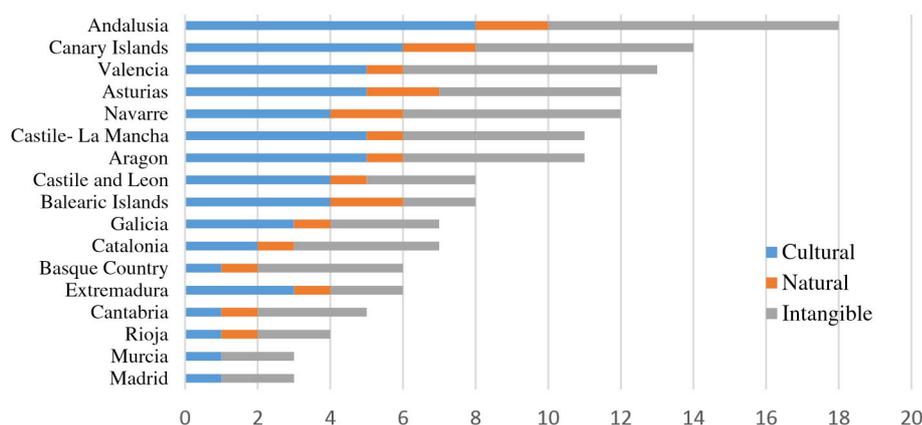
Figure 2.   Heritage typologies represented in the several communities' curricular contents
[Colour figure can be viewed at wileyonlinelibrary.com]

Results show that heritage contents are worked out from a holistic perspective where reference is made to the three intrinsic categories of heritage itself. Intangible cultural heritage receives an ample coverage. The data are consistent with the research findings by Barghi *et al.* (2017), which demonstrate a strong focus on this heritage typology in a number of subjects like History, *Bahasa Malaysia*, Art and Music Education in Malaysia's PE curriculum. Despite such a broad coverage, the term 'intangible cultural heritage' is not specifically used in Spain's educational legislation. Instead the general label 'cultural heritage' encompasses both categories, tangible and intangible. This explains why it is so very common for the term 'intangible' to be omitted. Indeed, the academia has extensively debated (and theorised about) the dichotomy tangible/intangible in the context of cultural heritage (Pocock *et al.*, 2015) and rejects a categorical split between both dimensions.

Correlation analysis between CH descriptors and heritage typology

In order to find out whether or not there is a match between phases 1 and 2, we have undertaken a correlation analysis at a single moment in time and across the several autonomous communities. The analysis aims at relating the percent occurrence of descriptors in the curriculum and the total number of heritage typologies developed in the curricular contents of the several autonomous regions (Figure 3).

The stronger correlations in the high frequencies can be found in the autonomous communities of Andalusia, Asturias, the Canary Islands and Navarre. We also find correlations in the range of low frequencies, mainly in Madrid and Catalonia. The existing correlations across the analysed data reveal that a larger presence of heritage-related contents in the curriculum entails an also greater use and theoretical depth of heritage settings and typologies. This is a key aspect in securing a holistic and systemic approach to heritage education (Cuenca *et al.*, 2017), where heritage typologies should be understood as different manifestations of an essentially global conception of heritage itself. We likewise observe that heritage contents are mainstreamed into the several curricular areas. Such a transversal approach is consistent
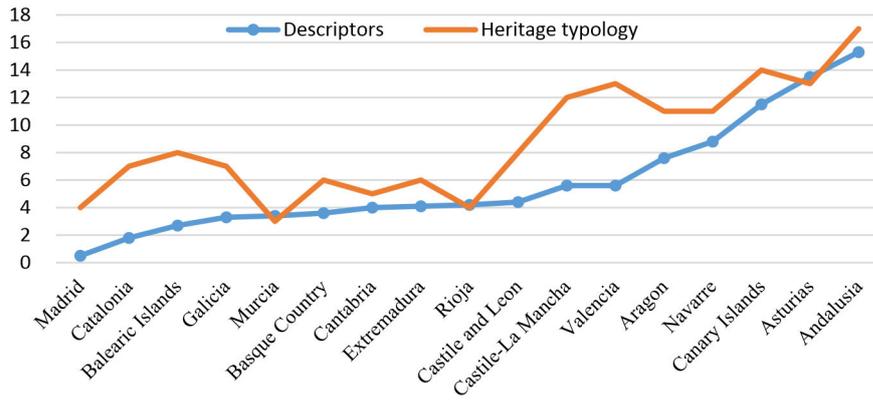
Figure 3.   Heritage typology contingencies*Semantic field: cultural heritage [Colour figure can be viewed at wileyonlinelibrary.com]
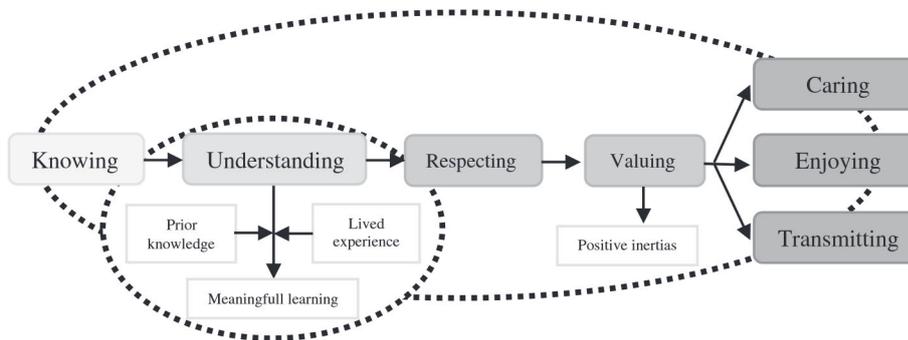

