

**A STUDY ON THE INTEGRATION OF
HERITAGE COMPONENTS INTO THE IRANIAN
PRIMARY SCHOOL CURRICULUM**

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HERITAGE COMPONENTS INTO THE IRANIAN
PRIMARY SCHOOL CURRICULUM**

by

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LIST OF ABBREVIATION

MCTH	Ministry of Cultural Heritage, Tourism and Handicraft of Iran
UNESCO	United Nations Educational, Scientific and Cultural Organization
ICOMOS	International Council on Monuments and Sites

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KAJIAN MENGENAI INTERGRASI KOMPONEN WARISAN DALAM KURIKULUM SEKOLAH RENDAH DI IRAN

ABSTRAK

Mengintegrasikan komponen warisan ke dalam kurikulum sekolah, dikenali sebagai pendidikan warisan, merupakan strategi yang berkesan untuk menanamkan rasa tanggungjawab dan penghargaan terhadap warisan di samping meningkatkan kesedaran pelajar mengenai warisan serta pemahaman mereka tentang kepentingan meningkatkan aspek penjagaan dan pemuliharaan warisan. Idea mulia ini selaras dengan agenda Matlamat Pembangunan untuk Kelestarian oleh Pertubuhan Bangsa-Bangsa Bersatu (SDG) yang telah diterapkan di Iran, sebuah negara yang terkenal kaya dengan budaya dan warisan semula jadi tempatan dan dunia. Walau bagaimanapun, isu-isu yang berkaitan dengan sejauh mana falsafah pendidikan warisan telah berjaya dilaksanakan masih kurang dikaji dan diungkapkan secara sistematik dalam literatur pendidikan. Oleh itu, kajian ini menyelidiki kurikulum sekolah rendah Iran dari perspektif yang berbeza untuk menjaleaskan status pelaksanaan pengintegrasian komponen warisan ke dalam kurikulum. Pendekatan pertama melibatkan analisis terhadap semua buku teks utama sebagai sumber utama. Kajian diteruskan dengan memperoleh maklumat daripada pemegang taruh terdiri daripada guru, pentadbir, dan pakar pendidikan melihat situasi pendidikan warisan dan aspek pelaksanaannya. Data dan maklumat yang diperoleh menjelaskan perspektif pemegang taruh pendidikan di Iran perihal keperluan dan halangan untuk meningkatkan pelaksanaan proses integrasi.

Pendapat mereka kemudian dipertimbangkan untuk menentukan strategi yang perlu diambil untuk peningkatan status pendidikan warisan. Kajian ini dilakukan secara induktif menggunakan pendekatan kaedah campuran, menggunakan reka bentuk urutan eksplorasi. Data tersebut diperoleh melalui analisis semua buku teks sekolah rendah Iran, mewawancarai pihak berkepentingan utama yang dipilih melalui pensampelan bola salji untuk mencapai jenuh, dan kuesioner dikembangkan berdasarkan analisis isi wawancara, yang diedarkan kepada sampel guru sekolah dasar yang dipilih dengan persampelan rawak kebarangkalian. Data kuantitatif yang dikumpulkan digunakan untuk penilaian model pengukuran dan juga analisis deskriptif. Hasil kajian menunjukkan bahawa, walaupun elemen warisan digunakan dalam buku teks untuk menyampaikan isi pelajaran, terdapat kekurangan penjelasan mengenai konsep dan kepentingan warisan dan kurangnya memupuk rasa tanggungjawab terhadap pemuliharaannya. Oleh itu, semakan semula perlu dilakukan untuk memenuhi objektif ini. Guru sebagai faktor utama iaitu minat dan pengetahuan mengenai warisan serta sikap mereka terhadap pendidikan warisan harus ditingkatkan melalui program membangunkan keupayaan. Sebaliknya jika hal tersebut tidak dilakukan mereka akan menjadi halangan besar dalam pelaksanaan pendidikan warisan. Syarat lain merangkumi sumbangan ibu bapa dalam pendidikan warisan; peranan koperasi sektor warisan; peruntukan anggaran tertentu, dan pelaksanaan lawatan ke tapak warisan harus diambil kira. Kajian ini menyumbang kepada literatur yang ada dengan mengenal pasti keperluan, halangan dan strategi pemudahcaraan integrasi dan pelaksanaan pendidikan warisan. Kajian ini memberikan dorongan untuk kajian lanjutan mengenai pendidikan warisan di Iran dan konteks lain, kerana datanya terbatas pada buku teks utama Iran dan sejumlah pihak yang berkepentingan.

