Call for papers

Heritage in History Education

Conference of the International Society for History Didactics (ISHD)

Tallinn, 23-25 August 2023

Organized by Tallinn University, School of Humanities in Tallinn, Estonia
in cooperation with Tartu University, Institute of History and Archaeology

Motto: *High quality history, heritage and citizenship education uses the 'history around us' as a powerful way to convey a vivid understanding of the past and embraces heritage as a unique access to this past through its tangible and intangible legacies*. (Principle 10. *Manifesto*. EuroClio, 2013)

Heritage education is an approach to teaching and learning about history and culture that uses information available from the material culture and different environments as primary instructional resources. The heritage education approach is intended to strengthen students' critical understanding of history and culture and not only to enrich students' appreciation for the artistic achievements, technological genius, and social and economic contributions of representatives of diverse groups but calls for critical reflection on such shared understandings. Heritage education nourishes a sense of continuity and connectedness with historical and cultural experience; encourages citizens to critically negotiate their historical and cultural experiences in planning for the future; and fosters stewardship towards the legacies of local, regional, national, transnational, and global heritage. Heritage in history education helps the young generation to understand and reflect on the past, traditions, values and mentality and the complexity of identities.

As cultural heritage shapes everyday lives, papers reflecting critically on what it is and how it changes in time, how different conceptions of historical knowledge legitimise certain groups and ways of thinking and delegitimize others and how different power relations and environments influence our understanding is encouraged. Cultural heritage surrounds us in towns and cities, natural landscapes and archaeological sites. It contains literature, art and monuments, crafts learnt from ancestors, the stories told, the food and the films and in which we recognise ourselves. Created and given meaning by people, representations of it have social value. The value of the heritage for society can be cultural, artistic, historical, archaeological, or anthropological.

On the other hand, cultural heritage can be ideologically, and politically misused, hence cultural heritage can also be approached from the perspective of memory wars and conflicts encompassing topics about contested memorial sites.

Tangible/material cultural heritage means objects and places created by humans or created by the interaction of humans and nature, which have historical and aesthetic value of time and culture. They have been valued and preserved by previous generations and passed onto future generations. The field of tangible cultural heritage is very wide, including buildings, artefacts, archives, clothing,

artworks, books, machines, historic towns, archaeological sites, cultural landscapes, monuments, works of art, ethnological objects, landscapes and much more, which are important carriers of historical memory and local identity, keepers of diverse environments and reflect local traditions and societal developments.

Intangible/immaterial cultural heritage means representations, expressions, and cultural spaces that people value, such as festivals, knowledge, skills, customs, and practices passed down from generation to generation that are still alive and well today, for example language, lifestyle, myths, beliefs, rituals, values, oral traditions, performing arts, and traditional crafts. The intangible cultural heritage lives with people who use this knowledge and skills and pass it on to others. For example, following holiday customs: sending greeting cards, covering a party table and decorating one' home, preparing food and drinks, dressing appropriately or playing music with family and friends.

There is also **digital cultural heritage** which can be divided into two parts:
1) digitally born contents.
2) the digitized cultural heritage, including texts, images, videos, records ect.
In an increasingly digital society, more and more culture is being born and spreading digitally.

Formats
We welcome all research which give insight into the practice, throw a theoretical glance at this research field, or present empirical findings by addressing the following questions:
- What is the relationship between history and 'heritage education'?
- What goals of democratic history education does cultural heritage help to fulfil?
- For what purpose has cultural heritage been used in history education (e.g. identity building, social cohesion etc.)? What is a position of heritage in national curricula? To what extent is heritage included into the narratives of history textbooks?
- What opportunities are there to include heritage into history education?
- How have power relations influenced the meaning and interpretation of cultural heritage and how has it changed in time? How to come in terms with controversial topics?
- How do states´ memory politics use and abuse history? What is the role of ideology in shaping memory politics?
- The conference program will include the presentation of papers (20 minutes) followed by 10 minutes for discussion.

Abstract proposals not exceeding 1500 characters (including spaces) should be send by

15 March 2023

Via email to the organiser Mare Oja (mareoja@tlu.ee).

Please indicate 'ISHD conference 2023 abstract <name>' in the heading of your email and include your name, title, institution, address, and email contact information in your abstract. The results of the peer review process will be announced in May 2023.

Conference fee
50 EUR for ISHD members, teacher-students, and teachers; 70 EUR for other participants. ./.