Archaeology education. Our governmental concern?

A study on the state of affairs on policy stakeholders perspectives regarding the inclusion of Archaeology into Dutch primary education.

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designed by the author – background based on the Canon van Nederland timeframe from entoen.nu.
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(photo 1 on front page is based on APPENDIX I in this study, see APPENDICES)

Universiteit Leiden

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MA-thesis

Written by

Mark van Kesteren

Under supervision of **Dr. Monique van den Dries** and submitted to the board of examiners in **March 2017** partial fulfillment of the requirements for the degree MA in Archaeological Heritage Management and Museum Studies, as specialisation of the **MA- archaeology** at **Leiden University**

Contents

List of Figures

List of Tables

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Even though this study is my personal contribution to end my study archaeology. I could not have achieved this result without the support of some people. Therefore I would like to thank them in this section for their support and help.

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Foreword

Archaeology is not just a practical study with endless number of typographies, artifacts and endless hours of excavation in the dust, but a collection of different insights in cultures. True, the stakes on job perspectives are not as high as in other scientific disciplines. But we need to stipulate that this is just one element of the study archaeology. As the study provides so much insights and understanding of the present, as a result of the study of the past. And therefore it is considered as relevant in present times. For example, the cover illustration entails some "appealing" images for pupils on Prehistory and Roman period in the Netherlands. These pictures enthrall the pupils and stimulate their imagination to make a reconstruction of daily activities during prehistory and antiquity. This reflective aspect of wondering is conducted in archaeology as a discipline. The cover picture entails another aspect, its objective is to illustrate the notion of embedding archaeology in education. The role of archaeology and education is poorly investigated. Most studies stress the relation between Dutch history and education, or Dutch history and culture. In fact, many educators give one to three Prehistory and Antiquity lessons in the Netherlands a few lessons in grade six. And although nuance is provided in the last statement, archaeology has no current curricular place in primary education.

On the contrary, many pupils between the age of eight and ten years are interested in archaeology. This excitement is mainly based on an adventurous perception where archaeologists discover 'magical mysteries', based on movies as Indiana Jones and Tomb Raider. This involvement can grasp pupils in their urge to learn and explore the world of archaeology.

This study aims to investigate the perceptions of some stakeholders in cultural professions and for those who are involved in Dutch primary education to adapt archaeology and archaeology related projects in education on a structural basis. As being stated before, research on this term is lacking, and this study tends to stimulate the investigation of archaeological awareness and stimulation of knowledge for pupils. There are however some problems and limitations in the current education system, as this study will outline.

The paradox of this study is outlined in the time that education specialists advocate educational reforms "to safeguard its position in changing times, and to establish a safe situation in the future". For example, this year, the discussion on the presentation of Onderwijs2032, the report of the Committee Schnabel on future developments of primary and secondary education (Schnabel 2015) inspected by the national newspapers as NRC Handelsblad (Beesterzwaag & van Boxtel 2015), De Volkskrant (Bekkering & Van Helden 2015; Naaijer 2016), Trouw (De Vries 2015) and Algemeen Dagblad (Van Gaalen & Keultjes 2015). The Schnabel report stresses that history education can become a part of a new course 'Mens en Maatschappij'. As far as the education reforms are concerned, the discussion on the Onderwijs2032 can foster the potential of archaeology education in our primary education system. This thesis will enhance this opportunity to investigate the values on archaeology education under policy stakeholders.

1 Introduction

1.1 Introduction

On October 16th 2006, the Van Oostrom Committee presented its report on the so-called 'Canon van Nederland', a new history teaching method with 50 frameworks that represent important historical events in Dutch history. One of the recommendations of the Canon Committee was to encourage and stimulate historical awareness in Dutch primary education by implementing the Canon as a new teaching method (Van Oostrom 2006c, 32).

This recommendation was put forward for history education specifically, but in this study it is used as a starting point for research regarding the level of archaeological awareness in Dutch primary education. The implementation of the Canon van Nederland is one example of this paradox, the focus of policy stakeholders has been lying on history and culture education, where archaeology is incidentally implemented by individual teachers or primary schools. Around twenty years ago, several archaeologists have addressed that archaeology is an important component of primary and secondary education, and in particular culture and history education (Ucko 1989; Gathercole & Lowenthal 1989; Hodder 1999; Egan 2005; Holtorf 2005). This apparent consensus amongst scholars contrasts with the political vigor to develop archaeology education programs. The role of archaeology in primary education in the Netherlands has not been investigated. As Cole observes, however, there is, a high potential for archaeology in the branch of education (Cole 2014, 32). She also addresses the point that while the relationship between archaeology and other fields for education have been investigated, the role of archaeological education has not (Cole 2014, 31). This study aims to provide a starting point by investigating archaeological education and awareness in the Netherlands.

In order to investigate this issue, it is important to first address the question why archaeology education is relevant for pupils in the Netherlands. According to Hodder, "knowledge of the past contributes to understanding the present" (Hodder 1999, 12). However, as Egan points out, if we are to create a sense of interest in the past among pupils, we need to take into account their cognitive development and tailor our education efforts to their needs. Egan argues that between the ages of seven and twelve, pupils require inspiring people ('heroes') and exotic landscapes in order to stimulate learning (Egan 2005, 13). Pupils associate archaeology with heroes such as Indiana Jones and Lara Croft and with excavations in exotic landscapes such as Egypt, the Orient and the Mediterranean region (Smardz 1997, 104). Archaeology thus offers primary school teachers a vehicle for teaching pupils about the past by tapping into their natural interests and cognitive abilities. Moreover, the value of archaeological education also lies in its potential to develop a number of key skills and character traits among pupils, such as problem-solving skills (Ballantyne 1998, 77; Keen 1999, 230), empathy (Keen 1999, 233), self-confidence (Armstrong 1996, 22- 23; Keen 1999, 232) and inquiry skills (Kehoe 1990, 208). Therefore, I would argue that archaeological education is not only of prime importance to primary school educators but also to the pupils themselves.

1.2 Historical background

The discussion of archaeology education in primary schools in the Netherlands is the result of an ongoing political debate regarding cultural and historical disciplines such as culture, history, heritage and archaeology. I briefly draw upon this debate in this section, as detailed discussion is beyond the scope of this study. The political interest in archaeology is discussed first, before the political interest in history and culture education is outlined.

The political interest in culture, history, heritage and archaeology shaped the development of Public archaeology and Community archaeology, as first described by McGimsey in 1971. Public archaeology may be defined as conducting archaeological research for the public, while Community archaeology goes beyond that. Community archaeology aims to

let the public participate in public excavations, as well as in the development of research questions. An example of community archaeology is the Çatalhöyükproject of Hodder in the 1990s.

Furthermore, the establishment of the 1992 Treaty of Valletta empowered the relationship between the archaeologist and the public even more (Council of Europe 1992). Article 9, concerning the Promotion of archaeological awareness states that that (Council of Europe 1992, 5):

> *Each Party undertakes:*
>
> I *To conduct educational actions with a view to rousing and developing an awareness in public opinion of the value of the archaeological heritage for understanding the past and of the threats to this heritage;*
>
> II *To promote public access to important elements of its archaeological heritage, especially sites, and encourage the display to the public of suitable selections of archaeological objects.*

While the public is placed at the centre of both paragraphs, what needs to be stressed here in particular is the main role education has in "rousing and developing an awareness of the value of the archaeological heritage" stipulated in paragraph I (Council of Europe 1992; Cruysheer 2002, 13). Since then, the focus on stewardship of the past and engaging the public raised the interest from politicians in the Netherlands (De Vries 2011, 17-20). In 1994, Adrianus Nuis was introduced as the last secretary of culture. His report *Pantser of Ruggengraag* initiated the implementation of culture education into the primary education system (Nuis 1995, 5). In this report, Nuis stresses that culture education could lead to an increase of awareness on the national history, and debates on the values of culture. His belief was that implementation of culture education "was the key stone for a cohesive community where multiculturality is prohibited by the culture education that pupils has undertaken" (Nuis 1995, 32). Together with the secretary of education, Tineke Netelenbos, he developed the program Cultuur en School, where culture and education were combined under one ministry. Furthermore, culture education was implemented at secondary education with the course CKV (Cultureel Kunstzinnige Vorming) while incorporating the Tweede Fase program in 1998 (Nuis & Netelenbos 1996, 23-25).

The notion of Nuis to establish a national culture program also had its influence on history education in the 1990's and 2000's. First of all, *Historisch Nieuwsblad* published an article with the results of the history survey among representatives of the Dutch parliament in 1996 (Rensman & Bossman 1996, 1-13). The results of this survey were devastating; the average score was that a mere 30 percent of the questions were answered correctly. This report, resulted in the political decision making to design new guidelines for history education and programs that outlined the history of the Netherlands in timeframes and in a Canon. These programs were implemented in 2002 and 2006, respectively, and characterize Dutch primary education to this day (chapter five).

Back to archaeology, did the increase of interest from politics in history and culture education also has its effects on archaeology education? As this study will entail, the role of archaeology education on itself has not been pointed out by the politicians in the 1990's. Frankly enough, the incorporation of the history and culture education programs raised the attention of the public, as measured in 1996 by research institute *NIPO*. 57 percent of the respondents had a special interest in archaeology, while 50 percent of them "felt connected" to archaeology (Huysmans & de Haan 2007, 123). Furthermore, ratification of the new *Monumentenwet* in 1999 resulted in more attention for education, knowledge and the safeguarding of archaeology. The current situation is that municipalities, provinces and the national government all influence archaeological methods and decision making (Huysmans et al. 2008, 20-28). Yet so far, a clear policy on archaeological education is lacking.

The studies of Huysmans & De Haan (2007) and Huysman et al. (2008) detected an increase of the interest in archaeology among Dutch citizens between 1999 and 2003, and stabilization of these numbers between 2003 and 2007. But still, based on Couterier's conclusion (Huysmans et al. 2008, 27) that archaeology is the least valuable sort of culture education, favors the political interest in culture and history education.

And here we have a paradox between the demands of archaeology specialists and the political demand. The political interest from the 1990s onwards in culture on the one hand, and history education on the other hand, is the motive for conducting research on archaeology education in the Netherlands. In Dutch primary schools, archaeology education has been embedded within history education, which means that antiquity is mainly outlined through historical narrative. Therefore, we have to admit that, as far as primary education is concerned, archaeology is not separated from other disciplines. Nevertheless, it can be useful to explore the unique values of this discipline in particular.

1.3 Research problem

As outlined above, although academic specialists have frequently advocated for stimulation of archaeological awareness in primary education and archaeology has recently attracted public and political attention, this has not resulted in changes in educational policy. The research problem underlying this study is that studies examining the importance of archaeology education seldom take into account the interplay between research and policy. In other words, studies rarely focus on the awareness of archaeological education amongst policy stakeholders. Further elaboration of the term policy stakeholders results in two groups: policy makers and policy executives (See chapter three for further discussion of this destinction.

An answer to the following question however is required: why are the perspectives of policy makers that important for this study? As stated earlier, archaeological awareness is poorly understood for primary education (Davis 2005, Cole 2014). To resolve this problem, it is important to start "from scratch" and first investigate the values policy makers, which in the Netherlands effectively means representatives of the Ministry of Education, Culture and Science, and subsequently analyse the valuation of policy stakeholders, such as the provinces and municipalities in the Netherlands. It is, however, important to take a broader view and also include the individuals and institutions tasked with executing these policies. Together, I will refer to the policy makers and policy executives as policy stakeholders. The following section briefly lists the policy stakeholders examined in this study. The benefit of examining the broader spectrum of policy stakeholders is that it allows us to reflect immediately on the practical implications policy executives face when executing the programs devised by policy makers.

As stated in the beginning of this chapter, the role of archaeological education has not been investigated. The lack of archaeology education and investigation of the school curriculum was already addressed by Clarke in 1986. He stated at the time that "the teacher must be given the opportunity to become aware of the wide range of skills and approaches (in archaeology, red.) that have direct relevance to work and schools" (Clarke 1986, 9). Building upon this argument, Davis states that the potential of archaeological education has been poorly understood by both archaeologists and school teachers (Davis 2005, 42). For these reasons, I want to address the state of archaeological education in the Netherlands. I focus on the role of policy makers in particular, since so far the study of the implementation of archaeological education in the Netherlands is investigated insufficiently. The structure of policy makers in the education and culture segment (of which archaeology is considered to be a part of) involves many departments that each have their own importance. As a result, the landscape of policy makers is scattered and poses some challenges for the present study (see chapter two).

One of these challenges is the question of where to start. At present, the proper frame-

works and methodologies are not yet in place for researching the place of archaeological education within the primary school curriculum in the Netherlands. There are, however, a number of previous studies that have assembled the viewpoints of Processual and Post-Processual archaeologists, museum- and history experts, such as the recent work by Cole (2014) on archaeology education in the United Kingdom. As a result, It is possible to build upon her results and remarks, in order to design a framework and methodology that is suitable for investigating the Dutch situation. As my study will outline, the elements that archaeology can bring to education and the values held by pupils regarding archaeology as a discipline have not yet been included into governmental programs in the Netherlands specifically. The general agreement of archaeology scholars regarding the importance of archaeological education contrasts educational policies in the Netherlands. As a starting point on this particular issue, this study will investigate the role of policy stakeholders in the Netherlands and focus on their perceptions in this discussion.

1.4 Research objectives

In the previous section, the research problem concerning the lack of investigation on the role of archaeological awareness in Dutch primary education has been outlined. Therefore, the main aim of the present study is to contribute to the previous studies of Fedorak (1994), Davis (2005) and Cole (2014) by investigating the role of archaeology education among Dutch policy stakeholders. These three authors have thoroughly investigated the role of archaeology education in Canada, the United States and United Kingdom respectively. The first aim of the present study is to investigate the situation in the Netherlands, to investigate the perspective of policy stakeholders on archaeology education in Dutch primary education. The second focus of study regards the question why no policy statements have been formulated to incorporate archaeological awareness into Dutch primary education. This study aims to investigate the personal perceptions and viewpoints of policy makers via interviews. In order to achieve the research objectives outlined above, the present study seeks to answer the following research question:

"What is the state of affairs regarding the inclusion of archeology education in primary education among Dutch policy stakeholders?"

This research question requires some further elaboration:

- - This study focuses on primary education in particular, because the pupils between the age of seven and twelve have the broadest sense of imagination and are, therefore, especially susceptible to stimulating archaeological awareness (Egan, 2005; Holtorf, 2005) This study focuses on the Dutch situation specifically, because studies on archaeological awareness in Dutch primary education are missing. The studies of Fedorak (1994) and Cole (2014) have addressed the importance of archaeological awareness and education in Canada and the United Kingdom, but the Netherlands has not been mentioned in any study before.

- - This study focuses on the role of policy makers, because their role in archaeological education was not evaluated in the studies of Fedorak (1994), Davis (2005) and Cole (2014).

This leads to the following four sub-questions, which each help in formulating the sub-question answer to the main research question:

How can we define the three concepts (inclusion, archaeology education and Dutch Policy stakeholders) in regards of this research, and what is their interrelation?	**Chapter two**: theoretical framework
How does the mixed methodology presented here contribute to the investigation of perspectives on archaeology education among policy stakeholders?	**Chapter three**: Methodology
What are the values of policy stakeholders on archaeology education in the Netherlands?	**Chapter four**: Interviews
How do perspectives of policy stakeholders on archeology relate to the implemented history and culture education on the state of affairs regarding archaeology education?	**Chapter five**: Document analysis

Table 1: Sub-question in this thesis

1.5   Research method

The previous section presented the aims of the present research. The perceptions of stakeholders are studied via interviews that I conducted. The results of these interviews are presented in chapter four. The interviewees represent a number of policy agencies operating at various administrative levels. The broad selection of interviewees is a result of the scattered landscape of stakeholders, and the many stakes that are involved. Further explanation of this scattered landscape will follow in chapter two, whereas the interview respondents are first introduced in chapter three. I mainly asked these policy experts to provide their insights into the current state of archaeology education and to discuss some education programs related to their discipline. In order to do so, this section will briefly outline the three methods that are used to achieve these aims. The first method involves the analysis of interviews with thirteen policy stakeholders. These policy stakeholders are divided in four groups: 1) four representatives of the Ministry of Education, Culture and Science (the policy makers), 2) four representatives of provincial heritage institutes, 3) three museum representatives and 4) two representatives of 'other' policy-related organisations (the policy executives). The interviewees represent a number of policy agencies operating at various administrative levels. The broad selection of interviewees is a result of the scattered landscape of stakeholders, and the many stakes that are involved. Further explanation of this scattered landscape will follow in chapter two, whereas the interview respondents are first introduced in chapter three. I mainly asked these policy experts to provide their insights into the current state of archaeology education and to discuss some education programs related to their discipline. Detailed elaborations on the methodological considerations for these target groups follows in chapter three.