A STUDY ON THE INTEGRATION OF HERITAGE COMPONENTS INTO THE IRANIAN PRIMARY SCHOOL CURRICULUM

ABSTRACT

Integrating heritage components into the school curriculum, known as heritage education, is a powerful strategy to inculcate a sense of responsibility and respect for heritage alongside a purpose to increase students' awareness of heritage and their understanding of its importance, and to enhance their stewardship towards heritage preservation. This noble idea is in line with the United Nations Sustainable Development Goals (SDGs) agenda and has been applied in Iran, a country known to be rich in local and world cultural and natural heritage. However, the issues related to the extent to which it addresses philosophy of heritage education and being successfully implemented at ground level remain less investigated and systematically disclosed in the educational literature. Therefore, this study investigated Iranian primary school curriculum from different perspectives in order to describe and further explain current situation of integrating heritage component into the curriculum. First approach involved examining all primary textbooks as the main resources represent the ideal stage. The study then was keen to find out the way teachers, administrators, and educational experts as the key stakeholders perceive the situation of heritage education and the extent to which it is being implemented. Data and information obtained portrays Iranian educational stakeholders on the requirements and obstacles to improve the implementation of integration processes. Their opinions then were considered for determining the strategies need to be taken for the improvement of heritage

education status in practice. This study was conducted inductively using a mixed method approach, employing an exploratory sequential design. The data was obtained through the analysis of all of Iran's primary school textbooks, interviewing key stakeholders selected through snowball sampling to reach saturation, and the questionnaire developed based on the content analysis of the interviews, that was distributed to the sample of primary school teachers selected by probability random sampling. The collected quantitative data are used for the assessment of the measurement model as well as the descriptive analysis. The findings indicate that, even though, heritage elements are used in textbooks to convey the content of some subjects, there is a lack of clarification of the concept and importance of heritage and a lack of cultivating the sense of responsibility toward its preservation. Therefore, they need to be revised to meet these objectives. Teachers are another key factor whose interest in and knowledge of heritage and their attitudes on heritage education should be enhanced through the capacity building programs. Otherwise, they would turn to a big obstacle to the implementation of heritage education. A number of other requirements include parents' contribution in heritage education; cooperative role of the heritage sector; the allocation of a specific budget, and the conduct of heritage site visits should be taken into account. This study contributes to existing literature by identifying requirements, obstacles and facilitating strategies of heritage education integration and implementation. The present study provides the impetus for further studies on heritage education in Iran and other contexts, as its data was limited to Iranian primary textbooks and a number of stakeholders.

CHAPTER 1

INTRODUCTION

1.1 Introduction

Heritage is defined as “our legacy from the past, what we live with today, and what we pass on to future generations” (UNESCO, 2002, p. 40). It tells us about the traditions, beliefs and achievements of a country and its people (Troyer et al., 2005) and is the irreplaceable source of our identity. Cultural properties and expressions play a key role in fostering and reinforcing the quality of life and wellbeing of individuals and communities and in fostering social cohesion by enriching the plural sense of belonging of individuals. Its role in social cohesion and people-centered economic growth, as well as its capacity to adapt to more sustainable use of natural resource, make heritage as a key element in achieving sustainable development goals (UNESCO, 2015a, 2015b). As regards the definition of sustainable development as development in ways that do not harm others (living or non-living things) (UNESCO, 2010a, 2010b), and “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” (WCED, 1987, p. 8), cultural heritage is an important resource for understanding the values, methods, practices and insights that lead to a harmonious relationship between nature and human civilization (UNESCO, 2009).

Heritage is fragile and endangered by a number of natural and human threats. Chemical and biological changes and natural disasters, in addition to human social and economic changes and activities such as urban development and globalization, pose a major threat to heritage. The irreplaceable characteristic of heritage underlines the urgent

need to preserve and protect it. Since the greatest threats to heritage is the neglect of the majority of people around the world to heritage that is caused by their poor knowledge of heritage and its importance (Imon, Dioko, Ong, & Kane, 2007; UNESCO, 2002, 2014), public awareness is crucial to ensuring the sustainability of heritage through sustainable development (UNESCO, 2016a). It is only by increasing public awareness that people's attitude towards heritage will be changed and they will recognize the value of their heritage and, subsequently, will contribute and participate in the identification and protection of heritage (Aslan & Ardemagni, 2006; Henson, Stone, & Corbishley, 2004; UNESCO, 2016a). In this regard, the education of young children as the future responsible for the preservation of heritage is critical and has been noticed in many countries. Global efforts to integrate heritage components into the school curriculum have raised concerns about the issues related to the implementation of such education. However, there is paucity of studies in this regard.

1.2 Background of the Study

Education is a powerful strategy to increase knowledge and awareness of issues and to prepare people to participate in the formation and continuation of a sustainable future (UNESCO, 2010b). Integrating heritage in school curriculum is known as heritage education, which aims to increase students' awareness of heritage and their understanding of its importance and to enhance their stewardship of heritage preserving (Copeland, 2006; Hunter, 1988; Patrick, 1988). It was mainly concerned with learning activities that used historic sites to enrich students' understanding of history and culture. Later, the Council of Europe (1998) defined the key definition of heritage education as follow:

“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; 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.” (p. 31)

It should be noted that heritage education is not a subject, but a teaching approach that is integrated across all levels of education (Council of Europe, 2005; Lambert, 1996).