Figure 4.   The sensitising sequence. (Based on Fontal, 2003)

with the conclusions of the study by Pinto and Molina (2015), even though there are subject courses that deal with heritage contents to a larger extent, like the social sciences or art education—notwithstanding the fact that the latter is not included in the block of core subjects (Fontal & Gómez-Redondo, 2016).

Content-based analysis by focusing on the implemented heritage education model

The analysis of the methodological approach implemented in the teaching-learning process envisaged in the current legislation enables us to ascertain the targeted degree of heritage sensitisation or awareness-raising. In the context of heritage education, the latter involves a process where the student starts by learning about the existence of a cultural property and by tapping their prior knowledge in search for a logical understanding of the heritage element. This search in turn leads to an attitudinal and evaluative response. The appreciation that follows such an understanding drives the student to move from idea to action—conservation and transmission. The process activates in the learner attitudes of care, enjoyment and willingness to pass on what is seen as a legacy (Figure 4).

Table 3.   List of specific and freely determined subjects by autonomous communities

Communities	Subject blocks	
	Specific	Freely determined
Andalusia	Art education	5th grade, social and civic values and human rights
	Second foreign language*	6th grade, digital culture and practice
Aragon	Art education 5th and 6th, second foreign language	Aragon-based languages
Asturias	Art education	Asturian language and literature, or Asturian Culture
Balearic Islands	Art education	Catalan language and literature
Canary Islands	Art education 5th and 6th, second foreign language	Ensuring educational response 1st, 2nd, 3rd and 4th. To be determined by the school
Cantabria	Art education	3rd,4th and 5th advanced Spanish language and maths
Castile-La Mancha	Art education Second foreign language**	To be evaluated by the Regional Ministry upon curriculum implementation
Castile and Leon	Art education 5th and 6th, second foreign language	To be determined by the school: reinforcement of core subjects, Braille system, tiflo-technology, personal autonomy and sign languages
Catalonia	Art education Second foreign language acc/school	Catalan language and literature (Aranese in the Aran Valley)
Extremadura	Art education	Second foreign language and/or reinforcement course
Galicia	Art education	Galician language and literature Reinforcement of some areas
Madrid	***Art education Second foreign language	Reinforcement of core areas Technology and digital resources to enhance learning
Murcia	Art education	1st, 2nd and 3rd, comprehension reading 4th, 5th and 6th, applied knowledge****
Navarre	At least one: Art education Second foreign language	Basque language and literature
Basque Country	Art education 5th and 6th, second foreign language	Basque language and literature 6th, social and civic values
La Rioja	Art education	Comprehension reading and mathematical reasoning
Valencia	Art education	Valencian language and literature 5th, valencian culture

*Students who experience difficulties with their language competence should take Spanish language and Literature; **Bilingual or licensed schools; ***Either or both, according to the school's policy, generally Art Education; ****Advanced Spanish Language and Literature, Maths, First Foreign Language or proposal by the school.