The second method consists of document analysis. In chapter five, governmental legislations and restriction are outlined, and followed by three education programs on culture and history education, followed by the third method: previously conducted monitor surveys. These studies monitor the three culture and history education programs that are presented earlier in chapter five.

1.6   Thesis outline

The remainder of this thesis seeks to formulate answers to the research question and subquestions stated earlier. In order to combine these answers into a coherent story, the present research is organised as follows. Chapter two outlines the theoretical framework and defines the key concepts used in this study, namely awareness, education and politics. The main objective of this theoretical framework is to link the concepts of awareness and

education with the viewpoints of policy makers. By doing so, a framework is built that is based upon theoretical discussions by archaeologists and education specialists regarding the investigation of archaeology education (Fedorak 1994, Davis 2005, Cole 2014). Moreover, the theoretical framework also provides an analysis of the primary education trends in didactics at Dutch primary schools (the knowledge-based and experience-based learning model).

Subsequently, the methodology of the present study is outlined in chapter three. As already described, the research design revolves around three, complementary approaches. Chapter three first outlines the methodological considerations behind these approaches, before introducing the policy stakeholders addressed through method one. To be more specific, the first two sections of this chapter address the problems and limitations of qualitative and quantitative surveys in this study, whereas the following sections (3.3 and 3.4) justify some of the methodological decisions made to address these problems. Finally, the methodological motivations for selecting the sample groups are presented in section 3.5, whereas the issue of representativeness is discussed in section 3.6.

Chapter four presents the results of the interviews with policy stakeholders. These stakeholders operate at the national, provincial and local level of administration. The interviews in chapter four contribute to the analysis of policy stakeholder perceptions on archaeological awareness and education. Chapter five puts the results of the interviews into broader perspective with a number of previously published monitor studies and official policy reports.

Next, in order to compare the results of the interviews with results from other relevant studies, the analyses of education policy documents (method two) and monitor studies (method three) are outlined in chapter five. The documents analysed for method two describe a number of important history education programs, namely the *Canon van Nederland*, *Tien Tijdvakken van De Rooij* (henceforth named Ten Timeframes), as well as the culture education program *Cultuur Met Kwaliteit*. This section has the contribution of archaeology education to these programs as a focal point. What is more, it also outlines the limitations and restrictions the Dutch Constitution places on these programs, such as the Core objectives and Article 23. Subsequently, the results of monitor studies that already were conducted for culture and history education (method three) are outlined in the following section. First, I will analyse two studies monitoring the implementation of the Canon (2008-2012). Second, I discuss the monitor survey of *Centraal Instituut voor Toetsontwikkeling* (henceforth named Cito) that has been conducted in 2008 among primary school pupils. I conclude with an analysis of the results of a variety of monitor studies regarding the *Cultuur met Kwaliteit* agenda (2012-2016). The aforementioned studies were conducted on a national and provincial level, and provide insight into the broader context of the research problem.

Finally, the conclusion of this study (chapter six) provides a consideration of the theoretical framework, methodology and results from the three research methods used in this study. This section offers an answer to the research question that was addressed earlier in the present chapter and puts forward some research and policy recommendations.

2 Theoretical framework

2.1 Introduction

This chapter presents a theoretical discussion of three concepts directly related to the research problem at hand: inclusion, archaeology education and Dutch policy makers. Therefore, the following sub-question is posed: *How can we define the three concepts (inclusion, archaeology education and Dutch Policy stakeholders) in regards of this research, and what is their interrelation?*

There is, due to the lack of studies on archaeology education, a problem regarding the frameworking of the concept inclusion. What is more, the literature studies from other disciplines than archaeology education do concern the term 'awareness', but a framework surrounding inclusion is not been implemented. As a result, I have investigated a concept that functions as predecessor of the term inclusion, and poses the question for support of inclusion of archaeology education, and that concept is awareness. With that being noted, this chapter explores the current status quo regarding these concepts and aims to find the linkages between the concepts awareness, (archaeology) education and politics (see figure 1). What is more, the conceptualisation of the term policy stakeholders is formulated in chapter three, as part of the methodology. As far as the Dutch policy stakeholders are concerned, no discussion on their position has been outlined. As a consequence, I have implemented a concept that has a strong relation with policy stakeholders, namely 'Archaeology education and politics'. As the following chapters will point out, the roles of policy stakeholders have a strong relation with the elements that are named in section 2.4.

Then, in general, the investigation of these connections serves the purpose of highlighting two aspects concerning Dutch primary education and policy stakeholders. First, the perspectives of policy makers and policy executives are likely to be influenced by stimuli from the community, in this case education specialists, archaeologists and heritage specialists. The Dutch Ministry can consider the introduction of new education programs if the implementation of these programs has public support. The key element for public support, however, is awareness. By making the public aware of something, public support can be acquired.

In this study, my investigation of the current debate on archaeology, history and culture awareness is outlined in section 2.2. Section 2.3. discusses the concept of education. More specifically, it focuses on the current didactical models used in culture and history education that can form the basis for archaeological education as well. Subsequently, since – as was argued above – political influence is required to investigate archaeology education and make possible further education programs, section 2.4 addresses the concept of politics. Finally, the chapter ends with a summary of the three concepts and their link to archaeology, history and culture. The concluding section 2.5 also provides an answer to the sub-question.

2.2 Awareness

The first concept to discuss is awareness. This section has three components: 1) archaeological awareness, 2) cultural awareness and 3) historical awareness. Archaeological awareness is the main component in this study, but since it has close relations with cultural awareness and historical awareness, detailed discussions of these subjects are presented that have their relevance for archaeological awareness as well.

The term 'archaeological awareness' is mentioned on various occasions both in the previous chapter and in the preceding sections. Therefore, a definition of the term is required. A uniform definition of the term archaeological awareness is problematic, however, due to its dynamic character in current use. The concept of archaeological awareness has a strong link with history and heritage education. As a result, detailed discussions of the values of experience and commemoration, two important pillars of archaeological awareness, are discussed below as part of a heritage-related or historical model.
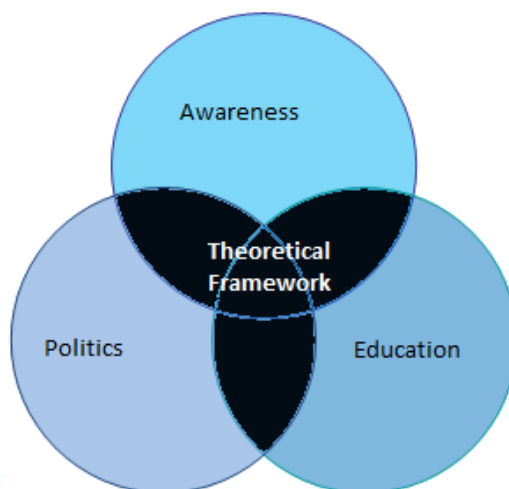
Figure 1: Schematic overview of the theoretical framework, and linkages between the three most important concepts (made by the author).

2.2.1 Archaeological awareness

The importance of awareness in archaeology was first raised as an issue in the 1980s, when community archaeology and the role of the public in the archaeological system were introduced. Ian Hodder describes that our understanding of the present derives from our notion of the past (Hodder 1992, 143). He also stresses the importance of incorporating archaeological awareness into active political programs for the sake of archaeology education (Hodder 1992, 75). Other authors express similar sentiments. David Lowenthal, for instance, argues that "the archaeological past is a meaningful, relevant contribution to present life" (Lowenthal 1985, 27). Michael Shanks, moreover, discusses the fundamental philosophical thinking of archaeology in our current society and the relationship between archaeology and social issues in the presence (Shanks 1987, 32).

Another important introduction in the archaeological landscape was the 1992 Valetta Treaty of the Council of Europe. This treaty aims to enhance and conserve the archaeological heritage of Europe. For the purpose of the present study, the key piece of legislation is Article 9, which seeks to stimulate public awareness of archaeological heritage (see section 1.2). More specifically, the Article advocates nurturing and expanding the public's interest in archaeology because knowledge of the past is necessary for understanding the present. Many European countries agreed that raising the public awareness of archaeology will benefit education and leads to a knowledgeable public body. The article envisages an important role for archaeologists in this process, since they are said to "work for the public" (Council of Europe 1992, 13).

Article 9 of the Convention of Valletta is the result of thorough discussions stemming from the relatively new discipline of public archaeology. From the 1970s onwards, many Anglo-Saxon archaeological institutes discussed the matter of ownership of archaeological remains and the cultural heritage of the past. Concepts such as 'stewardship of the past' and 'archaeological heritage management' evolved from a debate in which archaeologists and heritage specialists agreed that the public owned the cultural heritage encompassed in its nation's borders and that archaeologists conduct research for the benefit of the community (see Richardson 2015 for further reading). One of the most important elements of public archaeology is implementing the values of the public. Thorough communication and education is a useful tool to provide that objective. As outlined in the first chapter, the role of archaeology education in the Netherlands has so far been poorly assessed. Therefore,

studies on the state of archaeology education in the United States and United Kingdom could provide a useful starting point for similar analyses in other countries. These studies, by Fedorak (1994), Davis (2005) and Cole (2014), together present a theoretical framework that offers a firm basis upon which to build my study; therefore, these studies are useful to implement in my own theoretical framework. The Society for American Archaeology (SAA), developed a model in the 1990s in which the role of archaeological awareness is discussed (Fedorak 1994, 117). The SAA states that awareness of the past is a fundamental element for archaeological study. For the Netherlands, this means that we need to realise that Dutch (pre)history spans at least 100.000 years. The SAA also describes that the cultural remains that are detected remain part of the identity of a nation, group or state (Fedorak 1994, 19).

In addition, the SAA maintains that humans affect and are affected by cultural resources. This means that cultural resources are important in providing us with the perspective of our own time and place and with the understanding of our cultural diversity. The organisation further holds that many stakeholders are involved in heritage-related discussions and that these stakeholders have scientific, social, political, aesthetic, commercial, spiritual, economic, intrinsic and consumptive reasons for their involvement. This notion is important to keep in mind as policy stakeholders are influenced by many actors and have different values regarding archaeology education.

2.2.2 Cultural awareness

As stated before, archaeology has a strong relationship with cultural heritage management. For this reason, besides discussing the term 'archaeological awareness', we need to examine 'cultural awareness' as well. Cultural awareness is a broad concept that incorporates many disciplines involving 'expressions of culture', such as arts, craftsmanship and music. Even rituals and symbolism can be considered under the broad umbrella of culture. This study, however, focuses on archaeology education. Consequently, culture and history are particularly important to discuss here in relation to archaeology. As far as culture is concerned, cultural heritage and heritage education are two disciplines that mainly deal with this link. Therefore, these disciplines are outlined in the remainder of this section.

Cultural heritage can be considered as a field of study in which archaeology, history and culture are closely intwined with politics, philosophy and communication are involved. One of the definitions of cultural heritage is *"[t]he legacy of tangible or intangible monuments, concepts, narratives,landscapes, written documents and all types of art, that have been inherited from previous generations in the past and have a meaning of any kind (value) for a group, society or stake in the present"* (Van Heusden 2010, 13).

The debate between the consultants of the Landelijk Kenniscentrum voor Cultuureducatie en Amateurkunst (LKCA) and heritage specialist Barend van Heusden illustrates the complexity of defining heritage. The LKCA defines heritage as a concept in which everything from the past has its value for communities in the present (Hagenaars 2014, 7). Van Heusden, in his role as professor of Humanities and board advisor of Culture and Education at Rijksuniversiteit Groningen, states that heritage definitions only relate to objects, but these objects have a thoughtful or commemorative value in science. He considers heritage as a cognitive process in which the distinction of the past, present and memory is important (Van Heusden 2010, 13). What is more, he stipulates that heritage is based on awareness and is carried out by visualisation, illustration, conceptualisation and analysis. Van Heusden further argues that heritage education is the only concept in which these four aspects are all used properly (Van Heusden 2010, 18). As he points out, the focus in history education is more based on conceptualisation and analysis, whereas art studies are most focused on illustration (Van Heusden 2010, 22).

Despite the complexities involved in its definition, cultural heritage has become an important aspect of current education programs. This raises the question of how heritage education relates to history teaching. History teaching and heritage education can be con-

sidered as two contrasting fields. First of all, history teaching concerns abstract processes, whereas heritage education concerns concrete human stories. Second, history teaching involves the expansion of knowledge of the past, whereas heritage education concerns the visualisation and experience of an individual in the past (Grever & Van Boxtel 2011, 15). Grever and Van Boxtel state that "it requires acceptation to the will to prosper historical knowledge from heritage educators to feature the two fields of study". On the other hand, this will requires reflexivity on identity issues (Grever & Van Boxtel, 2011, 17). Grever and Van Boxtel conclude that heritage education cannot be defined easily. It should be seen as a hybrid field in which a variety of disciplines including art, history, politics, cultural anthropology, social geography and urban planning are involved in heritage projects.

For this reason, Grever and Van Boxtel define heritage education as "a dynamic approach, changing in time to teaching and learning that uses material and immaterial heritage as a tool for better understanding of history and culture of children" (Grever & Van Boxtel 2011, 8). This definition, however, only applies to an ideal landscape in which children can make their own individual choices without external values being imposed on them. Moreover, the reality is that political, democratic and valuable choices vary per period, and external influences are more important than Grever and Van Boxtel's definition accounts for. Grever and Van Boxtel further state that teachers are often taught that heritage education can engage pupils in the experience and imagination of the past. The complaint of historians, however, is that heritage specialists use a 'presentist' approach to the past, in which the meaning of the present is the only relevant aspect and the historical context is ignored. Historians consider the 'rethinking' of specific decisions taken by actors in the past in order to explain their behaviour and actions (Grever & van Boxtel 2011, 10). They do agree with the heritage specialists that the transmission of historical actors into present day meanings will foster the importance of history education. This formative approach to education, aimed at experiencing direct contact with the past through objects, exhibitions and historical events, tends to minimise the historical distance (Grever & Van Boxtel 2011, 11).

The report of the LKCA also states that there is a problem with defining heritage education. A variety of activities is executed at primary schools in the Netherlands, but "who is able to consider some heritage activities as part of heritage education and other activities concerning immaterial heritage?" (Hagenaars 2014, 5). For example, traditions and rituals in a nation are part of primary education and interviews with family or outreach activities are initiated as part of history education in primary schools (Hagenaars 2014, 6). According to the LKCA, the Erasmus research group, of which Grever and Van Boxtel are members, supports its view that heritage education differs from history education. Whereas history education tends to focus on objective distance, heritage education is concerned with the close relationship between the past and the present. The LKCA states that although a close relationship to the present and exploration of the environment indeed encourages students to obtain more knowledge, children would not be able to look at events in the past with a distant view – which is an important aspect of history education (Hagenaars 2014, 4-5). The most striking issue is that the actors involved in the practice of the heritage education agenda, namely the teachers, are not aware of the concerns involved in defining the heritage-related topics and of the nuances in the field of heritage education between different disciplines.

2.2.3   Historical awareness

Now that we have discussed the concepts of archaeological and cultural awareness, it is time to examine the concepts of historical awareness. The issue of historical awareness has been discussed by international history specialists since the 1990s. Historians in Europe (Angvik & Von Borries 1997), the United Kingdom (Henson 2004) and the United States (Davis 2000) all observe a lack of historical awareness in their countries, which is in line with studies that were presented in the supplement of Antiquity 74 (2000) that detail similar

observations from various countries, such as Argentina, Australia, France, Greece, Ireland, South Africa, the United Kingdom and Wales (Berezkin 2000; Colley 2000; Cooney 2000; Esterhuysen 2000; Hamilakis 2000; Henson 2000; Mytum 2000; Podgorny 2000; Pretty 2000).