The first steps were made in the 1940s in the United States by The National Trust for Historic Preservation (Hunter, 1988), that draw the attention to the education of the people about the importance, value, and preservation of the national heritage. However the term of heritage education became popular later in the 1980s (Patrick, 1992). In Europe, attention to heritage education began in the 1900s, but was officially recommended and defined by the Council of Europe in 1988, and cross-border cooperation strategies across Europe were identified at the Hague Forum (Europa Nostra) in 2004 (Europa Nostra Forum The Hague, 2004). The international increase in heritage education followed the UNESCO Convention of 1972 (UNESCO, 1972) which emphasized the role of education in the management of heritage. The UNESCO Conventions on the Protection of the World Heritage (UNESCO, 1972 Article 27) and on the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003 Article 14) indicate that each State Party should implement awareness-raising and educational programs amongst general public and, in particular, young people, to promote understanding, respect and recognition of the importance and fragility of heritage. At present, heritage education programs have been increased all over

the world, from Europe to Asia and from America to Australia, and have become the main policy of both governments and other institutions (Simşek & Elitok Kesici, 2012). The result of a study in 22 Asian countries shows that heritage receives a notable attention in educational documents (UNESCO, 2017c). In Iran, as the research site of this study, heritage also has received attention in new educational objectives and policies that were established following the transformation of education in 2012. Taking responsibility for the preservation of heritage is defined as one of the characteristics that is expected to be established in students graduated from formal education (Ministry of Education of Iran, 2011, 2012a).

In the last months, when the COVID-19 pandemic has put the world in a new situation in which hundreds of thousands of people have been killed and billions of students have been left out of school, the reconstruction of education to make students as the change-makers and prepare them for global challenges has become an emergency (UNESCO, 2020b).

“Governments, policy makers and education leaders need to ensure that Education for Sustainable Development continues to be built into education frameworks at every stage of national education. The commitment to ESD must include learning in all contexts, for all learners no matter their gender, location, socio-economic status or connection to the internet.”

(Stefania Giannini, UNESCO Assistant Director-General for Education)

Education for sustainable development aims at building an education system that “support learners of all ages to be active contributors to more peaceful and sustainable

societies and develop a sense of responsibility for our planet in line with the 17 Sustainable Development Goals.” (UNESCO, 2020c). Heritage education is considered to be one of the main programs and objectives of education for sustainable development, providing a learning context for the understanding of sustainability and its various objectives (UNESCO, 2010a). Heritage education is therefore one of the key strategies for both preserving the heritage and promoting sustainable development.

1.3 Problem Statement

Heritage education is a new and innovative program whose integration into the formal curriculum and its implementation is problematic and challenging in both developed and developing countries (American Heritage Education Foundation, 2017; Gesche-Koning, 2018; UNESCO, 2008, 2012, 2017a; Wijk, 2005). As Fullan (2007) points out, not only the initiation of a new program, but more importantly its implementation, which refers to putting a new program into the practice, and its continuation, which refers to whether the program is an ongoing part of the education system, are the key issues in achieving the objectives. The outcome of the program can only be seen when it has been fully and successfully implemented (Fullan, 2001). Implementation of an integrated program is facilitated by certain requirements and may be hindered by some obstacles (Fullan, 2001). These requirements and obstacles are identified through the investigation of the gap between the current status of the program and the desired status in which the objectives are achieved and the exploration of the reasons behind this gap (Altschuld & Witkin, 2000; Kaufman & English, 1979).

Heritage is embedded to curriculum from two perspectives, weather as a goal (preserving perspective) or as a vehicle (learning perspective) (Gesche-Koning, 2018; Hatch, 1988; Lambert, 1996; Van Lakerveld & Gussen, 2011). From the perspective of preservation, heritage is a goal that should be understood in terms of value and significance. From the perspective of learning, it provides a context for the learning of various subjects or the acquisition of essential skills and competences. Although heritage education has some educational and learning advantages, its philosophy and objective is, first and foremost, to increase students' awareness of the value of heritage and to develop their commitment to heritage protection, as well as to foster cultural understanding and intercultural dialogue (UNESCO, 2008). The extent to which this ultimate goal is considered in the program and the extent to which it is achieved determines the success of the heritage education implementation around the world. On the basis of Fullan (2001)'s theory of educational change, the lack of essential requirements or the existence of obstacles to the implementation of heritage education make it unsure of success. Although there seems to be an urgent need to explore the causes of the challenges facing the integration and implementation of heritage education around the world and the requirements and solutions that facilitate it (Achilles, 2021), little is known in this regard. There are a few studies in which some of the obstacles to the inclusion of archaeology in curriculum textbooks (Badran, 2011), on-site visits (Wijk, 2005), or the implementation of other heritage education programs (Pillai & Achilles, 2015) are discussed. However, there is a lack of research into investigating requirements and obstacles to integrating heritage education into the curriculum.

