

Heritage Education Handbook

Instead of... Foreword

"Heritage education has existed since antiquity, it is not something new at all. Until a certain moment, this type of soul foundation was achieved in the family, in the community, in times when communities knew and valued their values, it was a living and natural transmission, beyond any educational scenario. The very word patrimony contains in its etymology the idea of inheritance. Unfortunately, this type of natural perpetuation is increasingly rare in our country.

In Romania, education for heritage has been done and is still being done, where those who take care of the children's education are aware of real values. When you are enlivened by the beauty and richness of heritage, the desire to instill this passion in children is irresistible. In this approach, we are not in the position of the potter, who thinks he has discovered the wheel. However, those who practice heritage education in Romania today are too few, and the social context is too unfavorable for the preservation and promotion of our spiritual riches. The pressure of easy and worthless activities is very high, and the time generally allocated to children in the family is too short. Too few of our museums and monuments have specialized tutors and programs dedicated to children. Too few schools carry out such actions. In rural communities, where intangible heritage was naturally perpetuated, the younger generations no longer pay attention to old customs, turning more and more to models foreign to their identity, to the anonymous urban.

Romanian education has been in a difficult process of reconfiguration, modernization, and bringing it up to European standards for years. In Western European countries, working with children in the heritage area has long been commonplace. There the museums and monuments are often full of children. Such a vision for the future will probably be reached in Romania as well. However, time is against us and every child won for the heritage is important. When the tutors have a speech and proposals for appropriate activities, the children respond enthusiastically. They want such moments without really understanding why. Children naturally resonate with beauty. They simply like it, and this spontaneous affection has a deep meaning for them. It is the foundation of mature appreciation and attachment, capable of carrying forward local values.

*We want to popularize the idea of heritage education as much as possible and we have as our main target its introduction, as a subject of study, in school curricula. **Only by putting heritage in the hearts of children can we prolong its existence. To survive, heritage needs love!** "*

Text taken from <http://edupatrimoniul.piscu.ro/>

Education for heritage

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INTRODUCTION

Heritage Education Overview

The notion of heritage, in the most general sense, refers to a heritage of the past, voluntarily or not, transmitted to people or groups, by belonging to the past, any object becoming an element of heritage or common heritage, which also acquires a political connotation related to collective memory, national heritage, common identity and the idea of conservation. Heritage is the repository of memories, of the traces of the past, therefore also of its memory that it materializes, finding itself in the environment in which people live and thus contributing to the construction of individual or group identity. When we refer to heritage, we must take into account all its forms, both the classical ones, i.e. the material, intangible and natural heritage, and the more recent ones, such as industrial heritage (factories, factories, workshops, workers' cities, cars, installations, technical objects, etc.), rural (landscapes, farms, installations, various objects, etc.) and urban (galleries, shops, parks, etc.). gardens, historic districts, etc.).

Today, the term heritage acquires a particular meaning, namely, the historical monument - witness of the national past, tends to fade before the "common good in which citizens can recognize themselves and share its values. Thus, heritage education concerns us all equally, and, consequently, by sharing emotional and artistic experiences, heritage pedagogy evokes or identifies an entire community of values.

The relationship of heritage education with the educational process was born in the context of the development of the idea of preserving and preserving the valuable works of the past and of respect for the vestiges of the past, which represent the common heritage of humanity. Therefore, children must be made responsible from the school benches for the preservation and transmission of the patrimonial dowry to the descendants, and this dowry will not only be preserved and preserved, but also enriched.

The inclusion of heritage elements in the school curriculum means, first of all, the obligation of the teacher to identify the most effective procedures through which he must know how to

operate the differences between past and present, between old and modern, to know how to teach his students to look at the environment in which they live with different eyes, to ask questions and to look for answers, to arouse their curiosity and to give them reasons for research, to look at monuments or any other heritage objects from historical, artistic, architectural, ethnographic, scientific perspectives, etc., to correlate the knowledge learned at school with the environment, thus cultivating respect for both the creations of their ancestors and those of the present, while motivating them to safeguard and preserve them.

In this approach of citizen awareness and empowerment that allows the construction of a common identity, the local heritage has a special importance, knowing it and sharing this knowledge with others leading to its identification as the landmark that best helps to know the origins and to provide meaning, it also facilitates the integration of the individual in a group, strengthens the social and national feeling of a community.

The opening of the school to the environment in which it lives aims, first of all, at a readaptation of the pedagogy to the requirements of the evolution of society, then an enrichment of the students' knowledge through direct contact with the object or with other elements of the environment.

As early as 1897, John Dewey observed the difference between rote and active learning, stating that "when the knowledge to be acquired is presented in the form of a lesson to be learned as a lesson, there is a total absence between needs and purpose. The result of this initial lack of reason is a mechanical and lifeless training. Where there is life and organic development there is always action and reaction; there is supply and demand; demand from the spirit and offer from the study program".

In 1922, Adolphe Ferrière spoke of the "active school", which in 1920 was already a common term and which propagated the idea that "true work is a spontaneous and intelligent activity that is exercised from the inside out", spontaneous, personal and productive activity being the ideal of the active school. Another pedagogue, Michel Fabre, situates pedagogy between practice and theory, stating that "it is no longer a way of practicing education, but a way of

conceiving it". We notice that pedagogy undergoes a permanent evolution of educational ideas and concepts, which place more and more emphasis on the development of the child through active methods that involve him more and more in learning activities.

The more recent cultural policies of the various international conventions on heritage and its conservation place particular emphasis on the social functions of cultural heritage and its contributions as a factor of democratic participation. For example, the 2005 Faro Framework Convention insists on the idea that knowledge and practice of heritage is an aspect of citizens' rights to participate in cultural life, while expressing the principle that heritage preservation is not an end in itself, but is intended to contribute to the 'well-being of individuals and to the highest expectations of society'. From where he defines heritage as "a set of inherited resources of the past, which people consider, through the regime of property ownership, as a reflection and an exposition of their values, beliefs, knowledge and traditions in continuous evolution".

Heritage pedagogy was born on this new foundation, appearing as a branch of pedagogy that revolves around the notion of heritage with all that this implies. First of all, heritage pedagogy is perceived as a pedagogy of the citizen (which aims at scientific literacy, i.e. the transmission of knowledge and concepts, but also "political" awareness in the sense of developing a civic consciousness among the participants) and a pedagogy of discovery (which involves a research approach based on induction and distribution, implementing problem-situations and giving a positive status to error), not being an end in itself, but only a means to serve goals, values, objectives, a pedagogy at the service of meaning that has as its main purpose the awakening of conscience and the contribution to the development of the person in the human community.

Heritage pedagogy has the following objectives, which allows children:

1. To integrate history into its continuity from the past to the present;
2. To visualize tangible landmarks in the historical and technical chronology;
3. To discover the universal roots of man;
4. To build their own criteria for comparison and judgment.

Moreover, heritage pedagogy is inter- and multidisciplinary by the nature of the competences it needs, it involves specialists in the field of museum pedagogy (animators, cultural mediators), psychology, ethics, law, communication, marketing, etc., with the help of which it materializes in the school environment (in the form of heritage education classes, hours dedicated to scientific experiments, optional subjects, etc.), within leisure (holiday stays, leisure centres, etc.), culture and tourism (visits to museums, sites, theme parks, participation in cultural events), in the form of temporary cultural actions or projects, the mastery of pedagogical skills and socio-cultural animation, as well as the scientific and technical content being a sine qua non condition of heritage pedagogy.

Heritage education classes exist today in many countries, demonstrating international awareness of the importance of saving and preserving local, regional, national and global heritage. In the process of heritage education, emphasis is placed on courses on heritage education, workshops dedicated to heritage and on days when we celebrate heritage, both at national and European level. In France, these activities are carried out in an organized and planned way, being part of school curricula, class or school projects. For example, heritage education courses are courses that take place during a week on a site, materialized in visits, workshops, debates and various researches that aim to discover what heritage is, with the teacher having the task of preparing these activities. The workshops dedicated to heritage education are carried out differently, depending on the school, primary or secondary level, during 10-16 weeks during the school year, 2-3 hours per week, usually within a cultural institution (museum, archive, house of culture, monument, archaeological site, etc.); The "Heritage Day" is mainly organized on a site where a group of students is received to make a study visit, during which students have the opportunity to discover concrete elements of the heritage.

In the primary cycle, heritage education is done through a type of learning that aims to help the child discover the richness of the surrounding world, based on "lived experiences, but also through the discovery of documents", heritage being approached as "matter" and as an "object" that we try to recognize and- we classify it, to identify the materials from which it is made, its qualities and uses, to locate it in space and time in order to operate

representations between what is near or far, between what is in reality and what is no longer, the child thus acquiring a vocabulary adapted to new knowledge; The establishment of museums at the classroom level, the construction of personal collections lead to the development of the desire for conservation and introduce the notion of heritage object in primary school, to the enrichment of heritage knowledge, also contributing to the memorization of songs and rhymes of regional and foreign dialects, listening to local stories/legends/myths, classical music, etc.

At the secondary level, heritage education takes on more complex forms, affecting several disciplines, such as history, literature, music, geography and others, and even physical education through the practice of traditional dances and games, all of which work together to discover the local past.

The tertiary cycle is the level at which the historical education itself begins, the level at which the student already has the ability to use the historical knowledge accumulated in other fields, can capture the characteristics of the heritage and can situate it in a certain historical period according to its context, tries to link what he sees with what he knows, can discover folklore, the characters in the legends, read various genres and classic texts of yesterday and today, all constituting a heritage that is transmitted from generation to generation.

