Chapter 2
Critical Citizenship Education and Heritage Education
Antoni Santisteban-Fernández
Universitat Autònoma de Barcelona, Spain
Neus González-Monfort
https://orcid.org/0000-0001-8597-0994
Universitat Autònoma de Barcelona, Spain
Joan Pagès-Blanch
Universitat Autònoma de Barcelona, Spain

ABSTRACT
Heritage education enables us to question past societies to help us understand the present and think about the future to develop historical awareness. Heritage should be interpreted based on the implicit power relations, the stories that created it and those that now interpret it from different vantage points. Education for critical citizenship should examine the role of women or minorities when studying the heritage and call for an intercultural perspective. Heritage education is an extraordinary tool to help us understand the change and continuity in both objects and ideas, traditions and everyday life. Through heritage education, we have to develop youth critical awareness so that they reinterpret their culture based on their reality and interests.

INTRODUCTION
Critical education starts from the foundation that any educational process should be interpreted as a power relationship and any discourse or story has an ideology which must be identified, including those related to studying the heritage. In the opinion of Dewey (1995, 2002), education is not a neutral process but a form a social control. In a similar vein, Freire (1970, 1974) believes that education is an instrument that can be used in two totally different ways: first, to educate a person in the logic of the social system, and two, to educate them in “the practice of freedom” in order to deal with reality critically and
creatively for social participation and transformation. Ross (2019) states that there is no “scientifically objective” response to the question on the purposes of education in the social sciences because these purposes are determined by the kind of society we want to build. The purposes of studying heritage cannot be approached from objectivity or neutrality, since heritage exists within a society and a context, and education upholds certain social values.

Heritage education should teach students to appreciate the historical and cultural legacy we have been bequeathed and that we should leave as a legacy for future generations; it should teach us to value things with both a social origin and a natural heritage, both tangible and intangible. But heritage education cannot be limited to a catalogue of the assets and achievements of a given culture and its knowledge; instead, it should also spark questions and inquiry into the problems related to their creation, evolution, conservation and future. Critical education sets out to educate youths to understand their reality and participate in society in order to bring about changes and improve it. Learning how to interpret the past is an essential part of this process in order to understand the present through the legacy and sources which have reached us and are part of our cultural inheritance, and to contextualise the heritage from the historical standpoint and understand what society was like and how it has changed.

Heritage education can be a tool for training students in critical thinking skills if we analyse the conflicts associated with the creation and conservation of the heritage, as well as the different viewpoints regarding the meaning and use of the heritage in society today. The heritage is born with a certain intentionality associated with a way of thinking, living and seeing the world. Analysing the heritage means analysing the information associated with its origin and the society that created it, which enables us to work from the perspective of critical literacy. We have to educate students in asking questions based on sources and in training critical thinking for social action.

This chapter presents the fundamental ideas on critical heritage studies which interpret power relations, analyse hegemonic stories and suggest alternative counter-narratives on the purpose and future of the heritage (Daly & Chan, 2015). From this perspective, we suggest challenging the study of the heritage and posing controversial topics which reveal the most conflictive elements of the heritage in terms of its origin, meaning, conservation or disappearance, current use, etc. (Winter, 2013; Ho, McAvoy, Hess, & Gibbs, 2017). Knowledge of the heritage enables us to introduce topics related to democratic values, social problems related to people’s lives, change and continuity over time, debate and development of a critical awareness (Bickmore & Parker, 2014).

HERITAGE AND CRITICAL CITIZENSHIP EDUCATION

The study of the heritage from the vantage point of critical education should first help citizens understand their reality, even if this reality is extremely socially and culturally complex, with a mix of the new and old, natural and social, private and communal, civil and religious, mundane and strange, etc. For this reason, in order to understand our social milieu via the heritage, we should train critical thinking to decode this complexity and creative thinking to come up with solutions and alternatives to the problems. Ultimately, we should educate students to take part in their social milieu, meant in a broad sense, from democratic participation to changing and improving society.

Heritage education should allow the historical roots of the present to be interpreted via all the elements from the past that still survive, perhaps in the guise of objects, including all kinds of mementos, sites and cultural evidence, which we can examine in terms of what kind of society they represent, who
Related Content

The Importance of Accountability Practices in the Public Sector: Literature Review
[www.igi-global.com/chapter/the-importance-of-accountability-practices-in-the-public-sector/235287?camid=4v1a](www.igi-global.com/chapter/the-importance-of-accountability-practices-in-the-public-sector/235287?camid=4v1a)

Rethinking the Fact-Value Split: A Place for Religion in the Public Square?
[www.igi-global.com/chapter/rethinking-the-fact-value-split/235265?camid=4v1a](www.igi-global.com/chapter/rethinking-the-fact-value-split/235265?camid=4v1a)

The Corporate Social Responsibility Meme as a Business Foundation for Economic Peacemaking
[www.igi-global.com/chapter/the-corporate-social-responsibility-meme-as-a-business-foundation-for-economic-peacemaking/210528?camid=4v1a](www.igi-global.com/chapter/the-corporate-social-responsibility-meme-as-a-business-foundation-for-economic-peacemaking/210528?camid=4v1a)

Conflictive Memory and Heritage Education in the Initial Training of Primary Teachers
[www.igi-global.com/chapter/conflictive-memory-and-heritage-education-in-the-initial-training-of-primary-teachers/246796?camid=4v1a](www.igi-global.com/chapter/conflictive-memory-and-heritage-education-in-the-initial-training-of-primary-teachers/246796?camid=4v1a)