Iran, with the history of an ancient and glorious civilization, which is a host to extremely rich heritage resources, most of which are in great need of serious protection, provides a beneficial context for conducting research in the field of heritage education as a strategic tool for heritage safeguarding. Iran contains one of the largest collections of historic and heritage sites in the world (UNESCO, 2020d) belonging not only to Iranians but to all human beings. There is no doubt that the best way to ensure the safeguarding of this valuable heritage is to increase the awareness of the young generation about the importance of the heritage and the responsibility they have in this regard. As such, the future of Iran's heritage lies in the hands of primary and secondary school students. However, studies (Maadani & Mozafar, 2011; Monadi, 2004) show that students' awareness of heritage and the significance and priority of its conservation is at a critically low level. In the framework of Iran's new educational objectives and policies, which were established following the education transformation in 2012 (Ministry of Education of Iran, 2011), the education system is expected to nurture students who strive to preserve their cultural heritage. However, it has not been clarified how this objective is to be achieved. In Iran's National Curriculum Blueprint (Ministry of Education of Iran, 2012a), awareness of heritage and Iranian civilization, art and culture is one of the pillars on which the curriculum is based. However, the extent to which heritage is embedded in the curriculum and whether it has successfully implemented in order to achieve its ultimate goal is ambiguous. Some descriptive content analysis studies (Havasbeygi, Sadeghi, Malaki, & Ghaderi, 2018; Ishany & HajiHosien, 2016; Jadidi, 2016; Mostashiri, 2015; Salehi Omran, Abedini, & Mansoori, 2018) have investigated some of the subject textbooks of primary school and show that some aspects of cultural heritage are somehow found in textbook

contents. However, it has not been clarified that from which perspective heritage is embedded in the curriculum; learning perspective as a vehicle to teach other subjects or preserving perspectives as a goal to cultivating the responsibility towards heritage preservation. In order to ensure that the objectives of heritage education are met, it is crucial to investigate the current status of heritage education to explore to what extent it mirrors the philosophy of heritage education and whether it has been successfully implemented or not and the reasons behind its uncertain success. According to Fullan (2001), the success of heritage education programs and the achievement of the desired objectives cannot be guaranteed, both globally and in the context of Iran, as the research site of this study, without investigating the status of the implementation of the program and careful identification of facilitating or hindering factors. The lack of studies in this regard, both in the global and Iranian contexts, necessitates this study.

1.4 Purpose of the Study

The purpose of this study is to investigate the current status of heritage education in the Iranian primary school curriculum and to identify the requirements and the obstacles of its integration and implementation and to determine the recommendation to facilitate its implementation in the Iranian primary school curriculum.

1.5 Objectives of the Study

The objectives of this study are as following:

1. To investigate the current status of heritage education in the Iranian primary school curriculum.

2. To identify the perception of stakeholders on the requirements of the integration of heritage education into the Iranian primary school curriculum.
3. To find out the perception of stakeholders on the obstacles to the implementation of heritage education in the Iranian primary school curriculum.
4. To determine strategies to facilitate the implementation of heritage education in the Iranian primary school curriculum.

1.6 Research Questions

Based on these research objectives, the following research questions are developed:

1. What is the current status of heritage education in the Iranian primary school curriculum?
2. How do stakeholders perceive the requirements of the integration of heritage education into the Iranian primary school curriculum?
3. How do stakeholders perceive the obstacles to the implementation of heritage education in the Iranian primary school curriculum?
4. How can the implementation of heritage education in the Iranian primary school curriculum be facilitated?

1.7 Operational Definition

There are a few terms that need to be defined in this study.

1.7.1 Heritage

For the content of heritage education, UNESCO (2003)'s definition of heritage is followed by the use of heritage as a broad umbrella concept, including tangible and

intangible cultural and natural elements. Cultural heritage includes intangible cultural heritage (i.e. immaterial heritage such as music, dance, literature, language, festival rituals, traditional performances, traditional knowhow, etc.), and tangible cultural heritage (i.e. material heritage that can be touched such as monuments, buildings, statues, paintings, etc.) (UNESCO, 1972, 2011a).

1.7.2 Heritage Education

Heritage education, which is promoted at all levels of education through the medium of a number of school subjects, is defined as a cross-curricular teaching approach that combines the field of education and culture through the use of cultural heritage expressions (Council of Europe, 1998). In this research, heritage-related content in curriculum textbooks and the use of heritage resources in teaching and any other educational activities, such as heritage site visits or the conduct of heritage-related events at school, are considered heritage education.