The multidisciplinary and integrated approach to heritage education encourages teachers from different disciplines to carry out teamwork that will aim to instill students' desire to know, respect, love and advocate for the preservation of World Heritage. These activities are outlined around six main lines of action: *discussions, research, exercises, visual experiences, trips to World Heritage sites and role-playing*.

The discussions held with the students aim not only to offer new knowledge, but also to determine them to reflect on the heritage, to arouse debates on its value and meaning, this whole cognitive and gnoseological process having the purpose of sensitizing the students about the heritage, which will be given to them in storage to be passed on to future generations. Also, taking into account the growing scale of cultural tourism and the dangers

it represents for many monuments and sites, students must be armed with thorough knowledge and desire for action in the field of permanent conservation of all heritage values.

Research involves the ability of students to orient themselves, based on the knowledge gained in class hours, in looking for new information regarding heritage, rescue and conservation, the Internet being an extremely useful source of information, as well as libraries, archives or documents. They aim to facilitate the finding and analysis of information, drawing conclusions, developing action plans in favor of the conservation of this heritage. The exercises are a panel of didactic objects, which allow learning and understanding the environment, the use of these resources leading to boosting the curiosity and ingenuity of the students.

Visual experiences, visits to museums and sites, as well as trips to monuments and sites are other activities that fall within the heritage pedagogy. These can be accompanied by interactive activities, such as studying a museum object, visiting the workshops of various artisans who present their craft, techniques, materials used and finished products, thus understanding the connection between their identity, heritage and local crafts. The role-playing game regarding heritage can take place at a site, a historical monument, a museum, etc. or in the classroom, at school. It responds to 5 pedagogical objectives: creating a conscience; the best way to understand different or abstract themes; the acquisition of new research capacities; the formation of attitudes and a long-term commitment; developing creativity, all of which helps students to understand conservation in such a way that they are able to choose the best materials and methods for the object or monument chosen to be preserved, to make decisions regarding spatial planning (demolition of old buildings, development of tourism, opening of new routes, etc.), conservation planning and management, promotion and awareness campaigns, financing one site rather than another, etc. Also through play, students can perform a historical play or learn to peacefully resolve conflicts, because heritage is often the basis of wars or territorial claims.

Through all these heritage education activities, students acquire new knowledge, skills and habits, form new attitudes, gain the availability to live new experiences, help them to

rediscover their own environment, offer them the opportunity to exchange information and practices with adults or other young people, help them to socialize and collaborate on common projects through teamwork, they discover sides of personalities unknown until then, both to them and to their teachers or colleagues, they create a new relationship with themselves, with others and with the world, all of which ultimately leads to obtaining a certain autonomy of behavior and reasoning.

A model of good practice can be considered the French National Charter of 2002 for heritage education "Adopter son patrimoine", which stipulated the adoption of an edifice, district, museum, garden, collection, works, a local archaeological, industrial or natural site, a monument, etc., thus having the opportunity to become "keepers" of the memory of the chosen heritage element and of the of its future, they becoming aware of their responsibility as citizens towards this heritage that they learn to know, protect or even rehabilitate, the students becoming true actors among the community to which they belong. This agreement involves several partners, namely: prefects, Regional Directorates of Cultural Affairs, rectors and university professors, directors of national education departments, non-governmental associations, civil society, teachers and students. This Charter is applied within a cultural or artistic project carried out according to the school curriculum and can allow various studies related to history, literature, music or fine arts.

Interests in heritage pedagogy have also emerged in Romania, as evidenced by the School Curriculum for the discipline Heritage Education (6th/7th grade), published in Bucharest in 2017, which allocates 1 hour per week to this new discipline throughout the school year and which, "Due to its problematics, it can be integrated into the curricular area Language and Communication, Arts or Man and society, depending on the development interests of the students and the needs and resources identified in schools and in the community". The curriculum is carried out taking into account the European and international documents recognized by Romania, according to which heritage education aims at understanding the notion of heritage, its rescue, preservation and conservation by children and familiarizing them with the tangible, intangible and natural heritage on the UNESCO list, aiming to educate young people in perceiving and understanding cultural meanings and values,

learning the ways of conservation and conservation techniques, observing the benefits and challenges regarding the protection of heritage in the context of mass tourism, the risks of destruction by natural disasters, wars or indifference at the level of public policies. Following these courses, young people enrich their knowledge, form certain skills and attitudes, and teachers improve their teaching projects and strategies, as well as teaching-learning-assessment methods, taking into account the variety of learning contexts. All these lead to a more realistic relationship of young people to their environment, to the appreciation of the material, intangible and natural values that they must protect and preserve, to their responsibility regarding the inherited heritage, to the strengthening of the national, European and universal sense of identity, to tolerance and openness to multiculturalism, the heritage pedagogy having the task of achieving these goals.

Openness to oneself and to others is one of the directions pursued, young people being helped to look first at their own national heritage values, then at those of others in order to relate to them in a realistic way and to include them in the world circuit of values of humanity, in order to develop their civic spirit in preserving heritage values and getting involved in projects regarding this cultural heritage.

Patrimonial competences

The optional subject Heritage Education contributes to the progressive formation of key competences communication in the mother tongue, social and civic, digital, cultural awareness and expression, promoting the integrated approach and multidisciplinary connections. Methodologically, the option for an integrated approach and interactive learning strategies is based on the formative benefits resulting from the constant interrelation of school subjects at the level of competences and content areas.

The general competences are:

1. Expressing interest in a community's heritage, recognising its value locally, nationally and internationally.
2. Cooperation for the promotion of heritage values in the community.

Specific competences:

- 1.1 Manifestation of availability to participate in cultural activities and events in the heritage context
- 1.2 Critical Reporting to Behaviors and Attitudes of People in the Community Regarding Cultural Heritage
- 1.3 Formulating opinions on heritage values resulting from cultural diversity and intercultural dialogue
- 2.1 Identification of community-produced national heritage elements that have gained recognition by entering the UNESCO list
- 2.2 Initiation of awareness-raising actions for the respect and appreciation of cultural heritage
- 2.3 Carrying out national heritage promotion projects in a team, using digital resources and networking

Knowledge

- **Cultural heritage self-awareness:** Understanding one's own local and national heritage, including tangible heritage (buildings, landscapes, artefacts) and intangible heritage (language, music, customs and traditions).
- **Knowledge of European/global cultural heritage:** Knowledge of other cultures and their histories, values, communication styles, beliefs and practices.
- **Socio-linguistic awareness:** Understanding the role of language in communication, including idioms, gestures and the specific use of language in various contexts.
- **Global issues and trends:** Awareness of the issues of safeguarding cultural heritage, especially intangible heritage, which means, inter alia, recognizing it within society and ensuring its viability within communities.

Skills

- **Effective communication:** The ability to communicate effectively and appropriately in diverse cultural contexts, both verbally and non-verbally.
- **Active listening:** Listening carefully and with empathy to fully understand the perspectives and experiences of others.
- **Adaptability and flexibility:** The ability to adapt your behavior and working methods in response to new cultural contexts and diverse groups.
- **Empathy:** The ability to put yourself in another's shoes and understand their feelings and perspectives.

- **Critical thinking:** Analyzing and evaluating problems from multiple cultural perspectives without bias.
- **Problem solving:** The ability to find solutions in situations where cultural differences complicate a context.

Attitudes

- **Openness:** Openness to new experiences, ideas and ways of thinking different from your own.
- **Curiosity:** A genuine interest in learning about European/world cultural heritage, methods of capitalizing on it.
- **Respect:** Showing respect for all people, regardless of cultural differences.
- **Tolerance for ambiguity:** A state of comfort in unknown situations and uncertainties.
- **Patience:** The ability to be patient in the process of learning and understanding cultural differences.
- **Accountability:** Acknowledging and taking responsibility for the impact of one's actions in safeguarding and capitalizing on cultural heritage.
- **Humility:** Recognition of one's own limits in knowing and understanding different cultures and willingness to learn.

Heritage education and skills acquisition

Heritage education, in itself, is based on the idea that heritage gives students the opportunity to engage in experiences that make them learn. They not only acquire knowledge about a specific heritage context, but heritage also provides them with a learning context, in which they will acquire a wider range of skills. As such, it is the most appropriate way to promote skills. Heritage education promotes the use of the cultural and historical environment, as it is based on active learning or discovery; It urges students to analyze and discuss the results of their tests.

Heritage education gives students the opportunity to:

- **Learn** more about local and national cultural and natural sites;
- **Acquire** new skills needed to help preserve these sites;
- **To create** new attitudes and a lifelong commitment to preserving local, national and world heritage for present and future generations;

- **To play** an instrumental role in preserving the cultural and natural diversity of the world through international cooperation.

Also, heritage education is a tool that helps develop a set of core competencies for lifelong learning. For example:

Heritage education promotes language acquisition

Mother tongue and foreign languages are elements of our cultural heritage and, at the same time, they form a necessary tool for meditating and communicating about our heritage. In addition to being a part of heritage and a communication tool, languages are the code in which our history is condensed into books, images, stories, inscriptions, plays, songs, lyrics, etc.

Promotes science and technology skills and knowledge

Our cultural heritage also consists of the technologies developed by mankind during its existence. As such, it reveals the attempts made to understand nature, to control it and to use knowledge for our own purposes, for our own consumption of resources, our own technologies, in personal or school activities. Heritage thus becomes an "applied science", whose secrets must be discovered, the sciences becoming the territory of explorers and inventors, and students can thus be motivated to follow in their footsteps.