Angvik and Von Borries define historical awareness as characterised "by a complex relation between interpretation of the past and perception of reality and future ideas" (Angvik & Von Borries 1994, 23). Jeisman (1992) states that historical awareness (" *Geschichtesbe-wusstsein*") creates an ongoing consciousness of the notion that human-created institutions and methods in society only exist in time and are subjected to certain conditions, but are not only limited by the discourse of history (Jeismann 1992, 43). Rüsen notes that historical awareness has a strong connection with three time levels. History becomes a part of the present by commemoration, which enables a collective understanding of our actions and terms. The relationship with the past is the most important aspect of awareness and commemoration of the past enables predictions for the future (Rüsen 1994, 64). Historical awareness, according to Rüsen, involves the experience of time and has a practical, orientating function. It contains various narratives in which self-reflection of the participants in time is a crucial element (" *Selbstbehauptungs und Selbstdurchsetzungswillen*" – Rüsen 1994, 66).

As stated, all three historians agree that historical awareness involves the relationship between the past and present, in which commemoration by means of a conscious process plays a key role. In this sense, historical awareness can be paralleled to archaeological and cultural awareness, for which the elements of past, present and future are active as well – mainly as part of interpretation, reality, consciousness, commemoration and identity. The experience of time of which Rüsen speaks can be instituted by implementing elements from the past and present in history education and by training the didactic knowledge of pupils. Archaeology becomes, just as Rüsen notes, part of our commemorative identity by relating the past to our current present. The collective act of commemoration, however, can be executed both on a individual basis or by a small group. The definition of Jeismann can be adapted to archaeology by stating that archaeology contains the study of human behaviour, based on material culture. The elements in material culture are static in their presence, but interpretation and research methods conducted in archaeology change over time, as Jeismann describes.

2.3 Archaeology Education

As stated earlier, this study involves three important theoretical concepts that require some further elaboration. The first concept of awareness, with its archaeological, cultural and historical components, was discussed in the previous section. This section takes a closer look at the second concept of 'education.' In order to thoroughly address this concept, the section is divided into three parts. Part one defines the concept of education in general and discusses more specifically the concept of archaeological education. Part two addresses the practical constraints that impact Dutch primary education system and, by extension, the role of archaeology within this system. Part three provides a more in-depth discussion of the didactical models upon which the Dutch primary education system is based and what kind of possibilities and restrictions these models offer for archaeology and history education more specifically. The section concludes by confronting two of these models – knowledge-based learning and experience-based learning – with one another.

2.3.1 Definitions

a) The general term 'education'
The definition of the term 'education' differs per field of study. Yet for the purpose of the present study, it is necessary to decide on a working definition of this concept. The Miriam-Webster encyclopaedia defines education as:

"a - The action or process of teaching someone especially in a school, college, or university"
"b - The knowledge, skill, and understanding that you get from attending a school, college, or university"
"c - A field of study that deals with the methods and problems of teaching"

(http://www.merriam-webster.com/dictionary/education)
In this study, therefore, education is taken to mean learning by participation in school lessons to obtain knowledge and understanding. Education is carried out in school classes at primary schools. There are public schools, schools under private patronage (based on religion) and schools that are based on a particular educational philosophy, for example De Vrije School, Montessorischools, Jenaplan- and Daltonschools. Each pupil in the Netherlands visits primary schools from group one to eight, which means from the age of four to twelve or thirteen. Primary education is compulsory from the age of five onwards.

The primary education system in the Netherlands is divided in two major groups. The majority of Dutch pupils visit primary school education that generally lasts eight years. A slight minority of pupils visit special education (speciaal onderwijs) in which other forms of education are provided (Hogenkamp et al. 2014, 5). This study will only focus on primary education. The first two years of primary education revolve around factual knowledge and interaction with other pupils. From group three onwards, the main focus of the Dutch education system lies on Mathematics and Dutch language & grammar (Hogenkamp et al. 2014, 7). Geography, history, gymnastics and arts are also taught in these years. The Ministry of Education, Culture and Science is politically responsible for the education program. The Minister and Secretary of Education, Culture and Science are the main representatives of the education policies of the Ministry. Dutch legislation bounds the Ministry in some ways (Article 23 of the Dutch Constitution & the Core Objectives), which is discussed in chapter five.

b) Archaeological education
Important for the present study is to evaluate the role of archaeological education in the Netherlands. First of all, archaeology has been an individual discipline at four universities from 1818 onwards. It is not taught as an individual course or theme at Dutch primary and secondary schools, however. Prehistory and antiquity are generally addressed as part of history education or during experience-based activities outside the classroom.

But who claims that archaeology is an important element of primary education? This question has been an object of study in the 1980s and 1990s primarily in the United States. Fedorak defines archaeology education as "a specialised or applied branch of archaeology that focuses upon the development of education materials and programs for schools" (Fedorak 1994, 12). She states that the main goal of archaeology education is to encourage the use of archaeology as a method for the past and a vehicle for training.

An important element of archaeological education is that archaeology can be considered as a tool or method to learn something about the past. Higgins and Holm (1985) state that archaeological education refers to teaching with archaeology, rather than teaching about archaeology. The problem highlighted in the 1990s is that although there are numerous educators that recognise the importance of archaeology as a discipline, the potential of archaeology as a teaching subject is neglected. Meeting the needs of educators is important, so that they, in turn, can meet the needs of pupils (Clarke 1986, 9). Another important aspect to keep in mind is that educators and educational archaeologists should be concerned with what kind of message is presented in their educational programs. The appropriation and validation of narratives is important for children and parents with different backgrounds and cultures. Stone and MacKenzie (1986) warn us that "what we choose to teach, interpret and present, and equally what we do not choose to teach, interpret and present, is a
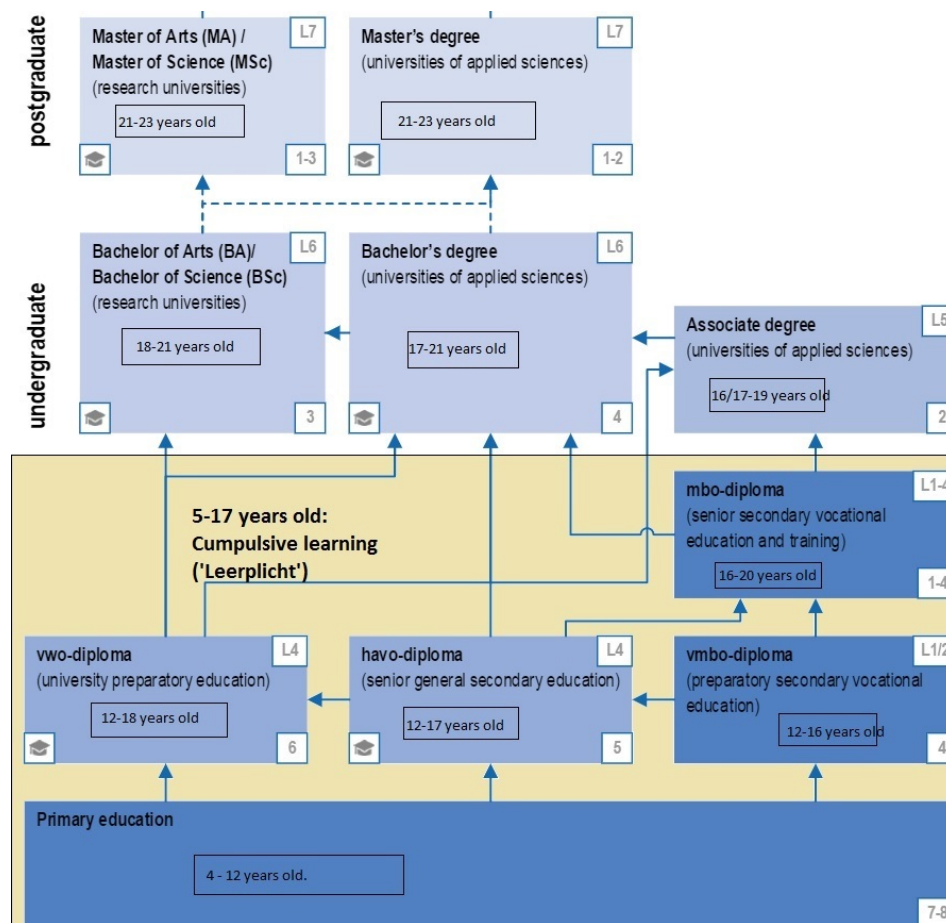
Figure 2: The Dutch education system in a model
The model of Dutch education from primary education to postgraduate education
(Hoogenkamp et al. 2014, 3)

fundamental dilemma common to all of those empowered to communicate about the past."
Potter (1990) adds that it is important to realise that the importance of archaeology is not
a given and that it is the duty of archaeologists to explain why archaeology matters.

The notion of archaeologists being more involved in education-related topics is a point
of discussion in many fields and disciplines. For this reason, Pretty (1987) suggests the def-
inition of archaeological education as a "[m]ulti-layered educational experience with some-
thing to offer at each stage". The primary task of educational archaeology is to make pupils
aware of the 'conservation ethic,' which involves awareness for fragile and non-simulating
material resources (McManamon 1991, 33). In addition, she stresses that archaeological
educators should be concerned with helping pupils realise that everyone is a stakeholder in
archaeological- or heritage-related objectives (McManamon 1993, 12). There are, however,
numerous misconceptions about the discipline of archaeology. Therefore, there is certain
urgency in instilling in young pupils a sense of ownership and stewardship and to inform
them about the discipline of archaeology today. The archaeological education program
should encourage pupils to look at the actual practice of archaeology, and the care of ar-
chaeologists for their discipline, rather than keeping alive the common misconception that
archaeologists are only interested in 'grave digging' (Devine 1985; Rogge and Bell 1988;
MacDonald 1993).

c) Archaeology education in museums

In the previous section, the role of archaeology in primary education has been outlined in general. Based on Cole's extensive research on the perspectives on archaeology education in the 1980's and 1990's, an overview of the theoretical assessment has been outlined.

What is more, Cole has pointed out that archaeology education could learn much from the significant changes that are conducted in the museum learning sector (Cole 2014, 32). She builds this point on the research of Hooper-Greenhill, who adresses that signifcant work in the museum sector are conducted since 2000 (Hooper-Greenhill 2007, 3). Hooper-Greenhill discusses the term museum education by stating that archaeology in museum education is culturally determined (Hooper-Greenhill 2007, 6). She states that museums foster awareness, knowledge and creativity in an atmosphere that differs from the usual situation (e.g referring to classrooms), and have a high potential when education programs are combined with school tours, and interaction between museums and schools. Museum education in general influences the social, cultural and intellectual learning skills for pupils (Hooper-Greenhill 2007, 8). This point of view is shared by other museum educators. Furedi (2009) for example stipulates the use of museum education as example of the present time, as it concerns the transition between generations (Furedi 2009, 32). By this argument, he means that many museums have developed education programs and exhibitions that have an interactive, experience based element in it, that contributes to pupils to use their personal experience for learning (Bartlett & Burton 2009, 13).

This section does concern the importance of museum education, but further detailed discussion on this topic goes beyond the scope of archaeology education. It has however presented a potential for implementing archaeology education, that is built on another method than the traditional idea of learning, in the classroom. This argument is one of the elements of a discussion that will be held in the next section; the discussion of knowledge versus experience based learning.

2.3.2 Didactical models in archaeology education

In the previous section, I have outlined the importance of archaeology education and the potential that this discipline has. Archaeology education as presented in the previous section has been partially implemented into our education system. In this section, the fundaments of the didactic principles where the current (e.g history, culture and archaeology) education systems are build on will be outlined here. This section will stress that Dutch primary education currently operates according to two complementary modes of teaching. First of all, most of the courses are provided in primary school classes, in which one teacher provides lessons for a class of 20 to 40 pupils – all in one group. This teaching mode is based on the knowledge-based learning model. Another mode of teaching in primary education involves those classes that involve elements from outside the classroom. For example, one can consider museum visits or interdisciplinary courses run by outside experts from various disciplines, including art and archaeology. This element is based on the experience-based learning model.

This section will provide an outline of the didactic model concerning knowledge-based and experience-based learning, which are funded on the idea of the curricular spider-web of Van den Akker (2003). In practice, the majority of education programs that are implemented now are based on these two didactic models. What is more, the discussion in this section is based on the literature that a research team of Twente University (Huizinga 2007; Gauw 2008; Visscher-Voerman & Huizinga 2009) has used to build a framework for history and culture related education programs as Cultuur met Kwaliteit and the Canon van Nederland (e.g see chapter five and APPENDIX A). These education programs are initiated by policy stakeholders. This notion makes the didactic framework in this case important as it plays an important role in the valuation of archaeology education by policy stakeholders.

So, for this reason, this part first examines Van den Akker's model in more detail, before moving to a more in-depth discussion of knowledge-based versus experience-based learning.

a) Van den Akker's curricular spider web
Van den Akker's curricular spider web is a didactical tool commonly used in Dutch primary education for developing learning plans. As shown in Figure 3, the hub of the spider web contains the word 'rationale'. Rationale is the basic vision and key element of a curricular learning-plan. All other components of the learning plan are connected with the basic vision. Developments in education change the values of all elements. Changes occurring in one of the elements of the curricular spider web influence all other elements in the web. For example, in the case of an educational form in which active learning is practised, the role of the teacher will shift from that of knowledge supplier to coach or supervisor. Learning activities will then be centred and guided by pupils, and their influence can result in a shift in the times and locations of learning. The metaphor of the spider web, however, emphasises that while a variation of components can be possible, a dramatic shift in balance can put the spider web out of alignment which can lead to its collapse.

One of the major challenges in designing new educational programs is the interdependency between the elements (Visscher Voerman & Huizinga 2009, 8). The program needs to contain detailed descriptions of learning objectives, ratings, learning time and place, etc. The curricular spider web can help design new learning programs such as new forms of heritage education or related programs.
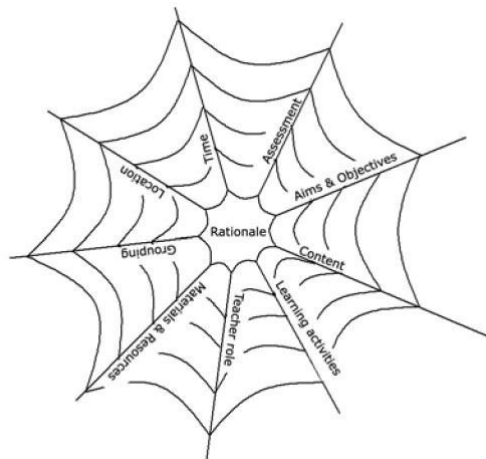
Figure 3: The curricular spider web of Van den Akker, that forms the starting point of educational discussions on archaeological education (Van den Akker 2003, 7).

Each learning component in the curricular spider-web is accompanied by a key macro-question that needs to be answered in order to create an educational program for pupils. This macro-scale model is detailed in Table 2:

component:	Key question:
Rationale (basic vision)	To what extent are pupils learning?
Aims & objectives	What is the purpose of their learning?
Content	What are pupils learning?
Learning activities	Which methods are used for learning?
Teacher role	What is the role of teachers in learning?
Materials and resources	Which tools are used by pupils for learning?
Grouping	What other external or social influences are involved in learning?
Place	What is the location of their learning process?
Time	What is the time-lapse of their learning process?
Assessment	Which method of examination can be applied to measure their learning results?

Table 2: The model of curricular components of Van den Akker at the macro scale (Translated by the author, from Visscher- Voerman & Huizinga 2009, 7)

After answering these macro-scale questions, Van den Akker's web also offers micro-scale questions to further help design the new education programs. These micro-scale questions are detailed in Table 3:

Van den Akker states (2003) that every question should be answered in order to design uniform education design. Harmony is required between all elements and contrasts are not allowed, to avoid interference in the transmission of knowledge.

b) Knowledge-based learning model
The term 'knowledge-based learning' was introduced by Imelman in 2003, and is based on the inquiry based model of Dewey in 1970 by Dewey (see figure 4). De Jong defines knowledge-based learning as "amethod that is contoured by didactics, which are characterised by the transmission of uniform, fixed realities that are directly transmitted to pupils" (De Jong 1999, 13). In other words: the key element of knowledge-based learning is the transmission of knowledge from teachers to pupils under uniform and plain circumstances. The most common way of offering this type of education is in a traditional classroom context. De Jong states that the competitive aspect of pupils will be stimulated by knowledge-based learning. Imelman describes the triangular relationship between teacher, pupil and content in a knowledge-based approach. The role of the teacher is to control and supervise the pupils in learning (Imelman 2003, 37).