1.7.3 Curriculum

Curriculum refers to all learning activities, such as objectives, content, activities, teaching materials and aids, and assessment tools provided by the educational program to a group of learners (UNESCO, 1981). In the other words, curriculum refers to educational objectives, syllables design, teaching resources such as textbooks, inside and outside classroom activities, assessment tools, and education policies and infrastructures (UNESCO, 2017c). In this study, subject textbooks and teachers' guidebooks for two subject of art education and physical education are those parts of the curriculum that have

been evaluated in textbook analysis phase. Teaching methods, inside and outside the classroom activities (such as heritage site visits), teaching aid resources, educational objectives, and educational policies have been discussed with interviewees and in the questionnaires.

1.7.4 Current Status

To address research objective and research question one of this study, current status of heritage education in Iranian primary school curriculum is investigated. According to Kaufman's Organizational Elements Model (see section 2.9...), inputs and process are applied to deliver the product of the organization (e.g. education system) in regard of the ultimate ends and outcome. To implement heritage education, education system employs some resources (such as textbooks, teaching aid-materials, and teachers) and process (such as heritage site visits) to deliver students who are aware of and responsible to heritage. To investigate current status of heritage education in Iranian primary school curriculum, above elements are investigated.

In this study, the integration of heritage education into the textbooks is investigated according to the Copeland (2006)'s three approaches of education *through* heritage; education *about* heritage; education *for* heritage. Education *through* heritage refers to the use of heritage as a medium for teaching and learning other subjects. Education *about* heritage which helps students to learn about the concept of heritage, to know about their local, national and world heritage and to recognize their value, to know the criteria of each heritage site or element and the threats they face. Education *for* heritage educates students about the 'irreplaceable' value of heritage and helps them to understand the importance of

protecting heritage and how it should be respected. Education *for* heritage makes students aware of their responsibility to hand over heritage sites and elements to the next generation. The content, illustrations, and assignments of all subject textbooks in all 6 primary school grades of Iran are analyzed to determine to what extent heritage (in all categories) and through what heritage education approaches are presented in textbooks.

The status of conducting heritage site visits as a part of heritage education and the availability of teaching-aid materials as another resources to heritage education are found through conducting interview with stakeholders and questionnaire among primary school teachers.

The perceptions of stakeholders who participated in interviews and primary school teachers who completed questionnaires indicate whether or not the goal of heritage education to produce aware and responsible students towards heritage has been met.

1.8 Significance of the Study

The findings of this study will help to clarify the conceptual framework and to identify of the requirements needed for the implementation of heritage education and the obstacles that may hinder it. This study, therefore, has a theoretical contribution to limited existing knowledge and literature.

In addition, the knowledge of the requirements and obstacles to the implementation of heritage education, which is the objective of this study, helps policymakers of those organizations that would like to pursue heritage education (e.g. Ministry of Education, heritage conservation sector, and related NGOs) to make wise

decisions and successfully implement heritage education in order to ensure that the program meets the objectives of this study.

In the local context of the study (i.e. Iran), this study provides information that helps educational decision makers to set general objectives and guidelines for heritage education, and to allocate resources precisely to the education sector. It also provides an information base for them to decide on their priorities.

Corollary, this study can serve as a starting point for a more comprehensive study of basic education and cultural heritage that can provide insights into and making pedagogical decisions and the drafting of education policies and legislation. In other words, this study will lead to collaboration between research centers (such as universities), heritage authorities, and the Ministry of Education to establish a new viewpoint about heritage education based on studies. It is hoped that the results of this study will encourage educational planners to redirect education programs and policies in line with identified needs. By understanding the importance of successful heritage education in the conservation of heritage, the results of this study are also beneficial to society.

1.9 Limitations of the Study

The scope of this study is to investigate the implementation of heritage education in Iran's primary school curriculum. This study is designed as a mixed method research in which the data are limited to the analysis of subject textbooks at all primary school levels and the perception of educational stakeholders. The analysis of textbook covers the content analysis of all subject textbooks of primary schools of Iran in all 6 grades. Since the Iran's curriculum is highly textbook-centered and teachers are completely limited to teaching on

the basis of textbooks, subject textbooks are the only document that has been analyzed to explore the current status of heritage education. Interviews are limited to interviews with primary school teachers, administrators, and educational experts. Thematic analysis approach is used to analyze interviews and identifying needs. Five scale questionnaires are conducted to determine the priority and magnitude of the needs by applying the Assessment of Measurement Model and the descriptive analysis approach. The administration of the questionnaire is limited to primary school teachers. The research site of the study is Kashan, one of Iran's historic cities with four World Heritage Site and more than 300 national sites.

The results of this study focused solely on identifying the requirements and obstacles to the implementation of heritage education. This study investigated the implementation of heritage education in primary school curriculum in Iranian context. The identification of requirements and obstacles is therefore limited to this context.