Improves the development of personal and social skills

Interpersonal, intercultural, social and civic competences are also rooted in our heritage. Religion, tradition, and the basic necessities of daily life have shaped our opinions and customs. Exploring and analysing them within and beyond Europe's borders can enhance the development of new rituals, norms, customs, traditions, values, as well as mutual understanding of existing ones. They can also help develop more practical ways of fulfilling our role as active citizens of our society.

It evokes the entrepreneurial spirit

Some countries developed and prospered through trade and exchange of goods. Entrepreneurship has been the engine of development of many nations. Heritage education can

present relevant examples from the past. The learning process becomes an initiatory journey, of discovery and action.

Stimulates cultural awareness and expression

Cultural awareness and expression involves understanding and respecting how ideas and meanings are creatively formulated and communicated across different cultures and across a range of arts and other cultural forms. It is not only a stand-alone competence, but it is intertwined with all the others. It also involves curiosity about the surrounding world, an open attitude of imagining new possibilities and the desire to participate in various cultural experiences. Education provides both examples of good practice and working methods and the necessary inspiration.

Serves digital and learning skills

Heritage education provides the ideal context for students to find their own learning methods, while approaching heritage from the perspective they want, using the tools that are most at their disposal. In this process, digital skills are a reliable aid and facilitate the learning process.

In conclusion, we can say that:

- cultural heritage is one of the most precious identity products, which obliges us and future generations to its proper preservation, protection and promotion;
- Heritage education creates valuable experiences, which, over time, could turn into real forces for changing reality;
- capitalization within the educational process of the local and national cultural heritage facilitates the strengthening of the national sense of identity;
- Heritage can become an indispensable component and a major impact of the sustainable development of our communities.

FUNDAMENTALS OF HERITAGE EDUCATION

Defining culture, cultural heritage and tradition

Culture is a complex and dynamic system of shared beliefs, values, norms, behaviors, traditions, and artifacts. It is transmitted from generation to generation through various forms of communication, both verbal and non-verbal, food, clothing, traditions, music, art, literature, etc. Culture shapes our identity, influences our behavior, and allows us to make sense of the world around us.

Cultural heritage is a rich and diverse mosaic of cultural and creative expressions, a legacy left by previous generations for future ones. It includes natural, built and archaeological sites, museums, monuments, works of art, historic cities, literary, musical and audiovisual works, as well as the knowledge, practices and traditions of European citizens.

Cultural heritage enriches the lives of every citizen, is a driver for the cultural and creative sectors and plays an important role in creating and strengthening Europe's social capital. It is also an important resource for economic growth, employment and social cohesion, with the potential to revitalise urban and rural areas and promote sustainable tourism.

Heritage objects can be part of the collections of museums, libraries, archives or private collections. Objects that we have around us – paintings, old photographs, inherited objects – can also be valuable not only to us, but also as part of mobile cultural heritage. Another part of the heritage objects are, of course, still undiscovered, buried in archaeological sites or other unexpected places.

Depending on the type of objects, their age and rarity, as well as their relevance, for the whole of humanity, or for the Romanian space, the goods can be classified in the Inventory of the Mobile National Cultural Heritage, in the categories of treasure or fund.

Tradition (Latin traditio, from traderre, "to pass on") means the continuous transmission of cultural content throughout history from a generating event or an immemorial past. This intangible heritage can be the vector of the identity of a human community.

Traditions follow the cyclicity of life and preserve popular knowledge

Since ancient times, people have transmitted their knowledge by example and by word of mouth. Preservation by tradition confers a certain legitimacy, a value confirmed by seniority and experience. At the same time, they serve as landmarks in the passage of time, marking the beginning and end of certain periods, in close connection with nature or historical events.

Traditions are a binder of the community – social role

Heritage values, both material and social-cultural, are elements that are the basis of a community's identity. Places that keep their traditions unaltered put us in touch with a certain basic aspiration of man, that of finding his place in the community, of feeling part of it. On the other hand, the destruction of these values is marked and even irremediable, in some cases, for the respective community.

Recent history can offer us an important lesson in illustrating this aspect: the consequences of the destruction of the architectural heritage, in the intensive process of industrialization and urbanization that marked the twentieth century. One of the criticisms of functionalist urbanism and modern architecture is precisely the feeling of alienation and the erasure of identity, which have generated social problems. Subsequently, in the 80s, postmodernism imposed a paradigm shift and greater care for the preservation of the built heritage, of the identity of a place.

However, there remains a permanent conflict, ideological or financial, between the old and the new, between the responsibility to preserve and pass on the cultural heritage to the next generations and the desire to mark the intervention of the present. Current needs should not be denied, just as the past should not be denied. However, it is important that they are related with respect and that they preserve, through their values, the intrinsic specificity of the place and the respective society.

Traditions give us a sense of identity and belonging – a psychological role

Many of us go to another city or another country, to work or study. But, once there, with all the new opportunities that open up, you still feel a lack of belonging, that longing for home, for family, for everything that represents us as people.

The charm of the native places has a lot to do with the community, because where people all know each other, there is more trust and security, as well as a feeling of being able to understand and be understood. Such a community is built over time and is linked by traditions.

Once destroyed, the tradition is almost impossible to rebuild. Because we no longer have patience or dependence on the environment we come from, and when something deteriorates we have been taught to throw it away, instead of repairing it. We constantly feel the pressure to always come up with something new, to find new opportunities, faster and faster. In this whole race, let's take the time to look back and think if we haven't lost ourselves on the way...

In conclusion...

The importance of preserving national values, preserving and promoting traditions in contemporary society is constituted by the need to know our history, traditions, folklore and crafts that our ancestors have preserved and transmitted.

First of all, we must promote traditions in order to know our history, national identity, to see what are the values that bind us to the homeland, to learn that we are free thanks to the ancestors and heroes of the homeland who gave their lives for the country. Let's learn and cherish our national fund which is like an emblem for ourselves.

Secondly, the preservation and promotion of traditions are necessary because they are part of the intangible heritage that we have, as a nation. As part of the heritage, traditions constitute an identity mark, without which we cannot speak of a Romanian nation. The disappearance of traditions would result in the disappearance of the nation itself.

In conclusion, traditions should not be forgotten, although they are constantly changing. Gradually, they metamorphose into another form, but they do not disappear from society. The link with the past must not be broken, because, otherwise, the national past would become unintelligible to the next generations, and they would be uprooted, they would lose their identity.

Heritage education allows students, as well as their teachers, to achieve maximum fruits, not only in terms of historical knowledge, but also in terms of the development of key competences for lifelong learning, such as the competence to cooperate, communicate, express oneself culturally and acquire a sense of initiative and entrepreneurial spirit.

TEACHING STRATEGIES FOR HERITAGE EDUCATION

Creating an inclusive classroom environment

Creating an inclusive classroom environment is essential to foster a sense of belonging and respect among all students, regardless of their background, abilities, or learning styles. An inclusive classroom not only adapts diversity, it celebrates it by ensuring that every student has access to equitable learning opportunities.

Here are some ideas for creating a more inclusive classroom.

1. Inclusive morning meetings: Start the day with a morning meeting where each student has the opportunity to share something or be part of a group activity. This routine helps build a strong and inclusive community where every student feels valued.
2. Collaborative group activities: Regularly organize students into diverse groups for projects and learning activities. This encourages collaboration, communication, and appreciation for different perspectives and strengths.
3. Culture-related teaching: Integrate students' cultural references into all aspects of learning. This method makes the curriculum more relevant to the lives of diverse students and encourages respect and appreciation for cultural differences.
4. Classroom furniture and multifunctional chairs: Arrange the classroom to accommodate various preferences and learning needs. This could include areas for group work, quiet individual work, and comfortable seating options to give students control over their learning environment.
5. Peer support system: Encourage a classroom culture where students help each other through peer tutoring, friendship systems, and collaborative learning. It promotes a sense of community and mutual respect.

By systematically implementing these strategies, educators can create a truly inclusive learning environment. Such an environment not only supports the academic success of all students, but also promotes a school culture that values diversity, promotes understanding, and encourages empathy and respect between students and school staff.

Interactive pedagogies

Interactive pedagogies for heritage education are designed to actively engage students in the learning process, promoting a deep understanding, empathy, and skills necessary for navigating national and universal cultural heritage. These pedagogies emphasize experiential learning, critical thinking, and reflective practice, aiming to prepare students to

thrive in a world of globalization. Here are some effective interactive pedagogies for heritage education:

Collaborative projects with international partners

Using technology to connect classrooms around the world, students can collaborate on projects with peers from different cultural backgrounds. These projects could focus on issues of tangible heritage at risk or natural or intangible heritage, encouraging intercultural dialogue and collaboration.

Cultural Immersion Experiences

Whether through virtual reality or through real trips, cultural immersion experiences allow students to "get into the skin" of people from different cultures, to virtually participate in the unfolding of different rituals and traditions. This could include virtual tours of historical sites, participation in cultural festivals, or immersive language learning experiences.

Interactive stories and digital narratives

Using digital tools, students can create or participate in storytelling projects that explore the identity of different historical areas in Romania or other peoples, traditions and experiences. This could involve digital storytelling platforms, podcasts, or video projects that allow student expressions of personal and community stories.

Debates on endangered heritage issues

Organizing debates on topics on endangered heritage elements stimulates critical thinking and helps students understand and articulate diverse perspectives. This pedagogy encourages active involvement in complex problems, improving students' ability to argue respectfully and constructively.

Dialogue circles on the intangible cultural heritage of humanity

Small guided discussion groups can facilitate meaningful exchanges about cultural norms, values, and experiences. These dialogue circles promote active listening, mutual respect, and a deeper understanding of diversity and commonalities between cultures.