Huizinga defines the method of knowledge-based learning as a more traditional and static method that has a more conservative character (Huizinga 2008, 5). As a result of the definitions of the three experts, the knowledge-based learning model is currently still used frequently by many Dutch primary schools, depending on their ideology, traditions and philosophical ideas regarding education in general. This model also corresponds with the statements of the Canon Committee, which prioritise the transmission of knowledge. Detailed analysis of the Canon van Nederland follows in chapter five. The link between this model and the Canon Committee's expression is an example of the practical link between existing education programs and didactic models that are adjusted to that. For this reason, the knowledge-based learning model is thus particularly relevant for the present study.

c) Experience-based learning model
The first steps towards developing the experience-based model of learning were made in the beginning of the 20th century (see figure 6). Dewey (1938) was the first to acknowledge that experience plus reflection results in learning. Kolb and McIntyre (1979) further elaborated

component:	Key question:
Rationale (basic vision)	- What is the motive for this (series of) course(s)? - From which curriculum related-developments or pedagogic-didactic vision is the content derived?
Aims & objectives	- What goal has to be achieved with the learning content? - What aspects have the pupils learned during the course, which they were not capable of doing in advance? - What elements are able for examination after an assignment or course?
Content	- What learning objectives can be learned during the course? - Are learning contents, capabilities or attitudes the primary goal of learning?
Learning activities	- What learning methods are used during the course or assignment? - Which behaviour or activities are displayed by pupils?
Teacher role	- What is the role of the teacher during the course? - What is the role of other education staff members (for example: teaching assistants or mentors?)
Materials and resources	- What materials are required for the courses? - In which forms: digital content or on paper?
Grouping	- Are pupils learning in groups? - How many pupils are involved in the project? And how many groups? - Who did the selection of groups? And by what motives?
Time	- When does the assignment or project takes place? - How much time does the entire curriculum require? - What are the consequences for schedules and planning?
Place	- Where do the pupils stay during the courses? - Inside or outside the classroom? - In case the course takes place inside: in a classroom or other room?
Assessment	- What method of examination is used for the course? - It is a written exam, oral exam or an exploration or design-assignment, practical skills test or presentation?

Table 3: The model of curricular components of Van den Akker on a micro scale level (Translated by the author, from Visscher-Voerman & Huizinga 2009, 9).

Dewey's vision by stating that the knowledge obtained is derived from the transformational capacity of experience, which, as Dewey describes, is the result of reflection. Fowler (2008) agrees and even states that the degree of learning is based on the level of experience and the method of reflection. An elaborated definition of experienced-based learning, however, comes from Evans (1994), who defines it as: "a learning process where learning objectives are not necessarily defined, without a formal learning plan. The learning process transmits experience into knowledge by using reflection" (Evans 1994, 13). He further notes that obtained knowledge does not need to be examined in a professional or educational institution. The planning of learning depends on the method of reflection. According to Evans, ad hoc reflection can result in 'unplanned learning', which means that the prospect is not aware of the fact that he or she has just learned something. Gentry (1990) criticises Evans by stating that a formal learning plan can and should exist. He maintains that, through a learning plan, teachers can provide a certain boost for pupils. Boud, Walker and Cohen state that
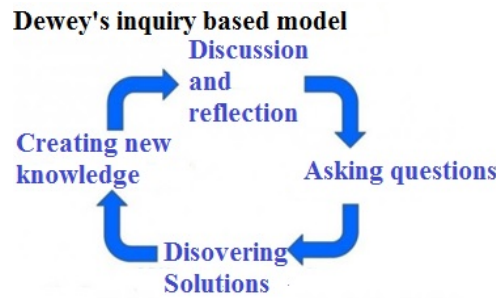
Figure 4: Dewey's inquiry based model, the originated source of the knowledge based learning line (Made by the author, after Bianchi & Bell 2008, 42).

there are five important elements in the experience-based didactic approach (Boud et al. 1993, 7):

1. *Experience is the core and boost for learning*

2. *Pupils are actively involved in the learning process*

3. *Learning is a holistic process: it is done/achieved by interaction between all elements of learning*

4. *Learning is a social and cultural process: context influences experience*

5. *Learning is influenced by the social-emotional context. Pupils have to have trust and self-respect by describing their feelings and emotions. These emotional aspects can be used in a reflective way for learning skills*
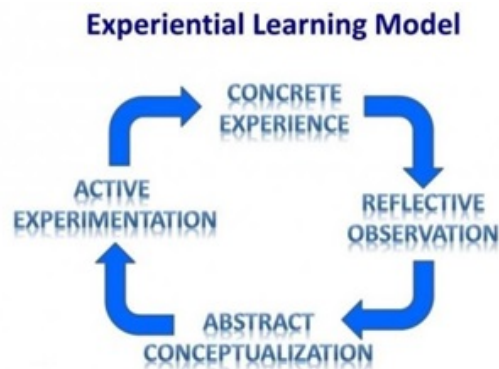
Figure 5: The experiential learning model, according to Kolb & McIntyre (1979).

d) Knowledge-based vs. Experience-based learning model

The knowledge-based and experience-based learning models are characterised by similarities and differences. These differences can be distinguished by using the curricular spider-web (Van den Akker 2003) that describes the ten components (see e.g. Figure 2).

First of all, the knowledge-based and experience-based models differ in terms of their rationale. Obviously, experience is a central element in the experience-based learning environment, whereas the transfer of knowledge is a key feature of the knowledge-based model. Kolb (1979) and Durkin (1994) respectively discuss the learning cycles of the experience-based and knowledge-based didactical models. According to Kolb, in an experience-based

20

learning environment learning occurs in four phases, the most important being the experience phase (see figure 2.7). Durkin's model contains four elements as well. However, in his model interpretation is the most important element instead. The process of a central point of view into knowledge is the most important element in both models. Thereafter, the procession of experience (in Kolb's model) or knowledge (in Durkin's model) into establishment of 'connaissance' (Kolb) and analysis (Durkin) will follow. In Kolb's cycle, pupils get acquainted with a subject by learning and experience. This transmission enables pupils to process sensitive information (for example heritage) into knowledge. In contrast, in Durkin's cycle the sharing of knowledge will become the most important element.

Turning now to content, the knowledge-based model and experience-model share both similarities and differences. Content depends on the number of courses offered by schools. Motivation in a variety of work forms is a central element in both knowledge-based and experience-based learning. Hoogeveen and Winkels (2005) stress the importance of active involvement of pupils. The experience-based method uses the active forms of work in order to develop arguments in achieve learning. Argumentation does not have to be based on knowledge, but can also be based on opinions. The knowledge-based learning environment is characterised by different types of working forms, including knowing, recognising and integrating knowledge (De Block & Saveyn 1983).

Besides the rationale or content, the teacher's role differs also per learning model. Teachers coaching and supporting pupils in the experience-based teaching method, and stimulate their selection process of knowledge (Hoogeveen & Winkels 2005). As already noted, Gentry (1990) states that the stimulation of pupils has to be properly executed by teachers. In contrast, the teacher is one of the sources of information in the knowledge-based teaching method. The teacher transmits his or her knowledge in a classical setting to pupils (Verloop & Lowijck 2006).

The choice between one of the two methods also has its effects on learning materials and forms of study. The classical paradigm is that in the knowledge-based teaching method is basically executed by using study books and the narratives of the teacher. Experience-based teaching methods enable students to use more materials and work forms. Working in groups is stimulated to share and motivate experiences. Ruben (1999) states that individual experiences are possible and easy to transmit in learning objectives. He also advocates the use of peer-based and collaborative lessons outside the classroom. Individual- and group-based learning are both possible by using the experience-based teaching model.

The use of the experience-based and knowledge-based teaching model not only impacts learning materials and work forms, but also effects the location where courses are held. The experience-based teaching model allows students to experience the situation directly in practice and on site (Ruben 1999, 13-17). The knowledge-based teaching model works with a traditional classroom as the location for learning. Huizinga, however, stresses the problem with similarities between location and practice (Huizinga 2007, 27). He notes that museums can have a special educative classroom, but also spatial zones such as locations outside. What Huizinga fails to mention, however, is that schools also have spatial zones, for example gym classes or outside play areas, where pupils learn. In fact, I would argue that primary schools themselves are a diffuse zone, in which there are no uniform knowledge-based or experience-based locations.

Finally, the time of learning differs per teaching model. Whereas in the knowledge-based learning model the learning time is framed during school time and homework, Huizinga states that the experience-based learning involves continuous learning throughout every moment of the day. We can distinguish a difference in examining the knowledge obtained in both models. The continuing process is the most important element of examination in the experience-based teaching method, whereas obtained knowledge is the most important element of examination in the knowledge-based teaching method. Evans (1994) stresses that each pupil can derive their own knowledge from their individual experiences. He argues for a balance between tests and knowledge, or rather, between the knowledge-based

and experience-based models of learning. The argument of balancing the two methods is applicable to many curricular components described by the curricular spider-web (Van den Akker 2003).

The two models differ in composition and goals. Where the knowledge-based model has its focus on static and formal transmission of knowledge between the educator and pupil, the experience-based model focuses on the external conditions of the transmission of knowledge, with the supportive role of the teacher.

The distinction between these two models is relevant for the position of archaeology in the primary school system in the Netherlands. The experience-based model offers some possibilities for introducing the discipline of archaeology to pupils by enabling them to visit museums, excavations, open days, presentations and by providing them with courses in class by archaeological experts. In contrast, the option for introducing archaeology as a discipline is limited in the knowledge-based model, as archaeology is excluded from the core objective programs and has no compulsive character for primary school teachers.

The current situation is that antiquity and prehistory are mainly discussed through historic narration. Dutch primary teachers generally provide some lessons about prehistory in the Netherlands (hunters and gatherers in prehistory) and antiquity (in ancient Greece and Rome). The historic element in these courses is that the teacher provides knowledge from books, following static lessons in classrooms. In addition, students visit museums and monuments, which allows them to experience archaeology to a certain extent. The current situation is thus a mix of knowledge- and experience-based content for pupils, which I will adapt in the methodology in chapter three.

2.4 The politics of archaeology education

This chapter has already outlined two concepts that are part of my methodological framework, namely awareness and education, The third concept that has a strong relationship with archaeology and history education is politics. As outlined in the introduction, the present study investigates the perspectives on archaeology and history education among policy stakeholders, who are all politically anchored in the debate. Their point of view is a political decision. As a result, it is necessary to embed politics into the theoretical framework.

The political influence on archaeology education is thoroughly investigated by Cole (2014), who identifies two reasons to implement the political context while researching archaeological education: 1) archaeological education in itself is shaped by political context, and 2) the political agenda influences culture and related social components (Cole 2014, 164). What is more, this argument builds upon the statements of Little (2012), who says that "politics concern a changing dynamic shift in archaeology and education." Little, in line with a previous statement of McGuire, notes that archaeology and history education are products of time and influenced by the political landscape. In the Netherlands, the incorporation of education programs such as the Ten Timeframes of De Rooij (2002), the Canon van Nederland (2006), focus on mathematics and Dutch language (2008) and the Cultuur met Kwaliteit agenda (2012) are also products of their time and heavily influenced politically by the government in power.

This statement corresponds to the conclusion of several authors that history and archaeology teaching is a legitimisation of the governing power structures in a country (Davis 2005, Jeppson 2012, 583; Little 2012; 396). Davis also insists that history and archaeology education always builds on the dynamics of power and imbalance of politics with multi-dimensional narratives to legitimise the current political system in a country (Davis 2005, 122). The political influence in the United States, for example, resulted in : 1) the exclusion of prehistory from history studies, 2) the relative absence of people in narratives about the past, 3) the focus on historical periods associated with imperial influences (Davis 2005, 13). The relevance of this argument is that the Dutch political landscape has also

embedded and, thereby de-emphasised, the role of archaeology and antiquity in the current history education system. Instead, the focus in the current Dutch history education program also lies on imperial influences, such as the 17th century ('Golden Age') and the last two decades. Prehistory is not fully excluded from Dutch primary education yet, but is taught in only three or four lessons – which is considerably less than other parts of history which are favoured more politically.

For this matter, it is important to consider one's personal exercise of archaeology and history education, just as some archaeologists already have done (Skeates, Carman and MacDavid 2012, 5). It is important to realise that archaeology and history education rely on the principle of interpretation of the past, which is influenced by the political aspirations of the stakeholder. As well as stakeholders must be aware of their political role and the influence of politics into their discipline, it also provides many challenges. Jeppson (2012), for example, stresses that there is a potential for archaeological education to influence the debate on social justice issues (Jeppson 2012, 589). By relating archaeology education to social justice issues, the common perception on archaeology education can evolve among citizens in the Netherlands, which directly affects the policy makers in the Ministry of Education, Culture and Science.

This study concerns the visions of policy stakeholders on the state of affairs regarding archaeology education. In order to do so, it is important to outline the connections between politics and disciplines such as archaeology, history and culture, as a background to understanding the viewpoints of policy stakeholders. These viewpoints are presented in chapter four in the form of interviews ,

2.5   Conclusion

This chapter outlines a theoretical framework for the study of archaeological awareness in Dutch primary education. At the beginning of this chapter, I formulated the following sub-question: *How can we define the three concepts (inclusion, archaeology education and Dutch Policy stakeholders) in regards of this research, and what is their interrelation?*

As outlined in section 2.1, designing a theoretical framework regarding inclusion has its difficulties due to the lack of literature on this topic. As a result, investigation of the concept of awareness makes it clear that archaeological awareness is stipulated by many archaeologists such as Hodder and Rosenthal, as well as in the Treaty of Valletta. Ever since, disciplines such as community archaeology, public archaeology and heritage management gained more attention from governing institutes. The current debates on cultural awareness draw upon the evaluation of the role of heritage and its value for the present and the future. Different definitions by Van Leusen, the LKCA and Grever & van Boxtel demonstrate the striking viewpoints of education-related heritage specialists in the Netherlands. Heritage education draws upon the element of dynamics that change in time, related to the political and social standards of a certain period. Historical awareness is outlined by the notion that distinction between the present and the past changes over time. The model describes the theoretical features of this discussion, with the most important feature being that archaeological, cultural and historical awareness influence the policy stakeholders and also change their perspectives over time.

The Archaeology education section starts with a general definition of the term education. This term is defined by the transmission of knowledge from an expert, in our case a teacher, to a student. The education section continues by providing the definition of and debate surrounding archaeology education. Cole (2014) provides the most thorough study of archaeology education. Her observations and findings, together with theoretical statements by Davis, Hopper-Greenhill and Fedorak, are outlined in this section. The archaeology education subsection is very important for further investigation into the perspectives of policy stakeholders. The education section also outlines the current didactic models that are currently used in history and culture education in the Netherlands. First,

the experience-based learning model outlines an approach in Dutch primary education in which experience is the primary element for the transmission of educative content to pupils. Elements such as the environment, social behaviour and residential issues have an impact on the transmission process. The knowledge-based learning model focuses on the pure transmission of knowledge from teacher to pupil. This educative method is mainly provided by means of classroom teaching, in which a single teacher transmits the educational knowledge to pupils. The relevance of these two models is that the value of archaeological awareness involves a strong relationship with the model that a specific school has implemented. The politics section outlined that discussions and considerations around archaeology and history education are always political. Therefore politics, on a national, provincial and local level, are anchored in discussions concerning these elements. Cole (2014) states that archaeology education is shaped by political context. Moreover, she also addresses that the political agenda influences culture and related social components such as history and archaeology education. What is more, historical and cultural programs are shaped by political tendencies and movements. It is for these reasons that the present research focuses on investigating the perspectives of policy stakeholders regarding archaeological education in Dutch primary education. The next chapter outlines the methodology used to achieve this investigation.