1.10 Summary

In view of the importance of heritage and the importance of protecting heritage, heritage education is known as a strategic and sustainable tool for preserving. Through heritage education, students are made aware of heritage and its importance and their sense of responsibility for protecting it. Although the integration and implementation of heritage education in the formal curriculum of the countries is challenging, little is known about the requirements and obstacles. Since the achievement of the objective in the education programs is guaranteed not only by the initiation, but also, more importantly, by the successful implementation and the continuation of the program, it is crucial to identify the

factors that facilitate and hinder it. The gap between the current status of the program and the desired status determines the extent to which the implementation of the program has been successful in terms of results and achievements of the objectives. In order to minimize this gap in order to ensure the success of the program, it is crucial to identify the requirements (including inputs and processes) that are essential for implementation, as well as the obstacles that may hinder implementation. This study aims to investigate the current status of heritage education in the Iranian primary school curriculum and to identify the requirements and obstacles to its implementation and to determine recommendations to facilitate its implementation.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The purpose of this chapter is to form a coherent sequence of topics that the researcher utilized to inform and develop the structure and purpose of this study. Literature review supports the significance of the focus of the study and provides explanations on data collection and analysis of the study linked to the phenomena (Creswell, 2009; Marshall & Rossman, 2014). The sections that have been developed to support the research and lead to a logical design of this work include the followings: the review of the literature (including of the concept of heritage, importance of heritage, safeguarding and preserving of the heritage, heritage education, and related studies), as well as theoretical framework and conceptual framework of the study.

2.2 The Concept of Heritage

In a dictionary, heritage is defined as an inheritance transmitted from a predecessor (Heritage, n.d.). From the lens of the society, heritage is known as the things that are worth to be preserved for both current and future generations, the present elements have come from the past for the future goal of building collective identity (Aplin, 2007; Dibbits, 2015). “our legacy from the past, what we live with today, and what we pass on to future generations” (UNESCO, 2002, p. 40). The legacies that are significant for us from the point of view of economy, emotional influences, identity, and sense of belonging to the community (UNESCO, 2011c). Heritage is also considered not only as objects and expressions but also as a cultural and social process involving the remembrance and

transmission of knowledge in order to realize and engage with the present (Smith, 2006). The legacies that come from the source of the nature are called natural heritage, and those that are related to the people's creations are cultural heritage (Lowenthal, 2005).

2.2.1 Natural Heritage

Natural Heritage are physical and biological formations with an outstanding aesthetic or scientific value; or geological and physiographical formations and areas which are the habitat of endangered species of plants and animals with outstanding value from the science or conservation viewpoint; or natural sites or areas with outstanding scientific, conservation or aesthetic value (UNESCO, 1972).

2.2.2 Cultural Heritage

Cultural heritage as defined by Council of Europe (1998, p. 31) consists of “any material or non-material vestige of human endeavor and any trace of human activities in the natural environment.” It is the creative expression of human being in the past and present that has been transmitted throughout the generations and demonstrates the views, values, traditions, and achievements of the people of a country (Imon, Dioko, Ong, & Kane, 2007). Cultural heritage refers to both a product and a process that provides a rich resource of inestimable value to individuals and society (Troyer et al., 2005; UNESCO, 2014). Cultural heritage is categorized as tangible and intangible. **Tangible cultural heritage** refers to physically touchable material heritage such as historic buildings, monuments, archaeological sites, architectural works of great value from an aesthetic or scientific point of view, paintings and valuable artworks from the past, objects and formations of

tremendous value from a historical, aesthetic, or scientific point of view, inscriptions, and cave lodgings (Copeland, 2006; UNESCO, 1972). **Intangible cultural heritage** refers to immaterial aspects of a culture that embraces traditional activities, living expression, knowledge, and skills of the folk and the community. A cultural manifestation that is transmitted, modified, and recreated through generations over time. Oral traditions, languages, social practices, and various forms of cultural expression demonstrate the views, beliefs, values, and the way of thinking of the people that underlie the life of the community. Intangible cultural heritage – much more than tangible- contributes to our identity and the sense of belonging to a group, community, and society. It can still be developed and modified through creative acts that keep it alive and meaningful (Copeland, 2006). It is a crucial factor in retaining of the cultural diversity (Copeland, 2006; UNESCO, 2003). The Convention for the Safeguarding of the Intangible Cultural Heritage at the general conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 2003 took into consideration those intangible cultural heritage that are compatible with human rights, mutual respect requirements among communities and individuals, and sustainable development. This convention then, categorizes intangible cultural heritage into five domains including oral tradition and expression; performing arts; social practices, rituals, and festive events; knowledge and practices concerning nature and universe; and traditional craftsmanship.