Service-based learning projects for the benefit of the community

Community learning, which involves working with diverse communities in the context of caring for and protecting historic monument buildings, through "Ambulance for Monuments" actions can provide practical experiences with cultural diversity and social responsibility. Through these projects, students can apply the knowledge acquired in heritage education classes in real contexts, reflecting on their experiences to gain insights into pro-active behaviors in the future.

Literature – Curious Pippin

Books and reading about cultural heritage bring to the reach of students, young and old, information, images and unique stories about the cultural heritage of the Romanian people. Through fantastic characters and fascinating stories, students discover the beauty and joy of historic buildings, houses and traditional customs.

The site [offers https://pippinzelcurios.ro/category/cartile/](https://pippinzelcurios.ro/category/cartile/) a rich collection of books with and about cultural heritage, where the curious Pippin is the friend and guide of the students through all these explorations of traditions and historic houses.

Interactive activities based on art and music

Integrating art and music from different cultures into the curriculum through workshops or interactive projects can be a powerful tool for exploring and celebrating heritage. These activities can include art exhibitions, musical performances, dance and art workshops, offering rich-sensory experiences of cultural expressions.

Lesson Plan Examples

Identity Development/Belonging Principle

Understanding one's own identity development process is fundamental to engaging in a diverse world, as it helps the person understand the aspects that make up their own identity and how that identity influences how they behave, communicate, and understand the world. Only when a person realizes and appreciates the complexity of their own identity can they begin to develop empathy, compassion, and active listening skills that will allow them to fully realize and appreciate another person's identity. The set of lesson plans below works with students of different ages to understand that their own identity is made up of many factors, including their cultural background, their families, what they look like, what they like to do, who they identify with, their religious/traditional background, etc.

Identity: -What makes me me? And what makes you you?

Below are four demonstration lesson plans for primary school – which together encompass the key concept of identity and can be easily adapted for different age groups:

Key concept – identity (for primary education)

Information for teachers: how does students' self-perception influence their identity, their participation in groups and their image of society?

Identity, in a psychological context, refers to self-image (a person's mental model of self), self-esteem, and individuality. Gender identity is an important part of the concept of identity. It dictates to a significant extent the way he/she sees himself/herself, both as a person and in relation to others, and thus determines the potential he/she can bring to a group.

Identity, in a sociological context, focuses on the concept of role behavior. From this perspective, the individual discovers his identity through learning social roles and through his experiences in these roles.

However, the term "identity" is commonly used to describe personal identity – all the things that define a unique personality. At the same time, sociologists often use this term to describe social identity or the sum of group memberships, which define the individual.

It becomes obvious that identity is very important in different areas. If we consider identity in EDC/HRE, it has a special character: if people have clarified their own position, they are able to support themselves individually and in groups. This is a lifelong process that is constantly changing. Defining or finding one's own identity must therefore be supported from an early age. This should not be achieved by didactic means, but by offering individuals

the opportunity to find it themselves, with all the advantages and disadvantages that it brings. An open and democratic state can only function if individuals can defend others, without losing themselves in the process.

The aim of education for democratic citizenship is to support the development of competences in three areas. This unit has the following competency profile.

Competence in ...				
... Political analysis and judgment		... Use of methods	... Decision-making and political action	
**		***	*	
Toolkit				
In this unit, the following tools from the student kit will be used. The teacher must decide whether some or all of the students need additional training to be able to work with them.				
0	Research in libraries			
0	Internet research			
0	Conducting interviews and surveys			
x	Interpreting images			
0	Concept maps			
0	Creating posters			
x	Holding exhibitions			
x	Planning and delivering presentations			
0	Preparing Slides or PowerPoint Presentation			
0	Writing press articles			
0	Realization of shows			
0	Holding debates			
How does students' self-perception influence their identity, their participation in groups and their vision of society?				
Lesson Title	Learning objectives	Students' tasks	Resource	Methods
Lesson 1: That's what I like	Students discover their own and others' skills and knowledge. They become aware of the effects of gender stereotypes	Students write down their own preferences and behaviors in four categories. They share their answers with the other students and reflect on them	Paper and pens, copies of the sheet with the table "I like it and I don't like it"	Individual and group work, frontal discussion
Lesson 2: Personal symbols	Students develop their self-esteem by recognizing and	Students create their own symbols that will be part of a collective coat of	Tables from the previous lesson, copies of the	Individual work, group formation

(coat of arms I)	valuing positive aspects	arms. They ask questions about their own self-perception and use the strengths identified in the first lesson. The students are organized in groups, as a preparatory element for the third lesson.	coat of arms (two for each student), colored pencils, scissors	
Lesson 3: This is our coat of arms (coat of arms II)	Students become aware of the potential of each of their strengths for the group. They agree on a name and motto for the group.	In groups of four, students explain their personal symbols to the other members of the group. They create a common coat of arms and choose together a name, motto and symbol for their group. The students present the chosen coat of arms to the class.	Printed copies of the coats of arms made in the previous lesson, colored pencils, glue	Group activity (four students each) and a group presentation
Lesson 4: Individuals and groups	Through discussions, students understand that their strengths have potential within a group. They understand the concepts of teamwork and division of labor. They can identify groups in society where different strengths need to be combined in order to be successful.	Students discuss their strengths and relate them to other experiences outside of school. In a brainstorming session, they identify situations in which different skills are necessary for the success of the group	Whiteboard or flipchart	Frontal discussion

Lesson 1: That's what I like

I'm a boy/girl and what I like and do is okay

Learning objectives	Students discover the skills and knowledge of others. They become aware of the effects of gender stereotypes.
Students' tasks	Students write down their own preferences and behaviors by dividing them into four categories. They share their answers with the other students and reflect on them.
Resource	Paper and pencils, copies of the worksheet "I like it and I do".
Methods	Individual and group activity, frontal discussion.

Lesson description

The teacher/educator introduces the topic by asking questions such as "What activities do you like to do?", "What activities do you not like to do?", "What activities are perceived as easier for boys to do?", "What activities are perceived as easier for girls to do?", "What activities are done by both girls and boys alike?".

The teacher waits for the students to think of possible answers, then asks them to answer.

In the second stage, the teacher gives the students a copy of the worksheet, paper and pencils. Students must fold the worksheet in two and use only the top for the moment. Then, the teacher gives the students the following indications:

- Write down whether you're a girl or a boy.
- Write down five things you would like to do and do.
- Write down five things you do but don't like.
- Write down five things you don't like and don't do.
- Write down five things you don't do but would love to do.
- Along with each thing you've written down, indicate if you think other girls/boys are doing the same thing, or if you think it's a common activity for both genders.

After the students have finished, the teacher asks them to walk around the classroom and present their answer to five other students. They write down those students' answers at the bottom of the worksheet.

The teacher calls the students to come and sit in a circle. A frontal discussion takes place, using the following questions as a starting point:

- What do you think about your classmates' answers? Were you surprised?

- What are the things that only you can do?
- Which of the things your classmates do impresses you the most?
- Do you find common ideas in the things students would like to do but don't do?
- What happens if a girl does things considered by society to be "boys"? Or if a boy does things considered by society to be "girlish"?
- How would your family members answer these questions?
- Why did I give the answers I did? Why do we think that some things can only be done by girls, and others only by boys?

As a final step, the questions will be related to the issue of EDC and HRE:

- What if someone doesn't know what things you like to do and do?
- What if someone doesn't know about the things you don't like, but you do them?
- Who decides what a girl can do and what a boy can do?
- What happens when you're limited by what others think only boys or girls can do?
- Do you think these roles will remain the same? Do you think it's always been like this?

Extension: The lesson can be developed by focusing on the question of what students don't do but would like to do. The teacher tries, together with the students, to find solutions to try them in the context of the class.



Image from the heritage education activities carried out between August 2023 and February 2024 within the project "Rehabilitation, refunctionalization and revitalization of the Mocioni Mansion in Foeni, Timiș County", co-financed by the EEA Grants 2014 – 2021 through the RO-CULTURE Program

Lesson 2: Personal symbols (coat of arms I)

That's who I am	
Learning objectives	Students increase their self-esteem by recognizing and valuing positive aspects.
Students' tasks	Students create personal symbols that will be part of a group coat of arms. They ask themselves questions about how they perceive themselves and use the strengths/qualities identified in lesson 1. Students form groups as a preparatory element for the third lesson.
Resource	Tables from the previous lesson, printed copies of the coat of arms (two for each student), colored pencils, scissors.
Methods	Individual activity, group formation.

Infobox

In the European tradition, a coat of arms, more correctly called an armorial, armorial apparatus or often just a coat of arms, is a design that belongs to a certain person (or group of people) and is used by them in a variety of ways. Historically, coats of arms were used by knights to differentiate themselves from enemy soldiers. In continental Europe, ordinary people could adopt city coats of arms. Unlike seals and emblems, coats of arms have a formal description that is expressed in the form of a shield. In the twenty-first century, coats of arms are still used by a variety of institutions and individuals (for example, several universities have regulations on how their coat of arms can be used so that their use is protected).

The art of designing, displaying, describing, and recording armorials is called heraldry. The use of coats of arms of countries, states, provinces, cities and villages is called civil heraldry.

Lesson description

1. The second lesson begins by organizing the students into groups of four. It is advisable that groups be formed by using a group organization game, such as distributing cards in sets of four or with images in sets of four, etc. The task of the students is to find their partners and form the group.
2. Then, the students must sit in their groups. Each student receives a copy of the coat of arms. Another copy of it is placed in the middle of the table. The coat of arms is divided into four segments, and students must each choose one. They should write down their names in pencil on the copy in the center of the table. On

their own copy, they should start cutting out the segment that has fallen to them from the coat of arms.