Practically the whole set of current legal texts include the full procedural sequence of sensitisation: Knowing, Understanding, Respecting, Valuing in order to Take Care of, Enjoy, Transmit. Even so, the approach taken mainly focuses on an attitudinal stance that, according to authors like Fontal and Gómez-Redondo (2016) must be superseded by heritagisation processes capable of generating heritage-related bonds and feelings among students. Again in tune with other published research, we observe that in Spain's education legislation there is a predominance of aesthetic and temporal views involving traditional methodologies and academic as well as conservation-oriented purposes (Cuenca *et al.*, 2017). Such an approach must evolve towards a globalising and symbiotic approach that fosters relational processes between the cultural property and the student in order to construct self-meanings (Copeland, 2006). The rate of occurrence of the sensitisation sequence is directly related to the presence of heritage as curricular content, which in turn varies according to each region's supply of subject courses offered under its jurisdiction. Table 3 contains a list of such courses as provided by the several autonomous communities.

If we compare this data with the results shown in Tables 1 and 2, we observe that there is not a direct correlation between the data and the freely determined subject offered by the communities. The higher performances are achieved by communities where heritage is a curriculum content developed in a transversally way in the different subjects. Moreover, the communities of Asturias and Valencia offer two subjects related to cultural heritage (culture of the region and language and literature of the region) and get some of the best results. Moreover, we must emphasise that although Andalusia only has one subject in the sixth course of Digital Culture and Digital Practice, it presents a multitude of objectives closely linked to heritage for each stage like: knowing and valuing natural and cultural heritage and actively contributing towards its conservation and improvement; or understanding language diversity as an asset of peoples and individuals and developing an attitude of interest and respect in this regard. There are objectives which are developed across the different curriculum's subjects.

Conclusions

The curriculum has always been exposed to political tensions insofar as it articulates the present and future social order, since educational plans determine how, when and what individuals should learn, and shape the future of society. The biggest demand on the new curricular model aimed at meeting the future challenges, according to Marope, Griffin and Gallagher (2017), is producing learners capable of changing their context for the better. In this sense, both the curriculum itself and the ways heritage contents are taught constitute key factors to the sustainable conservation of heritage itself, since only what is known and valued can be protected and preserved. In the international scene, this is the position that the UNESCO conventions (1972, 2014) as well as the Council of Europe have been advocating for several decades: a position illustrated, for example, in the latter organisation's Recommendation No. R (98) 5, which argues that heritage education ensures social empowerment processes that enable us to become more competent in the safeguarding of our common

past (Committee of Ministers, 1998). The Council of Europe understands the common heritage as all forms of cultural heritage in Europe 'which together constitute a shared source of remembrance, understanding, identity, cohesion and creativity, and the ideals, principles and values, derived from the experience gained through progress and past conflicts, which foster the development of a peaceful and stable society' (Council of Europe, 2005, art. 3).

In Spain's territory, the administrations entrusted with managing heritage properties have developed legal frameworks in order to safeguard the country's great heritage wealth where heritage education has become increasingly recognised as an important line of action. After analyse the curriculum coverage of heritage, our main conclusion is that the PE Curriculum (RD 126, 2014) approaches heritage in a holistic and integral way by encompassing all its dimensions: natural, tangible and intangible. The methodological criterion used in the teaching-learning of heritage contents is the sensitisation sequence contemplated in the National Education and Heritage Plan: Knowing, Understanding, Respecting, Valuing, Sensitising, Taking Care, Transmitting, Heritagising and Identising (Domingo *et al.*, 2013). Occasionally the approach to heritage education is attitudinal: a perspective that should be superseded by another which lays the stress on the relational, binding and experiential dimension that takes place between the cultural property and the student, so that the latter becomes capable of constructing self-meanings (Copeland, 2006).

The above conclusion, however, lends itself to many shades and nuances due to the decentralisation of Spain's educational system as of the 1990s. As a result of devolution policies, curricular decentralisation means that the education administration in each autonomous community establishes the degree of awareness of cultural heritage that should inform the curriculum as reflected. It is in this respect that many regions exhibit a greater interest and take the opportunity to create specific objectives around heritage that develop in a transdisciplinary way across the subjects. Furthermore, some of them introduce autonomously determined subjects that address specific contents regarding the community's language, culture and heritage. In this sense, regions like Andalusia and the Canary Islands are remarkable in that they try to raise the awareness of their students from a very early age over the community's peculiar cultural manifestations as a first step in understanding other cultures and promoting inclusion and the social order (Buckley & Graves, 2016). Similarly, Asturias and Navarre are outstandingly committed to putting the focus on their most intangible traditions and cultural manifestations. Indeed, all four autonomous communities display better results in the analyses conducted in the course of this research and turn out to have a large number of specific objectives around heritage that develop in a transdisciplinary way across the different subjects. Also, some of them provide freely determined subjects on the region's culture in one or another grade within their PE course of study.

