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CONTROVERSIAL HERITAGE FOR ECO-CITIZENSHIP EDUCATION IN SOCIAL SCIENCE DIDACTICS

Implications for initial teacher education¹

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Controversial issues and eco-citizenship education

Education, understood as a driver of socio-environmental change in a complex, shifting and uncertain reality, must guarantee the training of citizens committed to their community and heritage, resilient and participatory in their immediate context. Today, therefore, it is an educational requirement to implement proposals in the area of Social Sciences that encourage students to make decisions and get involved in social and community actions under the civic principles that underpin democracy, such as equality, dignity, social cohesion and justice (Lucas & Delgado-Algarra, 2018).

However, although one of the main functions of the education system is to prepare students to learn to live and coexist in society acting as critical and active citizens, it is still common to find training deficiencies in teachers who implement teaching and learning processes in the Social Sciences. And, more specifically, in teachers of History, which consists of the transmission of theoretical and rote learning contents (Prats et al., 2021) based on a collective identity project which, as posited by Ibagón and Miralles (2021), continues to reinforce the negative and stereotyped image of the other and whose naturalisation of the victimisation of certain groups is uncritically received by students.

To provide a solution to this uncritical transmission and reception of memorised and partial contents, the introduction of controversial issues in the teaching and learning processes has been attempted in discrete contexts and at different times over the last century with the aim of promoting the reflective and critical spirit of the students. Santisteban (2019) provides a historical and conceptual review of the different ways of including theoretical or ideological conflict in the classroom, starting from the problematisation of the curricular contents as a methodological strategy and the problem-situations originating from the French-speaking context.

Another possible alternative to this approach is, according to these authors, to make social questions the backbone of the curriculum based on controversial issues, a concept typical of critical theory and the English-speaking world, or on current social issues, characteristic of the French-speaking context of the 1990s.

In this line, the Council of Europe recommends “addressing controversial issues for the education of a critical citizenship, which develops a socially transforming democratic commitment” (Estepa et al., 2021: 484) while stressing, through the principles established in the 2005 Faro Convention,² that heritage is articulated as an element for development and social participation and transformation. Thus, in the Spanish context, through the results of the EPITEC project³ (Estepa, 2013), it became clear that heritage education, based on the analysis of relevant socio-environmental problems, is the link between emotional and territorial intelligence, leading to the forming of a critical, participatory and democratic citizenship.

Relevant socio-environmental issues addressed through direct contact with the heritage elements of the surrounding context (Estepa, 2001) allow students to relate school to life and reflect on possible alternatives to the conflicts that take place in their environment (Santisteban, 2019). Therefore, to fill the void that exists in schools regarding the controversies that revolve around heritage as a vector of identity, it is essential to equip future teachers with competencies and skills that will enable them to critically analyse the relationships established between history, heritage elements and the current socio-political model (Berríos et al., 2021). This way it will be possible to achieve a heritage education that will enable the acquisition of a greater commitment to their community, the understanding of past-present connections and the reflection on possible consequences of their actions in the present and in future (Arroyo & Cuenca, 2021; Ibagón & Miralles, 2021) in order to understand and assess them from a critical and constructive perspective, favouring the development of territorial and emotional intelligence competences (Trabajo & Cuenca, 2017).

Setting out from these premises, the EPITEC 2⁴ project advocates working on the basis of controversial heritages (Estepa et al., 2021), defined as perspectives of those heritage elements that are didactically selected for various reasons that give rise to or generate conflict, controversy, dilemma or debate, whether ideological, political, economic, social, cultural or environmental, due to interaction between them or which involve some type of discrimination or hegemonic dominance of one element over another, causing the latter to be forgotten or silenced, although not always consciously.

The educational aim of addressing the controversies generated around heritage is for students in initial teacher training to analyse hegemonic history critically, along with the hierarchisation of relationships, human domination over bodies and territories and the discrimination, marginalisation and/or oppression of certain social groups and be able to take individual and collective action to build a more just, peaceful, egalitarian and sustainable society. Through this approach, the ecological advocacy that working with controversial heritages should foster in future teachers goes beyond the forming of a global or planetary citizenship, (García-Pérez et al.,

2015), through the anthropocentrism implicit in this concept, in order to achieve a new eco-citizen model (Pabón-Figueras & Pino-Mejías, 2019) in which humans have a harmonious relationship with nature with the awareness of being one more species that inhabits the planet (De la Rasilla, 2008).