3. The teacher asks the students to think about personal symbols that they could use to represent themselves. "That's who I am," should be the motto of this task. The extended message of the task could be "This is what I bring to the group". For this, the teacher should ask the students to take out the worksheets made in the first lesson. They can use some ideas from the columns "I like to do and I do" and "I don't do it, but I would like to do it". Now, they need to identify symbols that represent their strengths and that they could draw in their section. The following questions might help:

- How do you see yourself?
- What do you need?
- What are you able to do?
- What do you regret if you think about your life?

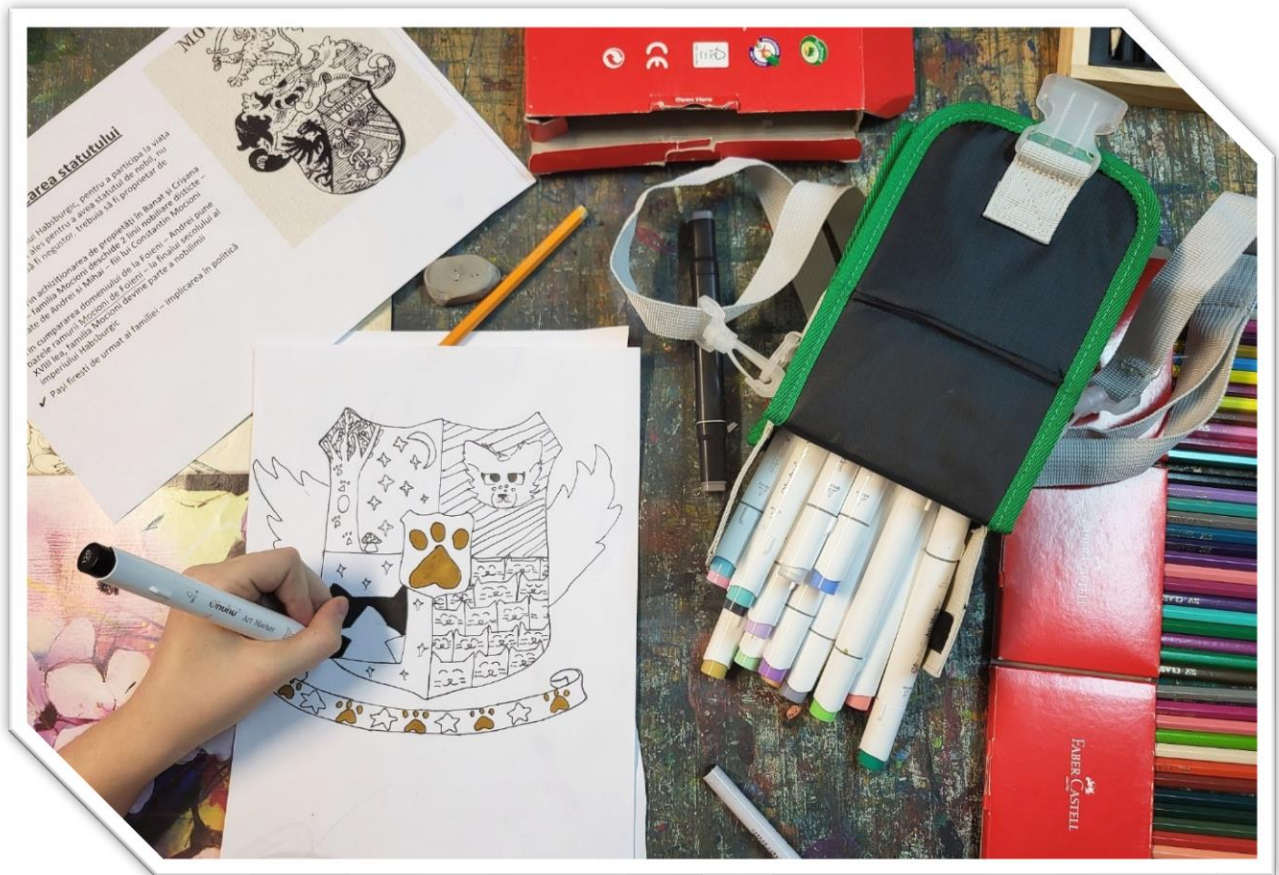


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Lesson 3: Personal symbols (coat of arms II)

We are strong as a group because we are individuals	
Learning objectives	Students become aware of the potential of personal qualities for the group. Together they choose a name and motto for the group.
Students' tasks	In groups of four, students explain their personal symbols to the other members of the group. They create a common coat of arms and agree on a common name, motto, and symbol for it. The students present their coat of arms to the class.
Resource	Copies of the coat of arms from the previous lesson, colored pencils, glue.
Methods	Group activity (of four each) and group presentation.

Lesson description

In the continuation of the second lesson, students discuss the symbols they have made and share their thoughts. Then, the teacher asks the students to perform the following tasks:

- explain your symbol(s) to the members of your group;
- stick all individual symbols on the coat of arms;
- Find a common symbol for your group (center), a motto for your ideas (the flag/border at the top) and a name for it (the flag/border at the bottom).

The teacher should tell the students that decisions must be made jointly, so that everyone identifies with the decision. The completed coats of arms are then presented frontally by a member of the group and are displayed together on the wall.

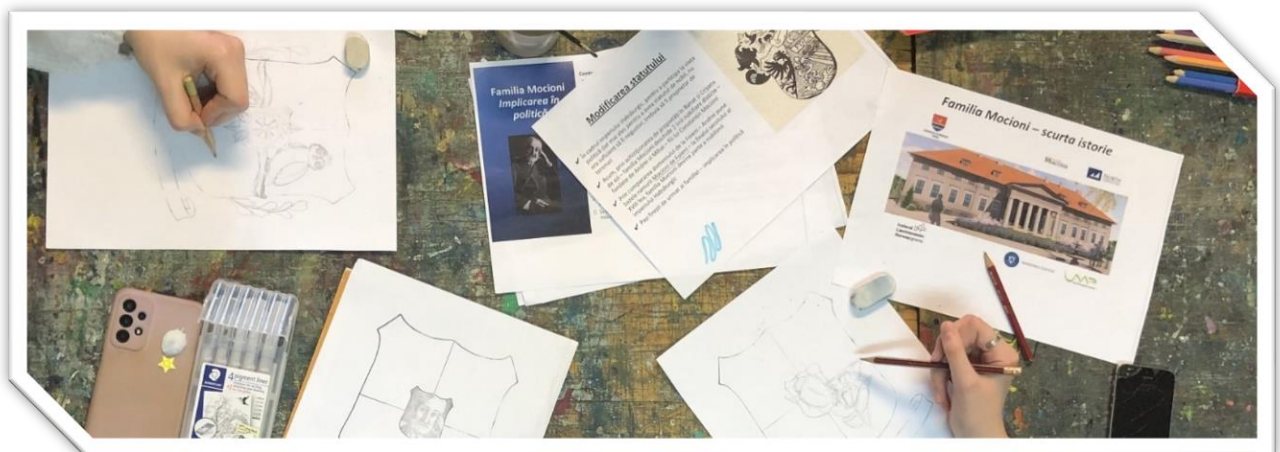


Image from the heritage education activities carried out between August 2023 and February 2024 within the project "Rehabilitation, refunctionalization and revitalization of the Mocioni Mansion in Foeni, Timiș County", co-financed by the EEA Grants 2014 – 2021 through the RO-CULTURE Program

Lesson 4: Individuals and Groups

Strengths of individuals as potential for society	
Learning objectives	Through discussions, students understand that their strengths are important within the group. They understand the concepts of teamwork and division of labor. They can identify groups in society where different strengths need to be combined in order to be successful.
Students' tasks	Students discuss their strengths and associate them with experiences from situations outside of school. In a brainstorming session, they identify situations where different skills are needed to ensure the success of the group.
Resource	Whiteboard or flipchart.
Methods	Frontal discussion.

Infobox

A discussion (an exchange of arguments, from the Latin *discussio*, argumentation) is a specific form of verbal communication between two or more people in which one or more issues are addressed, therefore discussed, and each party presents its arguments. A discussion must be held in a spirit of mutual respect.

A good manner of discussion requires that speakers allow and even encourage the expression of views and options other than their own, carefully analyzing them instead of hastily rejecting them. Personal qualities such as serenity, calmness and politeness will work to the advantage of both parties. At best, a discussion will lead to a solution to a problem or a compromise that everyone involved can accept.

In modern societies, discussions are a civilized, non-violent means of resolving controversies and dealing with conflicts of interest and goals. Conflicts are therefore not suppressed, but resolved. By learning and practicing their discussion skills, students learn a basic element in achieving and maintaining peace in society.

Lesson description

Students sit in their groups with a flipchart in front of them.

They are given the task of carrying out a discussion in three steps (see also the handout for students):

- think about the strengths you have drawn or noted on your coat of arms and write them down on the flipchart;

- Discuss when these strengths might help your group. Think of examples and write them down;
- In the third step, think about situations outside of school. Where might these strengths and abilities help you? As an individual? What about as members of a group?

When the students have finished, they form a circle to discuss the results head-on.

The teacher has the task/role of guiding the discussion, so that the students understand the concept of using individual strengths and abilities as a source of strength within a group.