3 Methodology

3.1 Introduction

In the previous chapter I presented the theoretical framework of the present study and discussed the key concepts of awareness, education and politics. As mentioned in the previous chapter, the reality is that in the Dutch system of primary education, archaeology education is embedded in the historical and cultural curriculum (See figure 6). This situation requires a particular research methodology, which is the subject of the present chapter. More specifically, this chapter seeks to provide an answer to the following sub-question: *How does the mixed methodology presented here contribute to the investigation of perspectives on archaeology education among policy stakeholders?*
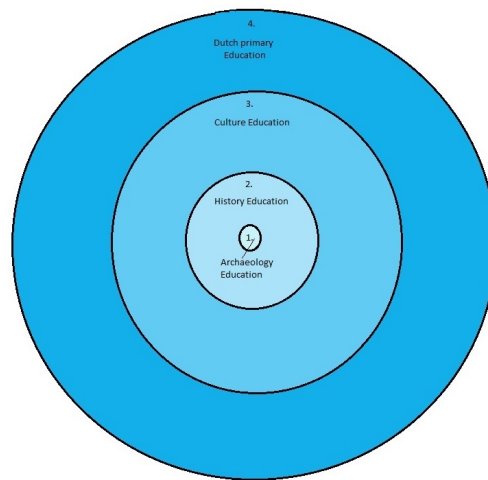
Figure 6: Abstract overview of the position of archaeology education (examined through method one) within the broader context of the history and culture curriculum in Dutch primary education (examined through methods two and three, made by the author).

Because of the current situation where archaeology is part of the history education curriculum, I designed a methodology that consists of three parts. First, I address the core of this situation by analysing interviews with policy stakeholders (method one), who have provided their perspectives on archaeology education. Second, to place the answers of the respondents into a broader context, analyses of policy documents relating to primary education from the Ministry of Education, Culture and Science (method two) and survey studies of implemented education programs (method three) are also embedded in this study. The data from the last two methods do not specifically stress archaeology education, but have a closer relationship with history and culture education. In this way, my research methodology corresponds to the current education system.

In detail, the three methods are: 1) personally conducted qualitative surveys, in the form of semi-structured interviews, 2) document analysis, which involves the study of legislation, regulations and overarching guidelines from the Ministry of Education, Culture and Science, and 3) quantitative survey analysis, which includes various monitor studies from related disciplines (see table 4). The interviews were conducted with fourteen policy stakeholders in the Netherlands, that represent national, provincial or local government bodies or other political institutions. These interviews are used to study the viewpoints on archaeological education specifically.

This chapter is generally divided in two sections. Section 3.2 stresses the survey methodology, and section 3.3 outlines the survey respondents. Then, these two section are subdivided in three subsections, following the three methods that I have implemented chronolog-

Method	Type of method	Detailed description	Sort of research	Chapter
Method 1	Interviews	a) National government b) Provincial government c) Museum representatives d) Others	Qualitative survey	Four
Method 2	Document analysis	a) Article 23 Freedom of Education b) Core objectives c) Ten Timeframes of De Rooij d) Canon van Nederland e) Cultuur met Kwaliteit	Descriptive analysis	Five
Method 3	Monitor survey analysis	a) Cito's Periodieke peiling (PPON survey) b) Monitor surveys on the Canon c) Monitor surveys on the Cultuur met Kwaliteit program	Quantitative analysis	Five

Table 4: The outline of methods that are used in this study.

ically. As outlined in table 1, method one (interviews) is subdivided in a paragraph 3.2.1, where the methodological techniques of qualitative surveying, used for the interviews conducted in this study are outlined. Whereas paragraph 3.3.1 outlines the survey respondents for the interviews (policy stakeholders on a national, provincial and local level, and others).

Subsequently, method two (Document analysis) is also subdivided in two sections. In paragraph 3.2.2 outlines the methodology for document analysis on a) governmental legislations and restrictions and b) some history and culture education programs that do not have a direct link to archaeology, but where archaeology education is incorporated. Then, following the chronological structure of this chapter, one should expect an outline for the methodology of the survey respondents on the documents that are analysed here. However, as outlined in table 1, method two sets the outlines for a description of governing documents and education programs, where no policy stakeholders are surveyed for.

Method three (monitor surveys) outlines the methodology for monitor surveys on the three education programs that were earlier presented in method two. Paragraph 3.2.3 presents the methodological considerations upon the analysis of the three quantitative surveys that are presented here. What is more, the methodology for presenting the survey respondents in these three monitor surveys are outlined without any discussion. Finally, the chapter concludes with a reflection on the merits of the proposed methodology for the purpose of the present study.

3.2 Survey methodology

As mentioned in the introduction of this chapter, surveying comprises a key component of the methods used in the present study. It should be noted that, in this case, the term 'survey' does not refer to the field surveys most commonly referenced in archaeological research. Rather, I refer here to the meaning of the term as it is employed in the social sciences, defined by Battarcherjee as follows: "in social sciences, the term survey relates to the option of using standardised questionnaires and quality in-depth interviews" (Battacherjee 2012, 71). In the following sections, I make a distinction between qualitative and quantitative surveying, i.e. between my research methods one and three. What is more, I will outline

the use of qualitative surveying for the purpose of my study, according to method one, in the following section. Subsequently, the use of quantitative analyses is outlined in section 3.2.2. By this means, analyses of already existing survey results are presented in Chapter five. The conditions and limitations of this type of analysis are outlined in that section as well.

3.2.1 Qualitative surveying

The first method used in this study is a qualitative survey involving interviews conducted with fourteen respondents from national, provincial and local governing bodies. The benefits of qualitative surveys are described by Marshall and Rossmann, who state that they are useful for 1) understanding processes, 2) describing poorly understood phenomena, 3) understanding different viewpoints of many stakeholders in many disciplines, and 4) discovering thus far unspecified conditions (Marshall & Rossmann 1995, 17). As already noted in chapter one, the role of archaeological awareness in Dutch primary education has been poorly investigated. Merriam further addresses the option of incorporating qualitative surveys in one's research design with the purpose of understanding a phenomenon and of uncovering the meaning of a situation for the participants involved (Merriam 2002, 11). I have also outlined in the introduction that the role of policy makers in the current state of archaeological awareness in Dutch primary schools is a phenomenon that has not yet been assessed, which impacts our understanding of the research problem. What is more, the lack of research into archaeological awareness has a different meaning for each of the individuals involved in the process of educational policy making in the Netherlands.

The preceding arguments made me decide to pick qualitative surveys as the main method for data analysis in this study. There are, however, many qualitative survey methods, for example: interviews, document analysis and behaviour analysis (Rubin & Rubin 1995, 22). Interviews are, based on the theory of Rubin & Rubin (1995), the best survey method for researchers who do not have much experience in conducting qualitative surveys. A researcher has to keep in mind that the relationship between interviewer and respondent is very important in this form of surveying (Rubin & Rubin 1995, 27). Conducting a qualitative survey by means of an interview involves three phases: the preparatory phase, the conducting phase and the evaluating phase. In order to conduct a qualitative survey by means of an interview successfully, the interview has to go relatively in depth. The first phase – preparation – is, therefore, particularly crucial for ascertaining the survey's success (see figure 7). There are two steps involved in the preparatory phase: 1) selection of sample groups, and 2) preparing interview questions. As stated earlier, the selection of target groups will be discussed in section 3.2. Therefore, here I focus on detailing step two. First of all, I formulated a number of questions to address to the fourteen respondents. These questions were selected per 'group', and were sent by email in advance (See Appendices B and C). It should be noted that each group was assigned a similar suite of questions related to archaeological education. The questions were, however, adapted slightly for each group in order to reflect the discipline of the respondent.

Naturally, the research objectives that were formulated in chapter one were the most important elements to address in the in-depth survey questions. To put it differently, these questions had to inquire about the state of archaeological awareness in Dutch primary education. To this aim, I translated the various aspects of archaeological awareness into questions that would interrogate the respondent's position on these aspects. In addition, the elements of knowledge-based and experience-based learning, formulated in chapter two, were incorporated into the questionnaires. Each respondent received a list of questions in advance that challenged them to address whether their contribution to the debate on archaeological awareness has a closer relationship with knowledge-based or experience-based learning. What is more, some of the respondents were asked to explain their personal views on Article 23 of the Dutch Constitution, as well as the so-called Core Objectives in relation to their experience of creating archaeological programs. Detailed description of

the methodological considerations of implementing Article 23 and the Core Objectives will follow in section 3.4.
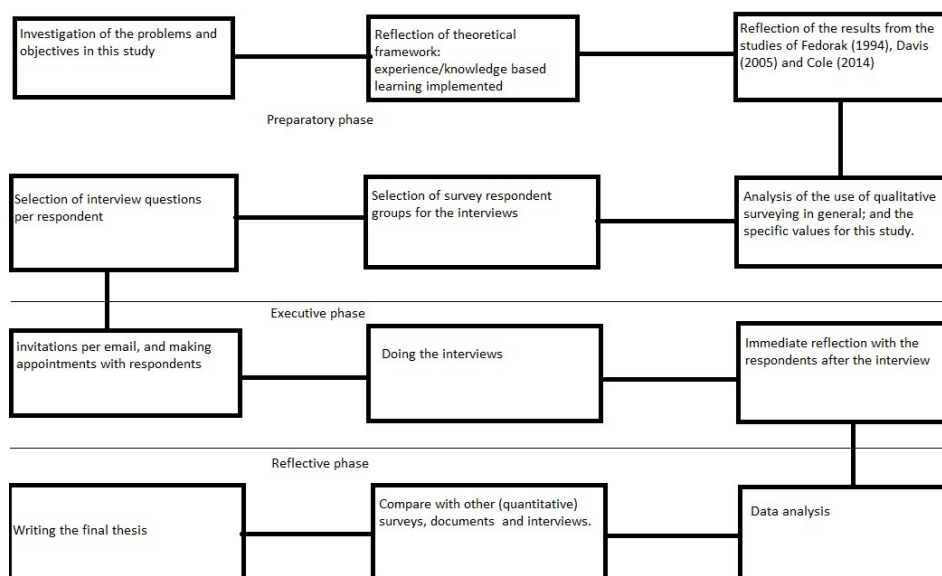
Figure 7: Overview of the preparation, execution and reflection of the first method in this study: interviews (made by the author)

3.2.2   Document analysis

As described earlier in this study, the second method of study involves the analysis of documents detailing different education programs and methods. These overarching education programs are the direct result of the education policies thought out by the Ministry of Education, Culture and Science. The value of these education programs for the present study is that the close relationship between archaeology and current history and culture education programs is very important. As section 3.3 will show, various monitor studies are included in this study to measure the impact of history programs (Ten Timeframes of De Rooij and *Canon van Nederland*) and a culture program (*Cultuur met Kwaliteit*).

In chapter five, I will provide an overview of these three education programs. A description of these education programs is required in order to understand the methodological considerations and values of the policy makers that develop them, as well as the values of policy executives that implement these programs into our education system. Understanding these considerations and values will, in turn, allow us to understand their outcomes in the realm of archaeology education and to investigate the link between archaeology, history and culture education. This will result in a final conclusion in which the values of stakeholders of archaeology education are assessed against the background of how archaeology education relates to other disciplines.

Besides these three education programs, my research method two also seeks to investigate two important governmental regulations related to primary education: namely Article 23 of the Dutch Constitution and the Core Objectives. Article 23 relates to freedom of education, whereas the Core Objectives state the overarching objectives of each educational program in the Dutch primary education system. These regulations are important to include in this study because they influence the development of education programs. As I will address in chapter five, the position of the policy maker (the Ministry of Education, Culture and Science) is influenced by Article 23, Freedom of Education. In addition, the values that stakeholders hold pertaining to archaeology education, and to archaeology as

part of related disciplines, are directly related to the Core Objectives. Therefore, these cannot be neglected.

3.2.3 Quantitative survey analysis

In this research, quantitative analysis involves an examination of previously conducted surveys of various themes that have a linkage with archaeology education. As outlined in the theoretical framework, archaeology education has a close relationship with history education and culture education (see figure 8). I will take the results of quantitative surveys on various subjects into consideration, in order to place the results of my interviews into a broader perspective. For practical reasons, therefore, the third research method specifically targets monitor studies of these broader programs.
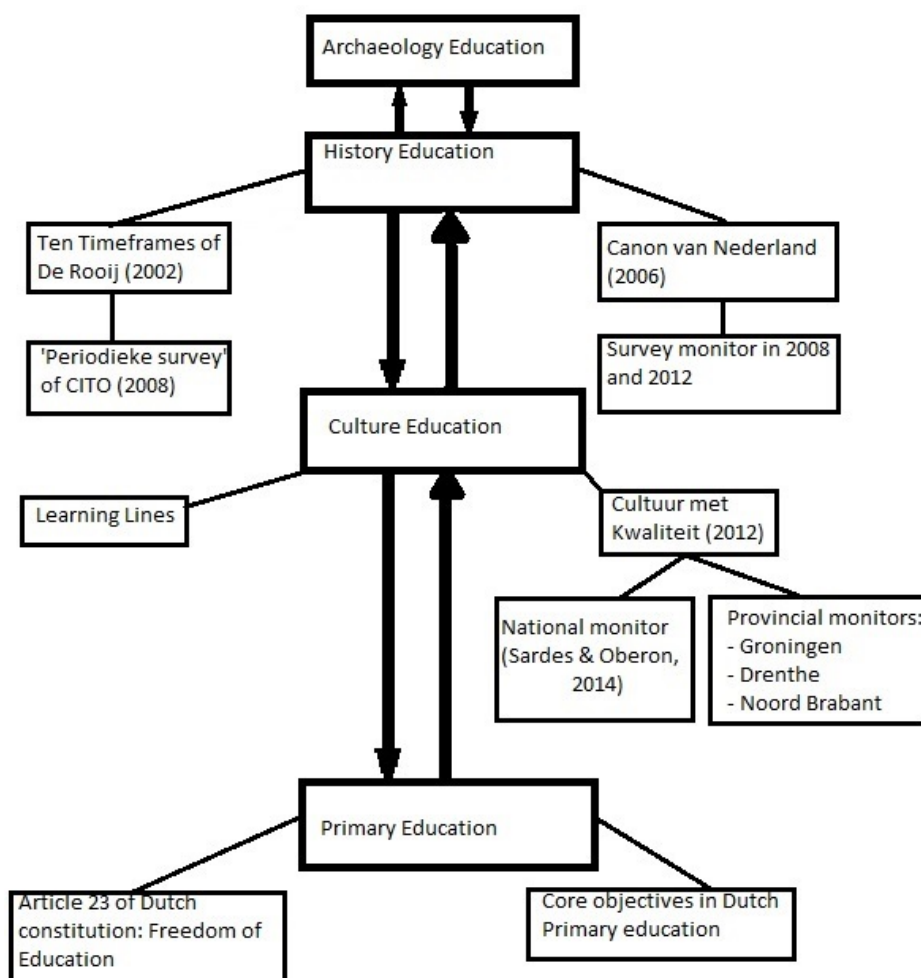
Figure 8: detailed outline of the interrelations between archaeology, history, culture and primary education. This is the starting point for the second and third research methods used this study. (Made by the author)

As outlined before, the data from the quantitative surveys have already been collected by others, whereas the analysis for this research is conducted by the author. This method builds upon the method of Cole (2014), who contends that the link between archaeology and history is rather close. She refers to the work of other scholars such as Schlada-Hall and Versaggi, who address that history education can be of concern to governing bodies,

since it can serve to legitimise governing power structures (Schladla-Hall 1998, 53; Versaggi 2008, 203). As outlined in the theoretical framework, there is a strong bond between archaeology, history and culture education. Indeed, as Davis notes, the practical outreach of education programs by governments in the United States and United Kingdom has been "submerged under a broader umbrella" (Davis 2005, 113). Moreover, the situation in the Netherlands also builds upon broader education programs, in which culture education and history education are the main element of a curricular course for primary school pupils.

As a result of this statement, I analyse in chapter five the outcomes of several monitor studies of relevant education programs that have been implemented between 2006 and 2016 (see table 5). The monitor studies address three historical and cultural programs that have been implemented at every primary school in the Netherlands. In short, these are a) the Canon van Nederland (2006, implemented in 2009), with its emphasis on fifty historical frameworks that every school should address in its curriculum, b) the Ten Timeframes of De Rooij (2002), which was one of the issues monitored in the 2008 *Periodieke Peiling* of CITO – an exam conducted under pupils of certain primary schools to measure the impact of history education, and c) the 2012 *Cultuur met Kwaliteit program*, which was developed by the national government in order to teach pupils the importance of culture and related topics.