For eco-citizenship training it is necessary to leverage heritage education from an ecosocial perspective so that teachers and students become protagonists of a social, political, economic and cultural shift that allows societies to live sustainably on the planet (Assadourian, 2017). Ecosocial education is focused on achieving common welfare through a civilisational change in which all individual, collective and institutional actions are based on the cornerstones that sustain human and non-human life.

From this ecosocial standpoint, it is essential, as González-Reyes (2018) states, to “educate from a dual perspective” (p. 12): one that analyses the past and present and the demands of today’s society and another that projects into the future, providing students with the skills they will need throughout their lives. The surrounding context, heritage and urban landscapes are ideal for analysing and linking the past and the present, as they “help us to think about ourselves” (Díez-Bedmar, 2018: 69), to know who we are, what our community is like, the reason for our traditions and how we shape ourselves as a society. Likewise, our daily life in cities encourages us to create the spaces we want, the heritages we identify with and social transformation in pursuit of social and environmental justice. Thus, the natural, social and cultural environment is inescapable in the process of education for a critical citizenship committed to the democratic memory of its past, the problems of the present and the construction of its future (Estepa, 2019).

This past-present-future interconnection in ecosocial citizenship training aims to equip students with a set of skills that will enable them to develop in their context in a coherent, conscious, sustainable and global manner – global thinking, local action – (Delgado-Algarra, 2015). To this end, Assadourian (2017) describes ecosocial education on the basis of six principles that should be included in its implementation at all educational stages: dependence on the Earth, interdependence, creativity, deep learning, Earth-centred leadership and life skills training.

The principles of dependence on the Earth and interdependence are correlated in the basis of the ethics of care, since, as Herrero (2015) states, human beings are eco-dependent beings; we depend on nature to sustain life, as does any species that inhabits the planet, and interdependent beings, as we need the physical and emotional care that other people dedicate to us throughout our lives. It is therefore essential to promote co-responsibility in caring for people and heritage, undertaking actions that ensure the sustainability of life and security for all forms of life that coexist and live together on our planet because, in the words of Tardón (2011), “caring for life means caring for others; the fate of nature depends on human action” (p. 541).

The ethics of care in ecosocial education, in relation to the interdependence it highlights, requires educational processes to include the development of emotional competencies that complement cognitive skills and are basic for life (Bisquerra & Pérez-Escoda, 2012). In this sense, heritage education is configured as the perfect

framework for this purpose, as the heritage of the immediate context is inserted into the life experiences of the students and its identitarian potential presents a great capacity for the mobilisation of emotions and values such as solidarity, understanding, commitment, joy, motivation, care, affection, accompaniment, creativity, empathy, etc. (Estepa et al., 2021). Moreover, heritage is an educational resource that arouses students' motivation, provides useful school content for the socio-environmental transformation of their surroundings and thus promotes meaningful or, in the words of Assadourian (2017), deep learning.

Ecosocial education promotes the training of eco-citizens aware that their territory is the basis on which life is built and the epicentre of social, cultural and natural development (Trabajo, 2020: 99) and who are committed to safeguarding its heritage for the socio-ecological balance and preservation of the identity of peoples. This understanding of territory as a collaborative and participatory space for societies is known as territorial intelligence (Perea-Medina et al., 2018).

Fostering the development of students' territorial intelligence is essential to encourage shared reflection and broaden the understanding of the interaction between different human agents, cultural artifacts and landscapes (Miedes & Martín-Cáceres, 2021) in order to boost the capacity for action and transformation on the environment, a concept that Giddens (2006) calls agency and which corresponds in part to the life skills training that Assadourian (2017) includes among the principles of social education for social justice and ecojustice.

In this way, the territory, relevant socio-environmental issues and controversial heritages appear as suitable elements for work in the initial training of Social Science teachers from an ecosocial perspective, either as teaching content or as resources for the development of aspiring student teachers, building an eco-citizenship that seeks social transformation under the principles of justice, ecojustice, empathy, equity and equality.

Controversial heritages for history teaching

Once we have defined what we call controversial heritages and highlighted their potential for dealing with controversial issues for educational purposes, below we present a classification of the different perspectives from which these heritages could be analysed, divided into three main blocks. We also highlight their usefulness for teaching through historical examples of each of the perspectives present in our classification.