Image from the heritage education activities carried out between August 2023 and February 2024 within the project "Rehabilitation, refunctionalization and revitalization of the Mocioni Mansion in Foeni, Timiș County", co-financed by the EEA Grants 2014 – 2021 through the RO-CULTURE Program

The context of the heritage education manual

The project "Rehabilitation, refunctionalization and revitalization of the Mocioni Mansion in Foeni, Timiș County", co-financed from the EEA Grants 2014 – 2021 through the RO-CULTURE Program

This manual appeared in the context of the heritage education activity, which targeted a number of 500 students from Timiș County and had as a general context the rehabilitation of a heritage building – the Mocioni Mansion in Foeni, Timiș County.

The Mocioni Mansion in Foeni is a historical monument of national and universal importance, of great architectural and symbolic value. The last owner of the Mocioni family intended to transform the building into a cultural space. The subsequent misuse, however, endangered the integrity of the building and its purpose. The problems and challenges that the project solved were:

- the lack of a cultural offer;
- reduced valuation of the patrimony;
- lack of tourist facilities;
- the reduced tourist attractiveness of the county rural environment;
- loss of identity and heritage;
- the reduced attractiveness of extracurricular activities, non-formal and intercultural education;
- the lack of spaces to support creativity and artistic productions.

The project was harmonized with the cultural component of development plans and policies, from local to international level: Local Development Strategy 2014-2020 of the Timiș-Torontal LAG; Cultural Strategy of Timiș County 2018-2022; Strategy for Culture and National Heritage 2016-2022, of the Ministry of Culture and National Identity, EU policies.

Our mission was to (re)build the relationship of young people with social values and norms, to reduce the tension between old and new, to support the desire to affirm their own personality, to create and/or strengthen the relationship and attitude of students towards the elements of cultural heritage, to preserve and transmit cultural heritage to future generations, an objective that can contradict the need of young people to express themselves as an individual, to manifest their artistic and creative potential, to express adherence to a certain value system or group to which they belong.

In this general context, there was a need to get to know the young students in Timiș County, their lifestyle, preferences, taste, expectations towards the cultural offer in the public and

non-public space, but also their attitude towards the national cultural heritage. We believe that it is essential to have an in-depth image of young students and their way of interacting with the cultural heritage, in order to identify the best communication tools from the perspective of developing projects, programs and policies for the protection and promotion of the national cultural heritage.

Basic resources for teachers:

History of Banat

Banat in Antiquity - The history of Banat follows, in general terms, the route of other Romanian provinces, established in the Middle Ages and subjected to the expansionist pressures of the states adjacent to the Romanian space. Banat, a region on the edge of the Romanian territory, has been, since the beginning of its history, an area of intersection, of mixture, where ethnically and culturally different populations exchange, communicate, cooperate, and rarely confront each other. We can note, for centuries, which precede the Roman hegemony in Dacia, that in the north of the Danube there live, in addition to the majority population of the Daco-Getae, other ethnic groups, such as, for Banat, the Sarmatian Iagids, without noticing major conflicts; on the contrary, relations seem to be peaceful and fruitful. Throughout its history, Banat can be considered a model of coexistence, a reality easily recognized even today.

Inventorizing the events of the period of influence of the Roman Empire, it is certain that the peace of 89 d.Hr is, in terms of advantages, a success for the Dacian state, until the beginning of the next century, when the Hispanic Trajan will stop the Dacian-Roman collaboration and decide to subjugate Dacia. The deployments of force took place, for the most part, on the territory of Banat both in the first and in the second Dacian-Roman war. In fact, Banat will be occupied by the Roman legions as early as 101 d.Hr, without the Roman military forces retreating, until 106 d.Hr, when Banat will be an integral part of the imperial province of Dacia. However, Roman colonization changed the demographic, political and economic reality. It is an aspect known in history on which we do not insist. The Roman retreat of 271-274 d.Hr allowed migratory peoples of Germanic or Asian origin to cross the north-Danube territory in the south, south-west direction, or to settle temporarily, or, in some cases, permanently here.

A consistent political control was exercised by the victors of the Visigoths, the Huns, who established their headquarters in the Pannonian Plain. One of the directions of expansion is southwards, the target being the Byzantine Empire, towards which the Huns organized looting campaigns on several occasions. In the last part of the existence of the Hun state, the military effort was channeled westwards, which substantially reduced the control over the Dacian-Roman territories. After the liquidation of the Hunnic confederation, it is possible for the Gepids to occupy the plain area between Tisa-Crişuri-Mureş between 454 and 472. It is the area controlled par excellence by the Gepids, and can be considered Gepidic territory, as long as this Germanic people made their presence felt here.

Banat in the Middle Ages - The chronicle of the anonymous notary of King Bela III mentions for the Banat region in the ninth century the existence of a voivodeship led by voivode Glad, who resided in the fortress of Cuvin (Keve). Anonymus recounts the battles waged by the Hungarian tribes against the Romanian population of Banat, in the first half of the tenth century and in the following century. The Battle of Vadul Nisipurilor - In the Middle Ages, in Foeni, in the place called Vadum Arenarum (Vadul Nisipurilor) near the water of the Timiş River, a great battle took place in the tenth century. The battle has an important significance in history. Specifically, in 934 d.Hr, the Hungarian tribes crossed the Tisza and Aranca rivers and continued their advance on the territory of today's Banat. At the Ford of the Sands, however, Duke Glad came their way, with an army made up of Pechenegs, Romanians and Bulgarians. The duke's troops, however, lost the battle, and Glad took refuge first in Kovin (Cuvin) and then in Orşova, and finally made peace with the Hungarians. Glad and his descendants would continue to rule the duchy until around 1004.

The legend of Saint Gerard mentions for the eleventh century a voivodeship in Banat – on the place of Glad's voivodeship – led by voivode Ahtum, which came into conflict with the Hungarian royalty and was forced to submit. King Stephen organized the Banat from an administrative point of view according to the Western model (counties). Two such administrative units are mentioned in Banat: Keve-Cenad and Caraş for the year 1234. During the reign of King Bela III (1172-1175), the first county of Timisoara – Pancraţiu – is remembered. Beyond the material advantages that the dominion of Banat presented, the Hungarian kings had the mission "to eradicate the schismatics (Orthodox) from within the kingdom". The Romanians from Banat also participated in the military campaigns organized by the Hungarian kingdom first

against the Tatars and then against Bohemia, during the reign of Bela IV. In 1247 the Johannite knights were colonized in the Banat of Severin, the purpose of the Hungarian kingdom being to strengthen the southern border on the Danube.

The policy of "eradicating the schismatics" was continued by King Louis of Anjou. Romanian nobles and princes who baptize their children in oriental law are threatened with the loss of property. In 1366, several Romanian communities in Banat are forced to convert to Catholicism. All priests who officiate in the Orthodox rite are threatened with expulsion.

In 1433 Banat was inhabited by Romanians, Serbs and Cumans. In 1457, the Hungarian king Ladislaus V granted privileges to the Romanians of Banat and promised not to make donations against the will of the Romanians. The Romanian nobles are equal to the other nobles, and the princes are exempt from any contribution. The districts of Lugoj, Sebeş, Mehadia, Almaş, Caraş are mentioned, inhabited mainly by the Romanian population. In 1552 Timisoara was ceded to the Turks, who organized a part of the territory of Banat in the pashalak.

Pashalac of Timișoara - In the sixteenth century, after the defeat of Hungary at Mohacs (1526), the territory conquered by the Turks and transformed into pashalak had its residence in Timisoara and included the western Banat and the plain territory between Mureş and Criş. For an efficient control of the territory, garrisons were placed on large fortresses, such as Timisoara and Gyula. At the same time, they also set up guard points in different parts of the pashalak. A description of the citizens and territory of Banat will be made by the Turkish traveler Evliya Çelebi in the second half of the seventeenth century. In 1658, the Ottoman Empire occupied the fortresses of Lugoj and Caransebeş, with the mountainous part of Banat and Ineul, joining them to the paschalak of Timișoara.

In the pashalac of Timișoara we do not find any changes in the way of administration compared to the sixteenth century. The cities were inhabited by Muslims, most of whom became by conversion (generally locals): Serbs, Bosnians, Bulgarians and Greeks. Christians also had an important share in the cities (Romanians, Serbs, Hungarians); They generally lived in the outlying neighborhoods. The Turks did not settle in the Banat villages. They are still inhabited by the native population: Romanians and Serbs. Muslims have, first of all, military occupations. For the most part, the officials, craftsmen and merchants are military. The majority of the Christian

population, except for a small number of craftsmen and merchants, is engaged in agriculture.

Towards the end of the eighteenth century, the political life of Banat was decisively influenced by the Turkish-Austrian military confrontations. The resounding victory obtained by the Austrians under the command of Eugene of Savoy at Zenta (September 11, 1697), followed by other successes, would hasten peace. On January 16, 1699, in Karlowitz, peace was signed between the Ottoman Empire and the Habsburg Empire. The Turks gave up Transylvania, but kept Banat. Banat was, during the mentioned period, a permanent theater of war. In 1696, the imperial troops besieged Timișoara; The sultan intervened with 50,000 soldiers and the Austrian attack failed.

The Peace of Karlowitz (1699) can only be considered a truce, because the situation it created did not satisfy any of the belligerents. Turkey had not resigned itself to the loss of Central Hungary.

Eugene of Savoy managed, in two lightning campaigns, to disperse the army of the Grand Vizier at Petrovorodin (1716), then besieged and conquered Belgrade (1717). The following year the Peace of Passarowitz (1718) was signed. During the peace negotiations in Passarowitz, in Serbia, the Austrians demanded, in addition to Oltenia, the Moldavian Mountains together with the monasteries they had occupied for a while. The English referees, however, did not admit these conditions and established the border on the line occupied by the troops. Oltenia, the north of Serbia with Belgrade and the Banat of Timisoara pass under the dominion of Austria.