For the purpose of the present study, the most important element of these monitor studies is that they provide insight into the perspectives of teachers and pupils on overarching programs that also contain archaeology education. It should be noted that although the answers of these target groups to the questions posed in these monitor studies do not directly concern the overarching education programs, they do indirectly provide insights into the perspectives on these programs of target groups other than the governing bodies.

The incorporation of these monitor surveys also has a reciprocal element. Whereas the present study is mainly concerned with the perspectives of policy makers on archaeology education, it is also important to assess the impact of programs that have already been implemented by policy makers. This will allow us to evaluate the perspectives of the respondents against the broader background of history and culture education. Lastly, the incorporation of monitor surveys in this study also provides insights into the similarities and differences between the perspectives of the respondents of the interviews presented in chapter four, and the practical elaboration of these programs into educational programs.

Theme	Survey method	Respondent group	Type of education
a) Ten Time-frames of De Rooij	'Periodieke peiling' (PPON) CITO (2008)	Pupils	History education
b) Canon van Nederland	Sardes & Oberon - 2008 baseline measurement - 2012 follow-up survey	Teachers and principals	History education
c) Cultuur met Kwaliteit	National monitor - Sardes & Oberon (2014) Provincial monitor - Noord-Brabant (Timmermans 2012; 2015) - Drenthe (RUG, 2015) - Groningen (RUG, 2016)	Teachers Teachers, Culture coördinators	Culture education

Table 5: The outline of the three types of monitor studies that are discussed in chapter five.

3.3 Survey respondents

In the introduction, I stated that the values and perceptions of governing bodies on archaeological awareness in Dutch primary education together form the main theme of this study. As already outlined, the survey respondents from interviews (section 3.2.1) and earlier monitor studies (section 3.2.2) are described in more detail in the present section. In my study, I investigate representatives from national, provincial and local governing bodies. The value of including various governing bodies is to investigate the diversity of perspectives in a multi-layered system. Detailed description of these governing bodies are provided in the following two sections. As far as the interviews are concerned, the survey respondents are divided into four groups: 1) governing institutes, 2) provincial institutes, 3) museum representatives, and 4) others (see figure 9). As being depicted, the fundament called 'Local insitutions' is replaced by the group 'Museums', as accentuated in the following paragraph and in section 3.3.1, paragraph c. Furthermore, the group 'Others' is missing in the pyramid, as this group is problematic to subdivide into this model. For the monitor surveys, the number of groups are more limited, as these only concern research on a national and provincial level. The numbers of studies regarding the implementation of the three education programs are depicted in table 5.
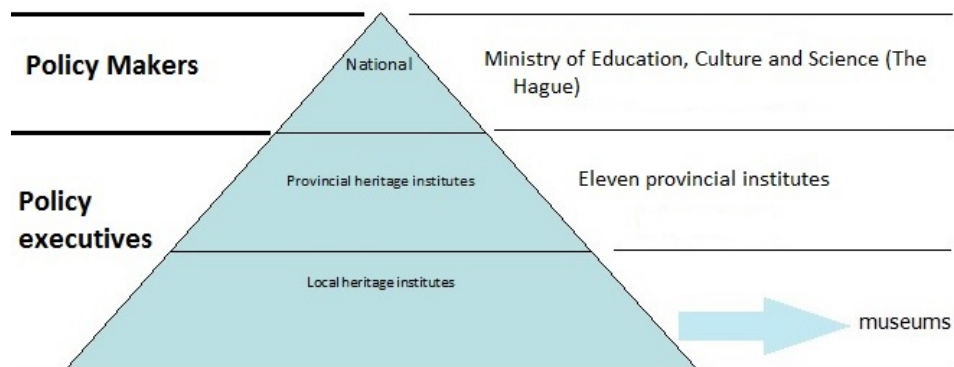
Figure 9: The hierarchical structure of national, provincial and local heritage institutions, with the national level comprising the policy makers, whereas the other two levels of the pyramid represent the heritage executives (made by the author)

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3.3.1 Interview respondents

Of the twenty nine invites that were sent out to institutes, fourteen representatives of four governing institutes, four provincial institutes, four museums and two other institutes reacted positively (See Figure 10). The selection of these institutes was based on a few criteria, namely that 1) they were involved in the development of archaeology education programs, 2) they had an interrelating network with other policy makers, teachers and primary schools based on the principles of archaeological awareness and archaeological education, and 3) they contributed to the development of culture education, which includes archaeology. These three conditions are rather theoretical. In practice, it means that the representatives of the fourteen institutes have to be the specialists of archaeological education at their institute.

Number	Institute	Location
1	**Ministry of Education, Culture and Science**	The Hague
2	Museum Federatie Fryslân	Leeuwarden
3	Erfgoedpartners Groningen	Groningen
4	Kunst & Cultuur Drenthe	Assen
5	Cultuur Compagnie Noord Holland	Castricum
6	Nieuw Land Erfgoedcentrum	Lelystad
7	Erfgoedcentrum Overijssel (closed in 2012)	Zwolle
8	**Stichting Erfgoedhuis Zuid Holland**	**Delft**
9	**Landschap Erfgoed Utrecht**	**De Bilt**
10	**Stichting Gelders Erfgoed**	**Arnhem**
11	Stichting Cultureel Erfgoed Zeeland	Middelburg
12	**Brabants Erfgoed**	**'S-Hertogenbosch**
13	Huis van de Kunsten Limburg	Maastricht
14	Fries Museum	Leeuwarden
15	Wierdenmuseum	Ezinge
16	Groninger Museum	Groningen
17	**Drents Museum**	**Assen**
18	**Hunebedcentrum**	**Borger**
19	Huis van Hilde	Castricum
20	Allard Pierson Museum	Amsterdam
21	Rijksmuseum	Amsterdam
22	Rijksmuseum Twenthe	Enschede
23	**Rijksmuseum van Oudheden**	**Leiden**
24	Archeon	Alphen a/d Rijn
25	Nationaal Historisch Museum	Arnhem
26	Museum het Valkhof	Nijmegen
27	**NoordBrabants Museum**	**'S-Hertogenbosch**
28	Limburgs Museum	Venlo
29	Thermenmuseum	Heerlen

Figure 10: A map of the dispersion of invites, respondents and institutes in the Netherlands (made by the author)

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a. governing institutes

The governing institute on a federal level is the Ministry of Education, Culture and Science. The Ministry has a culture department and an education department. These two departments each have their own agendas and related research institutes. Each department has directorates that develop and pursue cultural and educational content, and inspectorates that monitor and evaluate the educational content that the directorates have developed (Rijksoverheid 2015, 2). The ministry has six directorates and inspectorates, that are part of the two departments: culture and education. Each directorate and inspectorate is headed by a general-director or general-inspector. The six directorates and inspectorates are (Rijksoverheid 2015,3):

1) Department of primary and secondary education
2) Department of higher and vocational, education, science and emancipation
3) Department of culture and media
4) Department of education implementation service
5) Department of education
6) Department of cultural heritage

The outline of directorates illustrates an overlap in departments (Rijksoverheid 2015, 5). For example, the directorate of primary and secondary education has a diffuse relationship with the directorate of education in general. The directorate of primary and secondary education focuses on the process of teaching, the coaching of teachers and the reduction of drop-outs. More relevant for this study is the general directorate of education, which monitors the quality of primary and secondary education. This directorate also stimulates the role of provincial and local institutes .

For my qualitative survey, I have decided to interview two senior representatives and two junior representatives of the cultural and educational departments of the Ministry. The first two represent the directorate of culture and media, the other two are represent the department of education. The two representatives of the culture and media department can hopefully provide their perspective on archaeology education with their culture and media related background. If so, then these perspectives are in line with the current education programs in which archaeology is embedded, although poorly, within culture education.

The two other representatives in this study were interviewed to provide more background information on the educational processes and perspectives of the policy makers more in general.

The division into directorates and the many representatives of each directorate demand more detailed discussion. The 1993 Cultural Policy Act and the selection of Core Objectives for primary and secondary education form the basis for the current education system to date (Rijksoverheid 2015, 4). The Cultural Policy Act defines that the Minister of Education, Culture and Science is responsible for preserving and developing cultural expressions and for disseminating and promoting them via geographical and social boundaries. This policy act creates a basic national infrastructure of institutions (BIS), which receive funding from the national government (Rijksoverheid 2015, 7). The division of funding for related cultural institutions depended on the function a cultural institution has. For example, the *Landelijk Kenniscentrum voor Cultuureducatie en Amateurkunst* (LKCA), housed in Utrecht (Rijksoverheid 2015, 9), investigates and monitors the impact and the implementation of various culture-related programs of the Dutch government, such as the Cultuur met Kwaliteit agenda. The centre is the national platform for the knowledge, monitoring and communication of culture-related activities in education. On the contrary, the education department of the Ministry has the *Stichting Leerplanontwikkeling* (SLO) as its pillar for educational reforms (Rijksoverheid 2015, 9). The SLO is housed in Enschede and is the national expertise centre for the development of learning plans. The institute has an individual character and stimulates the use of sharing knowledge between institutes and via experts. It also develops curricula and education programs and seeks to operate within the margins of the political, educational and scientific landscape (See APPENDIX A for an overview of these research insitutes).

Finally, the content developed by the SLO and the provincial institutes is monitored by the *Centraal Instituut voor Toetsontwikkeling* (CITO), housed in Arnhem. CITO was established in 1965 and develops exams and monitor studies for primary and secondary education. The institute is best known for its CITO-test in group 8, which tests the level of knowledge of Dutch pupils before they start with secondary education.

b. Provincial institutes

The following section provides a discussion of provincial and local authorities that execute the educational and cultural policies of the twelve provinces in the Netherlands. Eleven of the provincial authorities have a provincial heritage institute. These institutes differ in their organisation and structure. The second group, representatives of institutes on a provincial level, consists of education experts at provincial heritage and education institutes. These representatives were involved in monitoring the quality of culture and education at primary schools and in charge of developing education programs with provincial culture institutes. Eleven institutes received invites for interviews in April 2016, with positive reactions from four respondents.

These four respondents that were willing to participate in the qualitative survey were education specialists from four provincial institutes. The interviews were conducted between April and June 2016. Each interview lasted 60 minutes and contained questions that were selected in advance. The four representatives are involved in the development of educational content that relates to regional history and the narration of heritage. The four respondents all have more than five years of experience conducting their jobs. Three of them had held their position (education specialist) for more than five years, while one of them (the representative of *Erfgoedhuis Zuid-Holland*) had recently switched to their new position from their prior role of being the general director of the institute. The four representatives each received similar open questions in advance and the interviews stressed similar concerns. In the following paragraphs, I briefly introduce each of the four institutes.

Stichting Gelders Erfgoed has a network of 140 provincial heritage initiatives concerned with the development of heritage-related content (Stichting Gelders Erfgoed 2016, 3). The

mission of the institute is outlined in eight key points (Stichting Gelders Erfgoed, 5). First, the institute collaborates with 140 education and heritage institutions/initiatives, by initiating network meetings and by providing assistance for major and minor projects. Second, the institute aims to investigate the role of experiencing the past for pupils. Furthermore, *Stichting Gelders Erfgoed* seeks to teach pupils about history and archaeology by organizing visits to locations that have a strong link with heritage. The institute also addresses heritage specialists at various municipalities and invites them to share their expertise with others, by providing assistance with their local education programs. An interesting element of discussion for *Stichting Gelders Erfgoed* is that they offer a variety of programs and provide assistance in many disciplines, such as the visualisation and digitalisation of archaeological content for the purpose of engaging pupils.

Landschap Erfgoed Utrecht (LEU) is a hybridisation of two institutes, which were combined in 2010 (Landschap Erfgoed Utrecht 2016, 7). The province of Utrecht funds the institute to develop culture education programs. The LEU institute develops these programs in cooperation with network of schools, named *Cultuurnetwerk Utrecht*. The LEU institute is a collaborative web with ties to amateur history and archaeology communities, regional and local museums, regional and local history organisations, primary and secondary schools, municipalities in the province and various institutions for culture education (Landschap Erfgoed Utrecht 2016, 8).

Landschap Erfgoed Utrecht focuses on landscape development and culture. For this study specifically, the discussion of educational strategies of the institute are important to address. The institute seeks to (Landschap Erfgoed Utrecht 2016, 11):

a) develop educational content for pupils between the age of four and seventeen.
b) assist teachers with the execution of the culture education program that
the institute has developed.
c) further embed heritage education in school programs by developing
educational materials, newsletters and websites for teachers.
d) collaborate with municipalities and other partners to embed culture
education into the education curriculum per school or province.
e) develop the status of the institute in maintaining the role of provincial
centre of expertise and knowledge.
f) further expand the collaborative network between institutes on the development of
heritage, culture and education.

The strategy of *Landschap Erfgoed Utrecht* may be characterized as involving shared education programs between landscape development and heritage education. For this reason, the interview with the education specialist at *Landschap Erfgoed Utrecht* focuses on this dual strategy. Archaeology as a discipline has a strong relationship with the landscape. The specific case of Landschap Erfgoed Utrecht is beneficial for the present study as it provides an insight that is different from that of other provincial institutes.

Erfgoed Brabant develops educational content for primary and secondary schools in the province of Noord-Brabant. This institute also aims to stimulate and encourage the interrelations between provincial institutes, with programs such as *Erfgoed Academie Brabant* And the *Canon van Lammers* (Erfgoed Brabant 2016, 3-5). In order to investigate the perspectives of the representative of Erfgoed Brabant, an invitation was sent to the education specialist of Erfgoed Brabant to explore the possibilities and challenges of implementing archaeological education as an independent element in *Erfgoed Brabant*'s education programs.

Finally, *Erfgoedhuis Zuid-Holland* is the executive partner for heritage programs of the province of Zuid-Holland (Erfgoedhuis Zuid-Holland 2016, 1). The institute seeks to develop education programs for primary and secondary schools and to involve municipalities, historical and archaeological volunteers and other partners in developing heritage programs

(Erfgoedhuis Zuid-Holland 2016, 3). The institute has developed seven curricula with overarching concepts geared towards the overlapping educational goals of the province. The institute also plays an important role in the intercommunications between the archaeological services of the municipalities of Vlaardingen, Delft, The Hague and Leiden, and assists them in developing educational content. The institute also has a strong relationship with the *Archeologiehuis Zuid-Holland*, situated at the site of archeological theme park Archeon in Alphen aan den Rijn. I interviewed the new consultant heritage education of the institute to provide more insights on the strategies and different education programs that *Erfgoedhuis Zuid-Holland* has developed. I asked her if awareness for archaeology in primary education is considered a primary aim, or if archaeology only plays a secondary role in a broader perspective.

c. Museum representatives

The selection of the last sample group, museum representatives, differs from the original plan visualised in the pyramid graph presented earlier in this chapter. According to the pyramid, representatives of local heritage institutions should be invited to hold interviews with. In practice, this would mean that all 390 municipalities in the Netherlands would have received an invitation for my interviews. Many of them, however, do not have an archaeological or cultural department in their organisation. Moreover, several of the municipalities that do have an archaeological department (for example Vlaardingen, IJsselstein, Oss and Eindhoven) are dealing with the effects of a lack of funding from the national government (Valk 2014, 17).

More important for this study is that parallels for archaeological education are found in museum education (Hooper-Greenhill 2007, 5). As already mentioned in the theoretical framework, a handful of Dutch museums have recently begun to offer educational content for primary school pupils especially (Keating 2011, 10). Therefore, interviews with representatives of museums in the Netherlands could be helpful for determining whether it is necessary to implement archaeological education.

There are 685 museums in the Netherlands (CBS 2016), 406 of which house a collection that mainly deals with history. From these 406 museums, I decided to select the target group for my qualitative survey based on the following criteria. First of all, the museums have to have an archaeological collection. With archaeological collection I mean a collection containing material culture that was found in the context of an archaeological excavation. Next, since the most important element of my investigation is to interrogate the state of archaeological education, two further selection criteria were used: 1) the museum makes education programs for pupils which help raise archaeological awareness, and 2) the exhibitions have to have the archaeological perspective embedded in their presentation. Finally, I decided to only include museums with a minimum number of 20.000 visitors per year, in order to make the sample group more manageable. This selection is based upon the fact that museums with less than 20.000 visitors per year generally lack the presence of an education department, and a detailed outline of the education programs for pupils. This careful selection resulted in 29 archaeology-related museums that all were invited per email in March 2016 (see APPENDIX C). Three representatives of these museums responded and were willing to participate. These interviews were conducted per telephone and took fifteen minutes per interview.