Block 1: Heritage in conflict

In this block we will address examples of heritage elements that include perspectives that in themselves generate controversy or conflict and involve political, economic, cultural, religious or environmental positioning, as well as ethical problems through which the relevance of working with Human Rights and the Sustainable Development Goals of the 2030 Agenda becomes evident.

Anti-heritage

Anti-heritages can be used to educate in a non-violent, critical and democratic citizenship and to establish emotional bonds with the victims. This involves teaching history with memory to make students aware of the consequences (Estepa & Martín-Cáceres, 2018) as they represent counter-values such as examples of atrocities committed in wars and violent conflict. This way, history teaching can forge emotional links with the victims of the barbarities committed at different times, based on historical elements such as the Nazi concentration and extermination camps, like Dachau, Mauthausen and Auschwitz (Estepa, 2019). Focusing on the forgotten or defeated and on places of memory means another way of teaching historical facts, fostering historical empathy, emotional intelligence and critical thinking. From our position, we advocate that these spaces should help citizens reflect on these actions against human beings, even if a conflict of memories is originated by not being a vision shared by the entire population (Estepa & Martín-Cáceres, 2022).

In line with Feliú and Hernández-Cardona (2020), who identify the material aftermath of the Spanish Civil War as a conflictive heritage, we can highlight the Valley of the Fallen as another example of anti-heritage to work on in History. This building should be reconverted into a memorial for the victims, not only of the Civil War, but mainly of the subsequent repression, so that it can be considered as a heritage element based on the emotional links that can be established with the victims, in this case, of Franco's regime (Delgado-Algarra & Estepa, 2014; Estepa, 2019). According to Estepa and Martín-Cáceres (2018), teachers can take advantage of this heritage element as a powerful didactic resource to facilitate analysis of the plurality of perspectives and the political and ideological interests implicit therein to educate a critical and democratic citizenry, in the teaching of Social Sciences and, in particular, of History.

Heritage of cruelty

The concept of cruelty heritage refers to those customs that are part of the cultural tradition of peoples and which involve the exercise of some kind of physical violence against people or animals. We highlight bullfights as an example of cruelty heritage, declared by some autonomous communities in Spain as a heritage element to be protected, as opposed to the positions of other communities that prohibit bullfighting and similar events. On the other hand, at the state level, it is claimed that bullfighting belongs to the common cultural heritage and that it has an unquestionable relevance in the social reality of Spain (Martín-Cáceres et al., 2021). However, the rejection, animosity and the fight against those festivals that perpetuate animal torture rituals make this element a heritage which, although protected by the State, is quite controversial and therefore of great use for the teaching of history and traditions.

On the other hand, in the international context, from this perspective we can tackle socially relevant problems such as slavery in the teaching of history through heritage elements such as the Slave Monument in Stonetown (Zanzibar, Tanzania),

where the mistreatment and subhuman conditions of servitude suffered by people just for being of different ethnicities are represented, to raise awareness among students about issues such as racism or xenophobia and promote a critical conscience focused on social justice and aligned against any violation of human rights.

Interested heritage

Interested heritages – as examples of heritage management and conservation that allow the analysis of conflicts between political, ideological, cultural, economic, environmental and social logic that come into play in heritage selection and activation processes – serve to promote student reflection and debate about conservation, use and enjoyment, the limits of economic development and their own responsibility for heritage as citizens. At this point, we propose historical examples of citizen mobilisations in defence of the territory, which gave rise to conflict in an attempt to stop the modification or destruction of the heritage of their locality, caused by urban speculation or other projects of political and economic interest.

We can cite the *Cabezos de Huelva* as an example of a geographical feature with a fundamental role in the origin and configuration of the city and whose archaeological sites provide us with valuable information on the human activity of past civilisations and on current lifestyles, which have been endangered for several years by urban speculation, representing an economic, environmental and identity conflict (Arroyo & Cuenca, 2021). This way, we can work on the historical aspects related to the natural environment and the ethics of care from an ecosocial standpoint for the forming of a critical, empathetic and reflective citizenry that looks after its heritage (Estepa & Martín-Cáceres, 2020).