Oral traditions and expressions refer to the vast variety of spoken forms such as “proverbs, myths, legends, epic songs and poems, nursery rhymes, tales, riddles, charms, chants, songs, prayers, dramatic performances and so on” (UNESCO, 2011a, p. 4). They have a vital role in transmitting knowledge, values and collective memory as well as

retaining cultures alive. Oral traditions and different languages are known as the vehicle of passing on the intangible cultural heritage (UNESCO, 2003). **Performing arts** include the numerous creative expressions such as “traditional music, sung verse, dance, theatre, pantomime and so on” (UNESCO, 2011a, p. 6). Music is the general component of any culture around the world which plays an integral role to other types of performances such as theater and dance as well as other intangible cultural domains like festive events, and ritual in very different contexts from sacred events to entertainments. Dance described as an organized body movement, usually rhythmical to a music, is part of the most events, rituals, or theaters; whether in a religious context, or representing specific activities such as hunting or warfare. Performing arts are the important part of the culture and traditions such as playing music in rituals, songs sung during agricultural work or wedding ceremonies, or sung a lullaby to help baby to sleep. **Social practices, rituals and festive events** are “customary activities to which many community members contribute. These activities are the structure of the communities’ lives and significantly contribute in forming the identity of those who carry them out publicly or privately” (UNESCO, 2011a, p. 9). These practices and rituals are familiar to all community members and associated with the way they view and perceive their history and memories. Social rituals and festivals include various marvelous forms of events such as “birth, death, and wedding rites; oaths of allegiance; worship rituals; traditional legal system; traditional games and sports; culinary traditions; kinship ceremonies; seasonal ceremonies; hunting; fishing; men or women specific practices and so on”. Rituals and festivals usually come with numerous variety of expressions and physical components like specific gestures, words, songs, dances, recitations, clothing, food, procession, animal sacrifice (UNESCO, 2011a, p. 11).

Knowledge and practices concerning nature and the universe refer to the knowledge, knowhow, skills, practices, and representations of the community developed through interaction with natural environment that could be found through language, oral traditions, sense of belonging to a place, memories, spirituality, and worldview. These knowledge and practices are the foundation of social practices and cultural traditions and influential in beliefs and values of the community. Several areas are included in this domain such as “traditional ecological wisdom, indigenous knowledge, knowledge about local fauna and flora, traditional healing systems, rituals, beliefs, initiatory rites, cosmologies, shamanism, possession rites, social organizations, festivals, languages and visual arts” (UNESCO, 2011a, p. 12). **Traditional craftsmanship** refers to the knowledge and skills of making traditional crafts rather than the craft objects themselves (UNESCO, 2003). As the most tangible display of intangible cultural heritage, traditional craftsmanship includes countless expressions such as clothing; festivals’ and performing arts’ costumes and props; jewelry; tools; storing objects; objects used for transport and shelter; decorative arts; objects used in ritual; musical instruments; household implements, amusing or educational toys. Several kinds of skills involve in creating crafts range from detailed fine work (e.g. paper votives making) to tough, rough tasks (e.g. producing firm basket or heavyset blanket) (UNESCO, 2011a).

It should be noted that domains and their instances of intangible cultural heritage are not rigid and exclusive, as countries may use different system of categorizing, some may add ‘sub-domains’ such as “‘traditional play and games’, ‘culinary traditions’, ‘animal husbandry’, ‘pilgrimage’ or ‘places of memory’” (UNESCO, 2011a, p. 3). In addition, the categories of cultural and natural as well as tangible and intangible heritage also have

overlaps. Cultural heritage is related to natural heritage as it is the product of people 's involvement with nature and the way of living in the built environment over the ages (Council of Europe, 1998). On the other hand, natural heritage refers to the environment and landscape which are closely linked to culture (Van Lakerveld & Gussen, 2011). For a better understanding of cultural diversities around the world, the interconnection of culture with nature, as Lowenthal (2005) called it culture-nature dualism, should be considered, as cultural identity is built in the environment in which people live (UNESCO, 2002). Some heritage sites fall within both the cultural and natural categories, creating a new classification called "mixed heritage" (UNESCO, 1972). The beauty of the most impressive monuments, sites and buildings is partly due to their natural surroundings. On the other hand, some of the most glorious natural heritage sites contain the imprint of human activities over the centuries or are significant to people for their spiritual, cultural, or artistic meanings (UNESCO, 2002). Example is natural world heritage site of Kota Kinabalu in Malaysia or Damavand Mountain in Iran for their spiritual value and presence in legends and traditional tales. The tangible and intangible aspects of heritage also have a clear and close relationship with each other. Often the meaning of one comes from the other (Troyer et al., 2005). Tangible cultural heritage such as monuments, archaeological sites, buildings, and artefacts, is the creation of human values, knowledge, desires, skills, and beliefs. The way of thinking and living of the past communities (i.e. intangible heritage) is therefore realized through tangible heritage properties (Badran, 2011; Copeland, 2006). Similarly, some intangible cultural heritage elements cannot be identified without a related tangible site or building. For instance, Muslim's hajj in Mecca or Hindus gatherings for Kumbh mela are defined by the place where they are held (Kurin, 2004).