The Austrian regime in Banat - After the Peace of Passarowitz, Banat was administered as the emperor's own domain. It was first entrusted to a military administration, subordinated to the Council of War and the Aulic Chamber. Among the military governors of Banat, between 1718 and 1751, none is a local: Claudiu Florimund Mercy (1718-1734), Francisc Leopold Engelshofen (1734-1736), Andrei Hamilton (1736-1737), Wilhelm Reinhard Neipperg (1737-1739), General Succow (1739-1740), again Francisc Leopold Engelshofen (1740-1751).

In 1778 Banat was incorporated into Hungary, being divided, a year later, into three counties: Caraș, Timiș and Torontal. Compared to Transylvania, the situation in Banat was much different. As a domain of the state, for the most part, it was subject to reduced burdens. There were many public works. Fiscal burdens and the

maintenance of the army are basic obligations. In 1757, the total tax burden amounted to 1,200,000 florins.

The Serbs from Banat were in a special situation. The empire provided them with a role on the southern border. They received extensive privileges, were removed from the jurisdiction of the counties. Subject only to the king and the patriarch, they benefited from a wide autonomy, national congress, "Illyrian rights" in exchange for military service.

A special situation in the modern history of Banat is the Romanian Border Battalion. After the peace of Belgrade, the Austrians transferred to Banat the border guard companies from Oltenia and Serbia. The border had to be strengthened, in the south, on the Danube and in the Banat Mountains. The Romanian battalion was established relatively late, in 1768. He was assigned the territory from the north of Orsova to Caransebeş. The locals, mostly Romanians, were forced to enlist or leave the territory. Over time, military authority was imposed on other villages (at first, 50 posts were set up – the service being carried out by 244 border guards). During the reign of Joseph II (1780-1790), who had traveled three times to Banat (1768, 1770, 1773), the territory of the Romanian battalion was extended to 56 villages.

Economic aspects in the history of Banat - On the territory of Banat, the largest territory of the Crown, the state will make important investments in the eighteenth century. An important place was occupied by the development of mining operations and metalworking manufactures. The first iron processing factories were established in Bocşa. In 1769 the construction of the workshops in Resita began. As early as 1724, in Docnecea, workshops were established for the processing of copper resulting from local exploitations. In 1725, enterprises of aba, cloth and blankets were established in the localities of Caransebeş, Făget and Timișoara. In addition to these important investments, paper, gold, beer, oil, soap manufactures are also established.

Colonization - After the Peace of Passarowitz (1718), the Habsburg Empire colonized the territory of Banat, especially the sparsely populated regions. The settlers were provided with a plot of land, a dwelling house, tools and cattle, exemption from tax burdens for a number of years. The first period of colonization is between 1719 and 1739. 55 localities were colonized, with Germans, Italians, French, Spaniards and Bulgarian Catholics. Most of them settled in Romanian and Serbian

villages. Some localities were also evacuated (for example, Arad Nou, which before the German colonists were brought was called Schela and was inhabited by Romanians and Serbs). In *Studies in the History of Banat*, Aurel Țintă analyzes the colonization of Italians and Spaniards in the first period of Austrian rule, after the Peace of Passarowitz. Governor Claudius Flarymund of Mercy tries to develop, first of all, the Banat mining, and the settlers he brings (Italians from northern Italy) have experience in the field of mining.

The fiscal statistics of 1743 include: 380 Romanian villages, 121 Serbian villages, 19 mixed Serbo-Romanian villages, 15 German villages, 2 German-Romanian villages, one Italian village, one Bulgarian village, etc. In 1770, the governor Clary von Altringen organized the census of the population of Banat. 317,928 inhabitants were registered.

Another statistic (1767) records: 220,000 Romanians, 53,000 Germans, 100,000 Greeks and Serbs, 2,400 Bulgarians and Hungarians, 340 Jews. As for the number of Serbs and Greeks, it should be mentioned that most of the Greeks are Romanians from the south of the Danube (Aromanians). Statistics, however, call them Greeks.

In his work *Attempt at the Political and Natural History of Banat*, Francisco Grisellini describes how he started the process of colonization of Banat and the geographical disposition of the newcomers. After 1718, the author mentions the following districts: Timișoara, Vârșeț, Becicherecul Mare, Cenad, Ciacova, Lugoj, Lipova, Făget, Caransebeș, Orșova, Mehadia, Panciova and Palanca Nouă.

New villages: White Church in the district of Palanca Nouă, Sânpetru, Zădărlac, Beșenova Nouă, Peciul Nou, Deta, Cudrik, Pișkia, Guttenbrunn, colonized with Swabians and other inhabitants of the Empire.

By nationality, according to the 1770 census, the inhabitants are represented as follows: Romanians – 181,639; Serbs – 78,780; Bulgarians – 8,663; Gypsies – 5,272; Germans, Italians and French – 43,201; Jews – 353. The districts of Panciova (Pancevo), Palanca Nouă, Mehadia and 23 villages in the district of Caransebeș were not included in the census.

Banat after the Versailles Peace Treaty - During the Paris Peace Conference (1919-1920) that ended the First World War, Banat was a reason for dispute between the Serbo-Croatian-Slovenian Kingdom and the Kingdom of Romania.

The Allies received the delegation of our neighbors with understanding and sympathy, while Romania was reproached for concluding peace with the Central Powers in the spring of 1918. The treaty on the basis of which Romania had entered the war (August 4, 1916) provided that the entire Banat was to return to the Romanian state at the end of hostilities. At the end of the conflagration, the Serbs occupied Banat, arguing that "they could not give up the Serbian population on this territory" (250,000). On the other hand, they considered that the attribution of the entire Banat to Romania would have left the capital Belgrade uncovered.

In the first phase of the negotiations, the Romanian delegation did not accept the Serbian demands. A compromise solution was then negotiated, the border being established mostly on the Danube, and the two states also made an exchange of population; the western part of Banat passed into the possession of the Serbo-Croatian-Slovenian state.

The Serbs demanded a much larger area, which included the industrial region of Resita-Anina. In front of the territorial commission, Ion I.C. Brătianu supported the integrity of Banat, demanding that the signatory states of the 1916 Treaty respect their commitment. Romania would have demilitarized the area in front of Belgrade, under the conditions that were to be set. The Romanian delegation refused to participate in the work of the territorial commission, and the border was fixed without the consent of the representatives of the Romanian state.

The Mocioni family in Banat - With Aromanian origins, the Mocioni family would become over the course of 300 years one of the most important families in western Romania. They were originally from Thessaly where their main occupation was sheep breeding and capitalizing on the products obtained from this animal, they managed to sell their merchandise to the most distant commercial centers of the Ottoman Empire. In the seventeenth century, the Mocionesti left northern Greece (Thessaly area) and settled on the current territory of Albania (Moscow) – there developing prosperous businesses like other Aromanians. But a conflict that broke out in the area of the city of Moscopole forced Mocionești to take the path of voluntary wandering to Wallachia, Moldavia, Transylvania and Hungary (the Habsburg Empire).

The important figures who stood at the head of the family tree were Petru and Constantin Mocioni, who, in 1690, followed the great migration of Patriarch Arsenie.

Peter died in the Battle of Zenta (1697), in the army of Eugene of Savoy, and Constantine Mocioni, alias Popovicz, became a priest of the Orthodox community of Pest in 1747. Constantine lived to the venerable age of 110 years and had five children, of whom Mihaiu, Andrei and Petru are mentioned. The latter died in 1775, had no descendants and left all his fortune to Andrew. Both active in commerce and finance, Andrei and Mihaiu split the family into two branches: one in Pest, the other in Miskolc and Tokaj, in northern Hungary. In 1780, Andrei Mocioni requested and received from Emperor Joseph II the estate from Foieni de Banat, thus creating the "de Foen" line.

The story of Foieni begins in the Roman period, when the Bacaucis Castrum was located here. The first documentary attestation takes place in 1289, on the occasion of the convocation of a diet in Foen by King Ladislaus III of Anjou. In 1400, Foieni appears in the property of the Hungarian Ksaki/Ksaky family. In the late Middle Ages it was part of Timiș County, and during the time of the Habsburg administration, it was assigned to Totontal County.

The commune of Foieni had a significant role in the history of the Mocioni family of Aromanian origin, whose members were politicians, scholars or philosophers. They held high positions and were related to the great Hungarian nobility, but they always militated for the emancipation and rights of the Romanians in Banat and Transylvania, both politically and culturally.

The Mocioneștii have also shown a perfect entrepreneurial spirit and have recently started to enjoy prosperity. Forced by the political-social surroundings, Mocionesti will head to Pest, where they will enter the ranks of the nobility, by buying vast estates in the counties of Timiș and Arad - from today (at that time, these two counties were part of the Habsburg empire).

In 1781, Emperor Joseph II issued a patent for the assimilation of "Aromanian refugees" and many of the Aromanians (Macedonians) became citizens of the Empire. Immediately after receiving citizenship, the Aromanians took an oath of allegiance to the Emperor. Behind the decision was the Austrian administration's belief that the newcomers brought important commercial and financial benefits to the empire. In Pest, the Aromanians formed massive communities that would be considered true Greek colonies. But in order to participate in political life (to have the status of a nobleman), it was not enough to be a merchant, you had to be a landowner. After

1780, the Austrians began to sell agricultural land (also forced by the need for money to support some wars).