In addition, we highlight the Iberian settlement of *Puig de Sant Andreu de Ullastret*, one of the most visited archaeological sites in Catalonia but also one of the main tourist destinations on the Costa Brava, as an example of a clash of interests between the protection of an open-air museum in a landscape environment of high cultural values and the installation of a waste plant, which generated a conflict between the public entities of the surrounding settlements and the *Generalitat de Catalunya*, as they sought to reduce the limits of protection of this historical, archaeological and natural heritage with the aim of claiming the right to continue expanding a livestock activity that they have engaged in for decades (Alcalde et al., 2012).

Both examples are indicative of situations of society's involvement in current and past heritage processes and can be treated in history teaching to work on controversy and develop critical and divergent thinking as spaces of debate for the interpretation of current and future problems.

Block 2: Silenced heritage

In this block we will discuss examples of heritage elements that include perspectives that are subjugated to dominant groups or cultures whose common nexus is subjugation, silence and oblivion.

Heritage with a gender perspective

This perspective is intended to be used to work in the classroom on the relevant social question of gender inequality, as the dominant reading in the various heritage spaces continues to be androcentric and patriarchal (Alario & Lucas, 2018; Estepa & Martín-Cáceres, 2020).

According to Bokova (2015), gender equality is crucial for a more inclusive and sustainable development. Therefore, it is necessary to review and reread the artistic heritage that has historically occupied museums and introduce works created by women co-protagonists of history, as their contributions involve different outlooks at each point in history and, despite their quality, until now their creations have remained in oblivion (Alario & Lucas, 2018). Moreover, we cannot ignore those works, traditions and customs that reproduce stereotyped sociocultural roles and patterns based on the idea of women's inferiority to men.

So, in addition to the historical treatment derived from the museum revisionism for the inclusion of these works of female authors, other examples to be worked on history may be those representations of the image of women such as that portrayed in the painting *Liberty leading the people* by Delacroix or in the sculpture *The emigrant's mother* in Gijón. In the former case, we can reassess the dimensions of the story of the French Revolution through what the author represents in the painting, which dehumanises, idealises and sexualises the image of women, not as an active agent but as an allegory of freedom, while also being an object of desire for men. In the latter, migratory issues can be addressed through the image of a mother who, on the other hand, is also known locally as *La loca del rincón* (The madwoman of the corner) because of her unhinged expression and windblown hair, and who brings to the table issues such as the ethics of care or the marginalisation of women who do not conform to the canons and precepts of the patriarchy.

Inclusive heritage

This perspective follows the same line as the gender equity outlook. One example that we propose to work on in Social Sciences is the accessibility of the different museums or heritage interpretation centres, as well as monuments and historical constructions, as attention to the diversity and multiculturalism of people in the field of heritage must start from their communication and, therefore, whether they are sufficiently accessible to all citizens (Gómez-Hurtado et al., 2021). But the perspective of inclusion of minorities or silenced groups does not end there, as we can address values such as respect and tolerance in citizenship, highlighting heritage elements such as the sculpture *Overcoming barriers* in Burgos.

Participating in prohibiting the exclusion of the most vulnerable populations is an indispensable action towards inclusion (Ainscow et al., 2013), so we propose to address LGBT Pride Day as an inclusive heritage in history teaching. This festive event is a great example of how to work on such relevant current social issues as homophobia or transphobia by placing students in the historical

origins that motivated the celebration of this international day and to enhance their empathy towards groups that have suffered, and continue to suffer, repression and subjugation.

Subjected-rescued heritage

This concept refers to heritage that is subjugated by the dominant culture, usually politically imposed, and which has been persecuted at many times in history, including that which is intended to flourish and come into play in order to break the hegemony of the strong over the weak. This perspective is worked upon setting out from the notion of social justice. As an example, we can highlight the town of Portomarín (Lugo) a place where people have been deprived of their meeting spaces, of their ways of life, of a heritage inherited over centuries by the construction of a reservoir in 1963. The town was rebuilt with heritage elements, such as churches or a medieval bridge arch, which were dismantled and relocated, and which has resulted in an unconnected relationship of the present with its past (Castro & López-Facal, 2019). Through this subjected heritage of enormous potential as a place of memory to be rescued, the teaching of history can act as a heritage resignifier, re-establishing identity links and giving people the ability to review their heritage, in addition to letting students understand that there are heritage sites, such as Portomarín, which have been subjugated by periods in history when democracy and the social action of the people were being repressed (Castro et al., 2021).