By contrast, other communities resort to these 'free configuration' subjects as reinforcement teaching by emphasising customised attention and the prevention of learning difficulties. In our view, one of the main motivations behind this core-subjects reinforcement strategy has more to do with obtaining early positive results in external evaluations (one is performed by the regional administration upon

third grade conclusion and the other is a state level assessment at the end of the whole educational phase) more than with a focus on the students' constructive and continuous learning. In this way, external evaluations like The Program for International Student Assessment (PISA), plays and important role for European Union (EU) governments to argue for certain educational reforms (Wahlström, 2016).

Every community has its own distinct interpretation of the basic curriculum defined in the RD, so that there exist broad differences in the curricular coverage of cultural heritage depending on the autonomous region under consideration, despite the fact that the regional education administrations must all comply with Organic Law 8/2013 of 9 December for the enhancement of the quality of education. Such differences, however, should not be oversighted since, according to Scalise (2015), education is a fundamental variable in the dynamics of cultural and heritage identity construction, apart from being a key factor in sustainable heritage management (UNESCO, 2014). In this way, a core notion like cultural and natural heritage in EU texts becomes recontextualised in our national curriculum (Jagielska-Burdul & Piotr, 2019; Nordin & Sundberg, 2016). This is why it is critical to undertake a continuous revision in order to improve curricular plans leading to the discussion as to whether cultural heritage should be included in the educational design as a subject in its own right (Barghi *et al.*, 2017; Hang *et al.*, 2017; Hunter, 1988) or as a fertile source for the study of other subjects (Fuhai, 2017). A study requested by the European Parliament's CULT Committee on Education in Cultural Heritage concluded that 88% of people responding the survey 'answered "yes" to the two questions,' that is, claimed that heritage should be integrated into the curriculum in both fashions (Gesche-Koning, 2018, p. 31). The distinction is meaningful, since the second choice is easier to implement in schools than the first one, 'which needs finding instructional time.' Yet in order to make sure that heritage becomes a transversal resource across other subjects—the second choice—and is seen by teachers as something natural, the latter should have become familiar with heritage issues in the course of their training. And this once again requires time in order to integrate heritage education into the curricula. Research conducted by Fontal Merillas *et al.* (2017) suggests that there is a wide gap between the presence of heritage-related contents in the curriculum and the scanty representation of such contents in the teaching degrees. These authors believe that such a dysfunction may be due to a time 'mismatch' between the current situation and the curriculum that was in force when the study programmes for the future teachers were designed. Consequently, some scholars argue for a review of such programmes in order to include heritage-related contents in university education (Koster *et al.*, 2005). At the same time, to have a more comprehensive and complete picture of the case of heritage education in Spain, we should also analyse teaching practices, student learning, school policies and textbooks and develop comparative studies.

Be it as it may, every curricular reform should always result from an analysis of the educational and social demands and from the need to train people in personal and collective responsibility with regard to cultural heritage, its sustainable use and the awareness of its value for society (Council of Europe, 2005). For that reason, this kind of research is necessary, because it has allowed us to know the national state

of matter and has European and international implications. As a result, we need to develop correlational research with other countries.

In order to properly contextualise a curricular model, we agree with Gesche-Koning that 'it is highly recommended having cultural heritage at the very core of education and not as a stopgap and seeing education more deeply rooted in cultural heritage through adequate and efficient mutual long-term partnership policies' (2018, p. 3). The ultimate goal is to ensure that the new generations know, and therefore understand and value their cultural legacy while they experience a process of reaffirmation of identity values in the face of the ever more homogeneous cultural models that result from globalisation. This challenge cannot be taken on by each State in isolation. Everyone's efforts must be carried forward, supported and extended by the others, by means of a common awareness and harmonious and consistent actions (Committee of Minister, 2017). We believe that, in a European context, a normative document that addresses the importance of each Member State becoming aware and regulating in favour of heritage education in formal education would be necessary and practical. Always working the heritage from a holistic approach and from the local and national heritage to the furthest heritage, in order to develop before a local identity and then a national, European and international one.

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