The three museum representatives that I interviewed are education specialists from the *Drents Museum*, *Hunebedcentrum Borger* and *NoordBrabants Museum*. These museums have different aims and target groups. *Drents Museum* and *NoordBrabants Museum* have a regional function for which the main aim is to provide a regional or provincial narrative. *Hunebedcentrum Borger*, however, seeks to tell more of a national story that focuses specifically on the dolmens situated in the provinces of Drenthe and Groningen.

Besides the three interviews with museum representatives I conducted myself, I will include in my analysis the results of two interviews with a museum representative held by

Papadimitriou in 2010 and by Kerkhof in 2012. These interviews both involve the education specialist of the National Museum of Antiquities (henceforth *Rijksmuseum voor Oudheden*). The specialist declined my invitation for an interview but referred to the MA theses of Papadimitriou and Kerkhof (2012). Since the methodology of these studies differs from the methodology described in this chapter, only the results of Papadimitrou and Kerkhof's studies are outlined in chapter four. Although the analysis of previously conducted studies are generally outlined in chapter five, I have decided to incorporate the analysis of the interviews with the specialist from the *Rijksmuseum voor Oudheden* into chapter four, as these results are also conducted by qualitative surveying, in the form of interviews.

What is more, the results of the perspectives of museum representatives will be compared with the visitor studies of these museums in section 4.5. The numbers of pupils that have visited these museums can contribute to the evaluation of the perspectives that the respondents have outlined in the interviews.

d. Others

As stated earlier, I interviewed two respondents that do not belong to the governing, provincial and local institutes. I encountered these two respondents during the selection of respondents for the three groups. The specialism of the two candidates bears closer affinities with history and culture education than with archaeology education. Nevertheless, these two respondents are addressed in chapter four rather than chapter five, because they were interviewed according to research method one.

The first interview was with the chairman and representative of Entoen.nu, the organisation that developed the Canon van Nederland in 2006. Moreover, after the implementation of the Canon in 2009, this representative was responsible for monitoring the use of the website Entoen.nu, as well as related education programs that primary schools could purchase for their history curriculum. The respondent of Entoen.nu provided more insights into the numbers of people that visited the website entoen.nu and gave his personal perspective on archaeology and history education. After the interview was conducted in March 2016, the respondent provided me with information regarding both the total number of visits to the website entoen.nu, and the number of visits that the pages received that concern the first two frameworks of the *Canon van Nederland*, namely *Hunebedden* and *Romeinse Limes* (detailed descriptions of these frameworks will follow in section 5.3.2). The benefit of taking into account visitor information is that patterns in the number of visitors can be explored per year. Therefore, the visitor numbers provide more insights into the perspectives of this respondent and can help in making adjustments for developing a strategy for archaeology education.

The second respondent is the representative of Lefers van der Zande, a company that specialises in offering advice to primary schools in the provinces Gelderland and Overijssel regarding the implementation of the *Cultuur met Kwaliteit* agenda. The *Cultuur met Kwaliteit* agenda is one of the programs that was developed by the Ministery of Education, Culture and Science – i.e. one of the other policy stakeholders discussed above. As a culture education specialist, the respondent could offer her perspective regarding the consequences of implementing the *Cultuur met Kwaliteit* agenda. Although this program generally emphasises culture education, archaeology is embedded into it as well. For this reason, the insights provided by the representative of Lefers van der Zande is particularly useful for the present study.

3.3.2 Monitor survey respondents

As noted in section 3.1, the third method used in the present study involves a quantitative survey of previously conducted monitor studies on educational programs. The current section briefly introduces these monitor studies, which are analysed in detail in chapter five. As outlined in figure 13, monitor studies can valorise the impact of education programs and can even influence policy makers in their subsequent decisions.
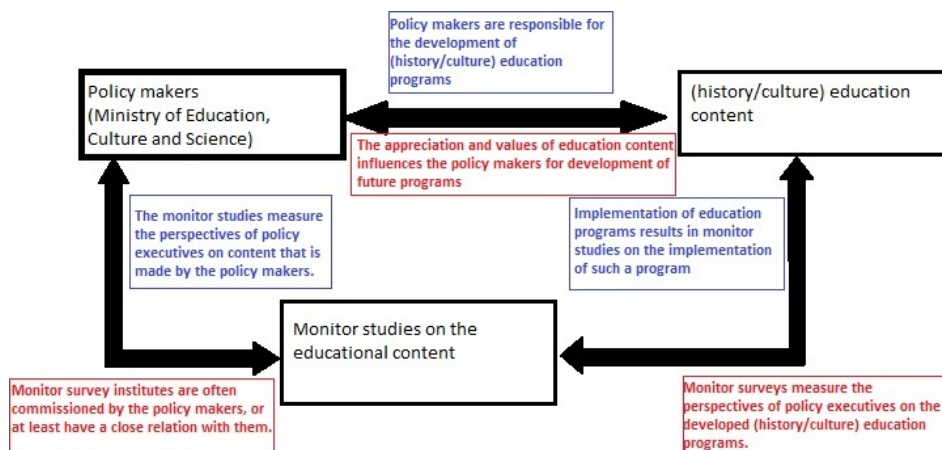
Figure 11: The interrelations between values of monitor studies for policy makers and the educational content that is developed (made by the author)

.

The first monitor survey that is analysed in this study, the PPON survey of CITO, evaluates the effects of previous history education reforms implemented by policy makers. This monitor survey measures the direct relationship between monitor surveys and policy makers (see table 7). This survey (Wagenaar et al. 2010) is a method developed to examine the historical knowledge of Dutch pupils in grade 8. In 2008, the exam specifically tested three components of historical knowledge: 1) knowledge related to the Ten Timeframes, 2) the concept of time realisation (tijdsbesef), and 3) the history Canon. These components each have their own list of multiple choice questions. The timeframe-related questions all have their specific characteristics, depending on the specific timeframe. For this survey, the results of the first two timeframes (hunters & farmers and Greeks & Romans) are analysed in chapter five. As far as the time-realisation questions are concerned, these have the goal of investigating overarching concepts and transitions between timeframes. Therefore, these questions tend to relate to two or more timeframes. The value of the CITO monitor is that it assesses the outcomes of previous programs of history education. In doing so, it measures the effects of history education policy between 2000 and 2008 on pupils, which can help to judge the impact of education policy in general.

The next two monitor studies that will be analysed are the baseline monitor study (Hoogeveen & Kieft 2008) and the follow-up monitor survey (Van Haalen & Kieft 2012) that investigate the implementation of the Canon van Nederland education policy, developed by the Ministry of Education, Culture and Science. The value of these studies is that they specifically investigate the perspectives of the executives of the Canon (namely primary school teachers and principals). Moreover, these studies measure the valorisation of the Canon. Investigation of the results of these monitor studies are, therefore, also an indicator of the values that policy executives attribute to this program.

The last survey monitors that will be discussed in chapter five are the *Cultuur Met Kwaliteit* monitors that were conducted between 2012 and 2016 on a national and provincial level. These surveys have similar methodologies and only differ in the details. The first in the series is the 2014 national monitor of the Cultuur met Kwaliteit program (Hoogeveen & Beekhoven 2014). The authors of this study state that this survey is the baseline monitor for *Cultuur met Kwaliteit* research, as it provides insights at the national level and involves a great number of primary schools in the Netherlands. The main objectives of this survey are related to the distribution of the quality of education for pupils, the level of knowledge of teachers and experts and the ties with culture and heritage institutes in the surrounding regions (Hoogeveen & Beekhoven 2014, 11). Next in line are the provincial studies. One of these was conducted in the province of Noord-Brabant (Timmermans 2012; 2015) and

investigates the perspectives of primary school teachers and principals on the implementation of culture education policy on various schools. The CMK-monitors in Groningen and Drenthe use a digital questionnaire that Rijksuniversiteit Groningen has developed named EVI (i.e further methodological elaboration on EVI goes beyond the scope of this study, as the original method is designed for statistic purposes). The aim of this questionnaire is to investigate if the provincial components in the CMK-programs have a relationship with the national aims formulated by the Ministry of Education, Culture and Science. The two studies aim to challenge primary schools to evaluate their programs and to follow the program that they have selected (for further reading: see Zernitz 2014, 12-14).

Type of monitor study	Number of invites	Number of participants	% of participants/ from total number of invites	Remarks
Cito PPON survey	750	131	17,50%	
Baseline measurement (Canon)	382	140	37%	400 invites was the original aim
Follow up survey (Canon)	600 6000	58 365	9,80% 6,10%	Two selection periods, the no. of responses in group 1 was too little, therefore a 2nd group was added.
National survey (CMK)	500	349	37%	
CMK survey Noord-Brabant)	2012: 420 2015: 938	394 483	94% 51,50%	
CMK monitor province Groningen	298	298	100%	Participation is part of the program, therefore obliged.
CMK monitor Drenthe	231	231	100%	Participation is part of the program, therefore obliged.

Table 6: The number of invites and participants per monitor study discussed in chapter five.

3.4 Conclusion

Departing from the perspective that archaeology, history and culture education are closely related to each other, I designed a methodology that consists of three parts, and outlines the following two chapters in this study.

The first method in this study involves the analysis of interviews, which will be analysed in chapter four. This method of qualitative surveying allows policy stakeholders to provide their perspectives on archaeology education. In order to do so, I divided the fourteen

representatives into four groups, namely 1) the Ministry of Education, Culture and Science as the governing institute, 2) provincial institutes, 3) museum representatives and 4) others. This division draws upon the notion that the governing institute is the policy maker, and the other three groups are policy executives.

The second part of the methodology consists of two methods that serve as evaluation tool, to provide more context on the interview answers that were given by the respondents. These two methods provide the general outline of chapter five. First, the results of research method two are presented, starting with the analysis of documents on Dutch primary education (documents such as Article 23 of the Dutch constitution and the Core Objectives), followed by the analysis of the designs of education programs that shape the current history and culture education landscape (such as the Ten Timeframes, *Canon van Nederland* and *Cultuur met Kwaliteit*). Next, research method three draws on these education programs by analysing the results of a number of monitor studies that were conducted to monitor their implementation.

At the beginning of this chapter, I posed the following sub-question: *How does the mixed methodology presented here contribute to the investigation of perspectives on archaeology education among policy stakeholders?* In order to answer this question, I have designed a mixed methodology of three methods that does not only investigate archaeology education as an isolated concept, but also takes into account the broader current education landscape, and seeks to embed archaeology education into that landscape. The next two chapters will present the data that are gathered by the three methods described in this chapter.

4 Interviews

4.1 Introduction

This chapter presents the results of the interviews that I conducted for the purpose of the present study. As mentioned in the introduction and methodology, the primary objective of this study is to investigate the perspectives of policy stakeholders on the state of affairs in archaeology education. Through my interviews, I seek to interrogate these perspectives by focusing on the concepts of awareness, education and politics, as described in my theoretical framework. The interviews also attempt to discuss the detailed arguments policy stakeholders hold on these topics, in order to provide a qualification of the values of archaeology education. Potential factors used in these arguments are time-investment, financial investment, educational priorities and interest of other stakeholders and the public.

In chapter three, the various groups of policy stakeholders I distinguish were already briefly introduced. These are:

1. The Ministry of Education, Culture and Science
2. Provincial institutes
3. Museums
4. Others

In total, two interviews with four members of the Ministry of Education, Culture and Science, four interviews with four members of provincial heritage institutes, three interviews with three education experts of museums and two interviews with two other experts were conducted in the present research. These eleven interviews are transcribed (in Dutch) in Appendix E. Together with two interviews conducted with the same museum expert by two previous scholars, this makes a sample of thirteen interviews with fourteen respondents that are analysed in this chapter. Based on the methodology set out in the previous chapter, the results of the interviews with the representative of the Ministry of Education, Culture and Science are outlined first, followed by the results of the interviews with provincial and museum experts, as well as the other experts.. The chapter concludes with an analysis of the interview results, where a minor comparative study regarding visitor numbers is provided for the four museums that I discuss, as well as for the website entoen.nu is outlined. Then also, the following sub-question will be answered: *What are the values of policy stakeholders that I have interviewed, on archaeology education in the Netherlands?*

4.2 Ministry of Education, Culture and Science

The Ministry of Education, Science and Culture is the national governing institute for the quality of Dutch education. As mentioned in chapter three, the Ministry initiates the development of education programs and is, therefore, named 'policy maker' in this study. The relevance of conducting surveys with the Ministry of Education, Culture and Science correlates to the absence of the national institutes in related history education studies that are presented in chapter five. The next section will provide the answers on the values of the four representatives (e.g see APPENDIX E for the questions).

The first interview I conducted was with two representatives of the Ministry of Education, Culture and Science's culture department. The interviews at the Ministry are conducted in two sessions with two respondents per session, to provide a more detailed and dynamic sample. During this interview, Respondent A clearly expressed that the Ministry has no influence on the content of history and archaeology education, to avoid being politically concerned. This argument reflects on two legislations that are implemented in the Dutch education system to safeguard the liberal position of primary schools in the Netherlands, namely Article 23 of the Dutch constitution and the Core objectives. More details on the legislative restrictions of archaeological and historical education are outlined in chapter

five. Next, the two respondents in this interview addressed the financial support of culture-related programs, which is carried out by providing vouchers. These vouchers allow primary and secondary schools to go on an excursion, or to visit an exhibition, theatre-performance or museum. Applications for funding culture and heritage education projects can be done by schools.

The second interview was with two representatives of the educational department of the Ministry of Education, Culture and Science. These two representatives also agreed that the Ministry has no active role in developing archaeological or historical education programs. They advocate the quality of Mathematics and Dutch language as the priority of Dutch primary education. Respondent C addressed that teachers and educators experienced the many education reforms that were implemented over the years. According to the respondent, the teachers found that the implementation of the *Canon van Nederland* and *Cultuur met Kwaliteit* agenda provided enough guidelines for history education. He stated that these programs provide suitable information for the pupils. Respondent C addressed the notion of a changing climate in history education. For example, the report of the Schnabel Committee proposes that history education should be incorporated into a new course 'Human being and community'. This example challenges the current idea of having history education as an individual course. The projected shifting landscape in primary education also has its influence on the number of courses that are provided. The respondent advocated the use of history and archaeology education on a project-by-project basis, based on the economic idea of market supply to provide the educational content. She further reckoned that archaeology and history as disciplines could take the initiative in developing innovative ideas on the implementation of their subjects in the renewed education programs, potentially by involving young professionals in these fields. Finally, the respondent reacted favourably towards the lobby for archaeological awareness.

4.3   Provincial institutes

The second respondent group involves representatives of provincial institutes. I will introduce the provincial institutes in general, before I present the results of the survey. First, it should be noted that the different provinces have a different perspective on how history education on location/outside the classroom can be used in the process of obtaining knowledge. For this reason, the provision of heritage-related programs is often carried out by provincial demand.

As already mentioned in chapter three, many provinces in the Netherlands have an organisation for safeguarding culture and heritage. The role of these organisations varies from stimulating the initiatives of heritage- and culture-related institutes, to providing a platform for meetings between these institutes and to arranging the execution and development of heritage-related programs. The provincial institutes and heritage-related organisations have the opportunity to translate the provincial view on culture and history into programs for children. Each province has its own provincial institute:

1) Cultuur compagnie Noord Holland
2) Museum federatie Fryslân
3) Erfgoedpartners Groningen
4) Kunst and cultuur Drenthe
5) Nieuw Land erfgoedcentrum Flevoland
6) Landschap Erfgoed Utrecht
7) Stichting Gelders erfgoed
8) Brabants Erfgoed
9) Stichting cultureel erfgoed Zeeland
10) Huis van de kunsten Limburg

11) Stichting erfgoedhuis Zuid-Holland

I was able to secure interviews with representatives of four of the eleven provincial institutes (see section 3.3.1 and Figure E). In each 60-minute interview, the respondent and I had a dialogue on their values on archaeology education (e.g. the questions for this section are also formulated in APPENDIX E).