Other examples can be found in the current struggle of the Latin American people to demystify and suppress the images, monuments, toponymy, etc., linked to colonialism, which at the time meant the subjugation of the culture and traditions that existed on the American continent and which were silenced by the dominant culture that came from the European continent. In this sense, from a historical standpoint, we can approach the discovery of America as a process in which the heritage elements of the dominant culture were imposed on those identities and elements linked to other cultures, and the repercussions that this conflict has in relation to the present day. Thus, under our ideology of impartiality committed to social justice (Estepa & Martín-Cáceres, 2020), we prefer to avoid the term “discovery of America” and treat it from multiple perspectives as a process of colonialism, with its positive aspects such as the obvious development it entailed in terms of the globalisation of trade, but also negative aspects such as repression, uprooting or usurpation of the territory and its riches. Thus we can include the different views that are established taking into account the voice and stories of the defeated.

Transversal block

This block deals with heritage elements in the process of transformation towards more social positions, which allow for a double reading, that of the element in the context in which it was generated and the meaning it acquires today.

Heritage in transition

Heritage in transition refers to patrimonialisation processes of forgotten heritages adapted to today's social demands, inversely (mercantilisation of heritage) or directly (to enhance the value of heritage as an end in itself). Here we can highlight spaces that have been adapting their uses to new realities and spaces of repression transformed into spaces for peace education. In Galicia, there are two heritage elements that have undergone a modification of their original use but have been preserved: one is the *Museo do Pobo Galego*, built in the former convent of *San Domingos de Bonaval* with the aim of researching, preserving, disseminating, defending and promoting Galician culture (Braña-Rey, 2017). Another is the *San Domingos de Bonaval* park, located just behind it in the former Dominican convent estate and cemetery rehabilitated as an urban park but still preserving the burial niches (Suárez-García, 2019). These estates in transition were in a process of decay and oblivion, but now they are examples of a perfect adaptation to the topography and pre-existing elements that made up this enclave.

Another example, but this time identified as a reverse process of patrimonialisation, is the use for hotel purposes that has been given to heritage elements such as the Convent of Aracena, converted into a hotel and spa that is a tourist attraction and provides an economic return on a space that was suffering the passage of time and oblivion. As History teachers, we might ask ourselves whether or not the new use of these heritage elements is appropriate and work with the different perspectives that may arise from this dilemma.

Conclusions and educational implications

Initial teacher training, in line with the education identity and of an active and reflective citizenry committed to change and social justice (Delgado-Algarra & Cuenca, 2020), is configured as a key aspect that entails the aim that these education professionals are suitably trained to carry out the design and experimentation of teaching materials and proposals in this area (Cuenca et al., 2021).

So, starting from the premise that controversial heritage serves to address relevant socio-environmental problems in the classroom, as well as ecosocial citizenship education, and, in turn, that school research on these topics favours the development of critical thinking, we should focus on the difficulties and needs facing teachers and students regarding the teaching and learning processes, respectively (Martín-Cáceres et al., 2021).

Along these lines, Estepa et al. (2021) recommend that teachers should have the necessary skills to know how to act in this regard, as training is necessary not only for students in the teaching and learning process in the classroom from the initial educational levels but also for teachers in initial and continuing education to be able to adequately approach controversial issues for the development of critical thinking.

In short, the examples presented in this chapter are intended to establish a link between the teaching of Social Sciences, more specifically History, and the

treatment of controversial issues in initial teacher training, with the aim of guiding future teachers in the use of the different perspectives of controversial heritage so that they can develop eco-citizen education in their future students.

Notes

- 1 This publication is part of R+D+i Project EPITEC 2: PID2020-116662GB-I00, financed by MCIN/AEI/10.13039/501100011033/.
- 2 www.coe.int/en/web/culture-and-heritage/faro-convention.
- 3 R+D+i project “Educación Patrimonial para la Inteligencia Territorial y Emocional de la Ciudadanía. Análisis de buenas prácticas, diseño e intervención en la enseñanza obligatoria” (EDU2015-67953-P).
- 4 R+D+i project “Patrimonios controversiales para la formación ecosocial de la ciudadanía. Una investigación de educación patrimonial en la enseñanza reglada” (PID2020-116662GB-I00, funded by MCIN/AEI/10.13039/501100011033/).

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