In 1782, before receiving the confirmation of his ennoblement, Andrei Mocioni was shot by an unknown man, while he was in the house of his administrator. As such, the diploma of ennoblement, which stipulated the rights that Andrei's descendants were to enjoy, including the granting of the Foen domain, was issued in the name of his wife, Ecaterina Mocioni - née Cojocă (who lived until 1824) and his sons. Among the most important members of the family (Foen branch) were Andrei Mocioni de Foen, Countess Ecaterina Mocioni, Antoniu Mocioni de Foen, Eugen and Zeno de Mocioni, Ioan I. Mocioni-Stârcea (Ioan Stârcea's child, from an old family of boyars from Moldavia, who was adopted in 1925 by Baron Anton Mocioni de Foen) and, especially Alexander of Mocioni.

Alexandru Mocioni – born on November 4, 1841 in Budapest – died on April 1, 1909 in Birchiș. He was a Romanian politician, deputy in several legislatures in the Hungarian Chamber of the Parliament in Budapest, which he entered for the first time at the age of 24. He proposed and supported the establishment of a National Party of Romanians in Banat and Crișana, of which he was president for four months; he campaigned for the rights of Romanians in Banat and Transylvania.

His bills were directly aimed at protecting the rights of the cohabiting nations of Greater Hungary by law, with a focus on protecting the rights of Romanians. In 1872 he presented the first bill for the establishment of a Romanian theater, but also the petition of young Romanians to debate the bill on the establishment of a university in Romanian in Cluj. In order to support national politics, he founded the newspaper "Dreptatea" in Timișoara, with Corneliu Diaconovici as director and Valeriu Braniște as editor-in-chief.

Alexandru Mocioni and his family members donated 60,000 crowns for the building of the Orthodox Cathedral in Sibiu, 50,000 crowns to the cultural fund of the Archdiocese of Sibiu, 24,000 crowns for the construction of the ASTRA museum in Sibiu, 12,000 crowns to the fund of the High School in Brad. They also supported the Romanian National Alumnus in Timișoara. As a founding member of the Society for the Romanian Theater Fund, he contributed 1850 florins to its establishment on October 4, 1870. He offered dozens of scholarships for Romanian students. *His*

political creed was cooperation between nations and combating the position of parties that opposed the recognition of the rights of other nations.



Mocioni Mansion in Foeni, Timiș County, rendering

Heritage – getting started¹

1. What is heritage – definitions and paradigms

The difficulty of establishing a satisfactory definition of 'heritage' is evidenced by the ongoing debate on the meaning and significance of this concept. However, the difficulty does not necessarily come from the complexity of the notion, but from the fact that there are many perspectives from which heritage can be viewed and analyzed.

For example, it can be a subject of study for anthropologists, sociologists, tourism workers and academic specialists, historians or cultural managers. In addition, heritage can be studied by anyone interested in their personal history, their own values and directions of life: "*Heritage belongs to people; not just to a small group of specialists and experts, but to the whole world.*" (Howard, 2003:33).

The last two decades have seen a transition from the traditional way of classifying and defining heritage to a more comprehensive, humanistic one. Olivier Poisson, a specialist in UNESCO heritage, said in 2008 that:

Everything has the potential to become heritage because everything has a meaning, because everything has been built, developed, manufactured, taken over, modernized or rebuilt according to the human values that most likely belong. The past is dead, but it survives in our minds. Is alive only in our memories, and is attached to places, objects, works of art that exists before our eyes and can be observed.

The reason why this transition is relevant is directly related to the vision of our project that considers heritage to be a process "through which objects, events, places, representations and personalities from the past are transformed into experiences in and for the present." (Ashworth, 2012:2).

UNESCO goes even further, analyzing the capacity of heritage to be transferred and the need to preserve it: "Heritage is the heritage that we have acquired from the past, with which we live in the present and which we will pass on to future generations. Our cultural and natural

¹ Excerpt taken from the document "Heritage at stake", developed within the "Ludamus!" project, funded by the Erasmus+ program, Strategic Partnership in the field of adult education 2020-2022, p.19-21
<https://ludamusproject.wordpress.com>

heritage are irreplaceable sources of life and inspiration." (UNESCO World Heritage Centre - World Heritage, n.d.).

In fact, heritage is far from a new concept. Its interpretation dates back to ancient times, when Greeks visiting Egypt were given a guide to introduce them to the relics. In the Middle Ages, the concept of public patrimony did not yet exist. However, it was then that the concept of protecting objects with a value other than material value was mentioned for the first time: holy relics, royals (royal symbols), collections of books from royal libraries, archives of royal or religious institutions, and ancient buildings. As Howard (2003) has also noted, the cult of relics was essentially a movement that involved protecting, preserving, selling, and falsifying artifacts from the past, which were believed to provide special powers to their owners. During the Renaissance, the importance given to heritage did not necessarily materialize through conservation but rather through imitation of the building style. During this period, the authorities – the Monarchy and the Church – did not protect such objects and monuments; on the contrary, they were free to destroy them if it served their ideological or political agenda.

The official notion of preservation and conservation (which contributed to the evolution of the concept of public heritage) emerged during the French Revolution (1789-1799). In 1783, the French Enlightenment asked the state to stop the destruction of ancient monuments without first carrying out an official investigation, a request that was taken up by the press of the time.

The safeguarding movement became stronger during World War II, driven by the fact that cultural treasures across Europe were being destroyed as a result of political and social unrest. Art critics and museum directors have called on the Allies to create an organization within the armed forces to identify and protect European monuments and works of art. In 1943 the Allied forces organized the Monuments, Fine Arts, and Archives Division, also known as the Monuments Men Unit (consisting of 350 people from 13 countries). Without the efforts of these curators and teachers, tens of thousands of priceless works of art would have been lost forever (Morrison, 2014).

In November 1945, after the end of World War II, 44 countries from around the world participated in the United Nations Conference for the Establishment of an Educational and Cultural Organization (ECO/CONF). Thus was born UNESCO – an organization whose mission is to build and strengthen the "intellectual and moral solidarity of humanity", and thus prevent the outbreak of another world war.

2. Types and categories of heritage

When an area is recognized as a heritage "site" by an official organization (such as UNESCO) or directly by the community in which it is located, its relationship with the environment in which it exists and with the people who use it changes immediately.

It thus becomes a place, object or custom separated from the "everyday" of the area, it becomes something to be admired, cherished or valued.

The patrimony can be classified by²:

- Immovable cultural heritage
- Movable cultural heritage
- Intangible cultural heritage and
- Digital cultural heritage

Immovable cultural heritage

The immovable cultural heritage includes buildings, archaeological sites, gardens and parks, public forum monuments, funerary monuments, architectural ensembles, urban or rural sites, industrial complexes or cultural landscapes, significant for the history of a community, a nation or the whole of humanity.

This includes all monuments classified in the List of Historical Monuments in Romania, but also other buildings or areas that are not classified, but have architectural, artistic, memorial, technical, landscape or other value.

Movable cultural heritage

The mobile cultural heritage includes objects considered valuable, as testimonies of the way of life of different human communities and of the transformation of the natural environment, from ancient times to the present day. It includes a variety of objects, including works of art, religious objects, tools, books, maps, coins, stamps, instruments, or other artifacts resulting from human activities, representative of the knowledge, beliefs, and values of a community, at a given point in time.

Heritage objects can be part of the collections of museums, libraries, archives or private collections. Objects that we have around us – paintings, old photographs, inherited objects – can also be valuable not only to us, but also as part of mobile cultural heritage. Another

² Classification according to <https://laviitor.patrimoni.ro/ce-este-patrimoniul-cultural/>

part of the heritage objects are, of course, still undiscovered, buried in archaeological sites or other unexpected places.

Depending on the type of objects, their age and rarity, as well as their relevance, for the whole of humanity, or for the Romanian space, the goods can be classified in the Inventory of the Mobile National Cultural Heritage, in the categories of treasure or fund.

Intangible cultural heritage

Intangible cultural heritage is composed of practices, representations, expressions, knowledge and skills – together with the tools, objects, artefacts and cultural spaces associated with them – that people recognise as part of their cultural heritage.

This category can include stories, sayings, songs and popular games as well as different customs related to the change of seasons, the agrarian calendar, religious holidays or the transition between different stages of life. This also includes the knowledge and techniques related to the making of "props" objects, associated with these events.

Traditional crafts, passed down from generation to generation, through which objects considered representative of a particular community are made, such as folk costumes or different types of ceramic vessels, are also part of the intangible cultural heritage.

Intangible heritage elements usually have collective and anonymous origins, are transmitted mainly informally, within the family or different types of social groups, and are closely linked to a specific community and area.

Digital cultural heritage

With the increasingly rapid development of activities in the digital environment – whether it's work or entertainment – new materials are always appearing, which could be valuable resources for the next generations. Digital books, films, archives, databases, photo galleries, digital exhibitions or different forms of virtual or augmented reality experience all have the potential to be part of cultural heritage.

Digital materials can be made directly in the digital environment, such as digital reconstructions or animations, or they can be replicas of materials that have a physical, analogue medium, such as scanned documents and photographs.

Digital objects have the advantage of being more easily accessible to a large number of people, without them having to travel long distances or wait for a long time to access archives or museum collections. Other advantages are related to the reduced space needed for storage and the possibility of presenting objects to the public that would not otherwise have an exhibition space.

In terms of preservation, although digital objects are "saved" from deterioration by the action of physical factors, they are threatened by the volatility of digital information and the continuous change of technology.

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