2.2.3 World Heritage and National Heritage

At the end of the Second World War, the United Nations Educational, Scientific and Cultural Organization (UNESCO) was set up to do a number of works, one of which was to protect those heritage sites (primarily archaeological and architectural sites as well as museum objects) that faced war-related demolition or damage by identifying them as interesting and important properties for the world (known as World Heritage Sites) (Troyer et al., 2005). Since the 1960s and later in the mid-1970s, the conception of heritage has gone beyond tangible heritage, such as archaeological and architectural sites, and included the art, knowledge, traditions and so on that are known as the components of intangible cultural heritage (Troyer et al., 2005). Three UNESCO general conferences have approved the Conventions to ensure the protection of heritage in all categories: Convention concerning the Protection of the World Cultural and Natural Heritage (UNESCO, 1972), Convention for the Safeguarding of the Intangible Cultural Heritage (UNESCO, 2003) and Convention on the Protection and Promotion of the Diversity of Cultural Expression (UNESCO, 2005a). The main objective of the World Heritage Convention is to define world heritage by compiling a list of heritage sites whose outstanding universal value should be protected for all mankind. Worldwide cultural and natural heritage sites with outstanding universal value are listed on the UNESCO World Heritage List. According to UNESCO (2017b, p. 19, Article 2), “Outstanding universal value means cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity.” Consequently, the continued protection of this heritage is of the highest value to the international community as a whole. Currently, the world heritage site list includes 1121 properties in 167 state parties as follows: 869 cultural sites, 213 natural sites and 39 mixed sites

(UNESCO, 2020d). The inscription of a site as a world heritage site is a long process. First, the country should sign the convention to be included in the list of State Parties. In next step, the state party shall prepare a tentative list of heritage sites within its country which are considered to be of outstanding value, and then submits the site(s) to the World Heritage Section for nomination on the list. The state party must demonstrate that the proposed site is well managed and preserved. The decision on the approval of the inscription of the site shall be taken by the General Assembly of State Parties (Aslan & Ardemagni, 2006). The process of recognizing a world intangible cultural heritage element is the same. As of now (January 2021), 584 intangible cultural heritage elements of 131 state parties (UNESCO, 2020a) have been inscribed.

Even if a heritage site or element is not inscribed in the World Heritage List, it is still important to preserve it. All countries have heritage sites, historic buildings, and museum objectives as well as festivals, rituals, handcrafts, traditional foods and games and so on which have national significance and are known as national heritage to be cared and protected by appropriate legislation with the same standard of conservation of world heritage sites (Aslan & Ardemagni, 2006).

2.3 Importance of Heritage

Cultural and natural heritage are valued for a number of reasons. We have made special efforts to preserve our heritage because of its unique features and its important roles. Heritage is unique, incomputable and fragile, non-renewable wealth lost (UNESCO, 2014). If the heritage is damaged, the cultural properties and the messages they convey disappear, and this is a loss for whole humanity (Aslan & Ardemagni, 2006). Heritage as

the ‘cultural capital’ of societies conveys historical, spiritual, scientific, aesthetic, and political messages, reflecting the lives and beliefs of past people. It is a treasure of knowledge and skills passed on through generations. As a result, they have made a significant contribution to the social effort to make the meaning and inspiration of creativity and innovation in the production of cultural products (Aslan & Ardemagni, 2006; Pillai & Achilles, 2015; UNESCO, 2002, 2014) as well as human knowledge of our history, values and scientific and artistic brilliance (Imon et al., 2007). Without the information that heritage gives us about the historical and political incidents that have occurred in the past and the mistakes that would have occurred, we are not able to move forward in the future. Heritage shows how societies and cultures have developed. Through heritage, a society shows others what is chosen to be its cultural representative (Atkinson, 2014). Heritage is not just about what happened in the past, but it is about connecting the past to our present by presenting what we have attained and how we have turned to what we are today (Imon et al., 2007). The antiquity of heritage promotes the idea of continuity as well as the progressive and evolutionary characteristics of social development (Graham, 2002). Values, competencies, and beliefs that are created, transmitted, and reinterpreted through cultural heritage form the characteristics and quality of social relations, influence the sense of integration, empowerment, tolerance of diversity, trust, and direction of individual and plural actions. Cultural properties and expressions therefore play a key role in nurturing and reinforcing quality of life and wellbeing of individuals and communities (UNESCO, 2014).

Furthermore, our ancestors’ heritage is the irreplaceable source of our identity. Individual identity by questioning ‘who am I?’ is profoundly related to ‘who are we?’ as