4.3.1 Stichting Gelders Erfgoed

Stichting Gelders Erfgoed is housed in Arnhem, the capital of the province of Gelderland. It is the result of a collaboration between the culture institutes in Gelderland province and the former institute *EDU-Art*, and was originated in 2014. *Stichting Gelders Erfgoed* has many collaborations with local cultural initiatives and develops pupil- related programs.

The education consultant that I interviewed stated that the province of Gelderland witnessed a decrease in applications for history-related activities in the province over the last years. According to the respondent, the lack of funding is the cause of this development. He argued that the main focus of the province and schools lies on language and mathematics, which leads to a slight neglect of history education. At the same time, the province of Gelderland invests in one or two excursions per year for all pupils and the schools can decide themselves which museums they will visit. Some schools choose a museum that is nearby the town or school, whereas other schools select a venue that is further away. An example of history-related education in the region is the *Kerkmuseum* in Elst, which preserves Roman remains under the medieval church. Fifth and sixth grade students of primary schools in Elst are involved in an education program that discusses the life of a Roman or Batavian person in the Betuwe. Due to its small capacity, however, the museum is no longer able to host these students.

The picture that emerges from the interview with the respondent is that the province of Gelderland has an ambivalent attitude towards archaeology and history education. On the one hand, the decrease in applications for history-related activities is in direct opposition to the Van Oostrom Committee's emphasis on fostering the awareness for history-related content between 2006 and 2016. On the other hand, the province's investment in two excursions per year and its involvement in organising visits to neighbouring local heritage institutes, such as the *Kerkmuseum* in Elst, can contribute to the establishment of archaeological awareness. To put it differently, whereas the province is stimulating archaeological awareness via one program, at the same time its funding method discourages primary schools to apply for history-related activities.

4.3.2 Landschap Erfgoed Utrecht

The provincial heritage institute in the province of Utrecht is named *Landschap Erfgoed Utrecht* (LEU) and is housed in de Bilt. LEU is the result of a collaboration between *Erfgoedhuis Utrecht* and *Landschapsbeheer Utrecht* and has a dual focus on culture and the environment. The institute develops education programs for pupils on these subjects in the province of Utrecht and maintains strong ties with 9000 local volunteers. Through its programs, LEU advocates its vision of letting pupils and adults experience the heritage and history in surrounding local areas. As stated before, LEU's relationship with local institutes and culture developers plays a central role in its mission (see further section 3.3.1).

The interview with an education expert of *Landschap Erfgoed Utrecht* (LEU) reveals that an increase or decrease in the level of culture and environmental education, in which archaeology is embedded, is not directly detectable in the province of Utrecht. LEU runs several programs in which many schools participate, but their effects have not been measured directly. One example of a popular provincial heritage and culture program under its purview is *Kunst Centraal*. This program contains a mix of historical subjects that differ per year. Every three to four years, these subjects also involve topics related to

antiquity and prehistory – chosen at random. The respondent stated that the province of Utrecht understands its valuable position in having the Roman Limes in its territory. Some history projects for the sixth grade involve an excursion to Roman settlements such as *Wijk bij Duurstede ('Dorestad')* and Vleuten/Nieuwe Rijn. In addition, the timeframe of hunters and farmers and/or the *Hunebedden* framework of the Canon are addressed in the LEU's programs by drawing special attention to the ancient use of tumuli by prehistoric settlements at the *Utrechtse Heuvelrug.* Sixth grade students in the towns of Amerongen, Driebergen, Maarn, Den Dolder, Soest and Baarn were taken to these tumuli as part of history education.

The programs designed by *Landschap Erfgoed Utrecht* contain some elements that can lead to the increase of archaeological awareness in the province. For example, LEU established a number of projects regarding the cities that house the Roman Limes in order to realise an increase in the awareness on this topic in the region. A similar project is organised in the tumulus region in the south-eastern part of Utrecht. On the contrary, the *Kunst Centraal* program only incidentally involves subjects related to archaeology. Therefore, we may infer that some challenges still exist for the realisation of archaeological awareness in the province of Utrecht.

The respondent encouraged the stimulation of archaeology education, although she stipulated that culture education as a whole offers benefits due to the inclusion of multiple disciplines. In line with the *Kunst Centraal* program, the culture education program of the province of Utrecht differs per year. According to the respondent, therefore, a stronger lobby from the archaeology sector is required to advocate and implement archaeology education annually.

4.3.3 Erfgoed Brabant

Erfgoed Brabant is the centre of cultural expertise in the province of Noord-Brabant. Housed in Den Bosch, its goal is to establish a provincial network of heritage educators, cultural institutes and other partners. *Erfgoed Brabant* focuses on local and regional narratives in order to stimulate archaeological awareness. hese narratives will correlate or strengthen the curricular elements of the Ten Timeframes of De Rooij (see chapter five for further elaboration on the Ten Timeframes).

The respondent that I interviewed observed a minor increase of the archaeological awareness in the province of Noord-Brabant. The institute develops a small number of education programs such as the *Romeinse leskist* (the Roman lesson box). There are 30 boxes available in the province of Noord-Brabant. Each school in the province is allowed to use a box. Another program, named *De Romeinse Tijd in Brabant*, allows pupils in Brabant to get into contact with authentic materials from the Roman period. The province of Noord-Brabant also established the *Museumschatjes* program, which invites primary schools to enter one museum in October or November without an entrance fee. Local initiatives are undertaken in Oss, the *Kempen* region and *De Meijerij*, in which the phenomenon of a tumulus in the region (*Vorstengraf in Oss*) replaces the national framework of the *Hunebedden*. In addition, the national Roman Limes framework is replaced by a focus on local settlements in the Roman period and the phenomenon of 'Romanisation'. The respondent, however, addressed that the education programs in the province Noord-Brabant were intended to be developed by education institutes, local heritage initiatives and *Erfgoed Brabant*. She does however state that the some local education and heritage institutes do cooperate in this development, but many of them, namely amateur local initiatives do not have the opportunity or time to cooperate in this aim.

In line with the previous statement of her colleague at *Landschap Erfgoed Utrecht*, this respondent also addressed that while archaeology education has a priority at *Erfgoed Brabant*, it is implemented in a broader education program in which culture education and history education are embedded as well. She did, however, encourage the aim of this study to investigate the role of archaeology education in general.

4.3.4 Erfgoedhuis Zuid-Holland

Erfgoedhuis Zuid-Holland is the executive organisation of heritage-related content in the province of Zuid-Holland. The institute, housed in Delft, aims to contribute to regional initiatives in order to establish a landscape with highly valued heritage projects – including new education programs for primary school pupils. *Erfgoedhuis Zuid-Holland's* archaeological agenda, for example, is determined by its relationship with *Archeologiehuis Zuid-Holland* (see section 3.3.1). This archaeological initiative maintains strong bonds with local volunteers and stimulates local initiatives from archaeological volunteers that are members of the *AWN*, the association for archaeological volunteers in the Netherlands.

The respondent of *Erfgoedhuis Zuid-Holland* stated that a lack of funds led the province to strategically focus on education programs with "an appealing factor" to the local community. The province Zuid-Holland set out seven heritage trajectories which tie together all educational projects (see figure 12). On its own, *Erfgoedhuis Zuid-Holland* cannot influence the content of the education programs. Decisions regarding this content are made by local politicians, companies and museum directors. Subsequently, the province of Zuid-Holland asks the institute to develop education programs with the selected themes. For example, the Roman Limes is one of the seven heritage trajectories and attracts loads of attention. Various programs in cities such as Leiden and Alphen aan den Rijn encourage the interests of local inhabitants. The respondent mentioned that *Erfgoedhuis Zuid-Holland* developed a program in which pupils visited Archeon in Alphen aan den Rijn for a course that concerned the building techniques of the Romans. She also stressed that this one-sided focus on one of the seven heritage trajectories detracts attention from prehistory-related topics in the province such as the *Vlaardingen Cultuur*.

The respondent of *Erfgoedhuis Zuid-Holland* stated that archaeology education already has a prominent role in the provincial curriculum, by embedding the Roman Limes program into the education programs for pupils. At the same time, the respondent also emphasised that archaeology education does not comprise a priority for the province of Zuid-Holland, as the seven heritage trajectories are the main topics of concern for the provincial heritage institute.

Figure 12: The seven heritage lines of the province Zuid Holland, (Erfgoedhuis Zuid-Holland 2016, 8)

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4.4 Museums

Archaeology education, as part of history education is based on the theory that classical courses and assignments at other locations than classrooms assist pupils in obtaining their knowledge via the experience based learning. One of the 'suppliers' of historical knowledge are museums. In 2016, a visit to a museum is based upon the idea of experience based learning, and, therefore, more multimedia such as internet, smart phones, QR-codes and simulators are used to duplicate the way of life in the past.

Primary schools mainly visit local museums, but occasionally also organise trips to national museums. For my interviews, I invited representatives of the education departments of a number of provincial and national museums with collections related to prehistory and antiquity.And last, as outlined in the methodology, each section will contain an overview of the numbers of visitors of each museum as method of comparison of the results of the stakeholders interview, also outlined in this section. (e.g the questions are outlined in APPENDIX E).

4.4.1 Hunebedcentrum Borger

The *Hunebedcentrum* in Borger, Drenthe was originally founded in 1959. Since 1984, it functions as the knowledge centre for the *Hunebedden* (Dolmens). After a major renovation in 2005, the centre now houses a permanent collection with artefacts from surrounding excavation sites and other places. This renovation also resulted in the establishment of *Geopark de Hondsrug* and major expansions of the prehistoric re-enactment settlement. The *Hunebedcentrum* is a relatively young centre, for which the transmission of education and experience is a very important aspect. Therefore, the opportunity to interview an education specialist at the *Hunebedcentrum* in Borger was particularly fortunate as it aligned perfectly with the purpose of the present study.

The museum representative that I interviewed provided an overview of the recent history of the centre. After the centre reopened in 2005, it was purposely geared towards the combination of knowledge- and experience-based learning. The permanent collection consists of a video for visitors, finds from the D27 *Hunebed* and many reproductions of prehistoric life. There is also a prehistory-park in the garden of the complex, featuring Bronze Age and Iron Age reconstructed houses simulating a prehistoric settlement. Primary schools from Drenthe are invited to participate in the *Culturele Mobiliteit* program, during which pupils from the sixth grade can participate in a museum visit. Transport to the museum is funded by the provincial council.

Another educational program is the *Drentse Cultuuracademie*. This program is a joint venture of all museums in Drenthe and allows fourth graders from primary schools of the municipality of Midden Drenthe to visit a museum annually. The *Cultuuracademie* consists of four weekly courses. During the first course, pupils explore the world of archaeology by conducting research on a soil sample. For this research, a comparable sample and an archaeological expert are present. The second course involves the cultural expression of their knowledge by writing a story or making a drawing with charcoal. The first two courses are taught in a classroom at a school. The third course, in contrast, takes place at the *Hunebedcentrum*. Here, the pupils receive guidance from a volunteer before educative re-enactment is undertaken at the prehistory park. The last course consists of reflection, during which all participants in this project evaluate the program as a whole.

The respondent of *Hunebedcentrum Borger* stated that archaeology education for primary school pupils is one of the centre's main objectives. For this reason, the centre developed several education programs on the subject of archaeology. The museum houses an archaeological collection and has some experimental archaeology activities. As a critical note, I should add that this museum only focuses on archaeology specifically, without any historical narratives. The respondent stresses that the cognitive and educational abilities of pupils had to be kept in mind in their archaeological activities. The creation of more edu-

cational programs also resulted in a growing number of activities and studies conducted at the centre. The respondent further observed that more pupils visit the museum as a result of these programs. It should be noted, however, that this does not seem to be supported by the number of visitors the museum attracts per year (see table 7). The respondent declares this decrease as part of a major renovation of the *Hunebedcentrum* in 2011. Further distinction of the numbers of visitors entails a fluctuating number between 2011 and 2015, The results of the numbers of visitors shine a different light on the answers of the respondents, who states that an increase of the numbers of pupils is detected the last years.

Year	Number	Year	Number
2005	66.877	**2011**	78.607
2006	86.561	**2012**	84.012
2007	96.817	**2013**	82.540
2008	98.942	**2014**	92.765
2009	97.198	**2015**	86.013
2010	91.557		

Table 7: The number of visitors of Hunebedcentrum Borger between 2005 and 2016 (source: http://www.hunebedcentrum.eu/over-hc/museumbezoek/ – accessed on May 17, 2016)

4.4.2 Drents Museum, Assen

Drents Museum was established 1854 with the purpose of collecting artifacts from prehistory and antiquity. The museum had a private character during the 19th and beginning of the 20th century but opened its doors to the public in the 1950s. From that moment onwards, the museum has housed a diverse archaeology collection that forms its the permanent exhibition. The combination of archaeology-related permanent exhibitions and temporary exotic exhibitions from other cultures creates a symbiotic unity in which the strong points of each exhibit are highlighted. The respondent that I interviewed was very fond of the success of this strategy.

As far as primary school pupils are concerned, the respondent remarked that the *Drents Museum* had not received a significant group of pupils between 2006 and 2016. It should be noted, however, that he did not know the actual number of visitors of the archaeological exhibitions. The respondent stated that there is a strong link between the number of schoolchildren that visit the museum and the temporary exhibitions on offer. To illustrate, the archaeological exhibitions of *Het Terracotta Leger van China* (The Terracotta Army of China) in 2008 and *Dode Zeerollen* "(Dead Sea Scrolls) in 2012 were popular amongst school-going children, but complications such as the museum's renovation in 2011 decreased the number of schools visiting. The permanent archaeological exhibitions contain rooms with prehistory and bog bodies. These bodies were excavated in the province of Drenthe.

The respondent stated that the museum has an active role in approaching school experts for developing education programs. This role is permitted because, according to the respondent, 90 percent of the primary schools in the province of Drenthe lack the mandate for developing an educational program with the *Drents Museum*, whereas the quality of programs created by the other 10 percent is inadequate. The *Drents Museum* is involved in an active program in which individual primary school teachers and education organisations cooperate on making new history- and archaeology-related content based on the temporary exhibitions. The decision to feature these exhibitions of the *Drents Museum* as educational content is curious. The respondent stated that while exotic and international collections are presented in the temporary exhibitions, these always adhere to the four pillars of the museum (Archaeology of Drenthe, Arts and Crafts around 1900, Contemporary art and Native art), Therefore, archaeology-related exhibitions such as *Het Terracotta leger van*

China (2008), *Dode zeerollen* (2012) and the Maya's (2016) are put on display. According to the respondent, these international topics present a challenge for primary schools and are not easy to incorporate into the curriculum. He agreed that in order to remedy this, personal contact with teachers from primary schools in Drenthe is crucial.

Besides the aforementioned program, *Drents Museum* devised three education programs for primary schools that relate to archaeology and ancient history. The first, *Een koffer vol spullen*, involves presenting a case with archaeological tools in the classroom. Pupils can sort the tools and, through observation, can form their own opinion about the objects on display. The second program, *Mysteries in het Veen*, allows pupils to become acquainted with the prehistoric bog bodies that were found during the 19th century by turf cutters. The objective of this program is to let pupils experience the life of a turf cutter in the 19th century. The last program, *Prehistorische high-tech*, forges a strong relationship between the past and the present. The program seeks to challenge the belief that prehistory is old fashioned and primitive. Instead, prehistory is presented to primary school pupils as a series of technological highlights and advancements.

The *Drents Museum* has a strong relationship with the *Cultuurmenu* program of the province of Drenthe. This program allows schools from the province of Drenthe to be involved in regional education programs. Primary schools from Assen have been visiting the museum since it was incorporated into the *Cultuurmenu program*. Primary schools from surrounding regions, such as Midden Drenthe, the southern part of the province Groningen and the Stellingwerven in Friesland, also frequent the museum. Depending on the subject of the temporary exhibits, in fact, schools from all over the Netherlands visit *Drents Museum*. For example, the exhibition of the dead sea scrolls was popular among primary schools from the *Bible Belt*, a region from Overijssel to Zeeland with evangelistic roots and influences.

The vision of this respondent differed from other respondents. He argued that it is necessary to incorporate challenging concepts into education programs in order to achieve an increase of pupils and visitors. *Drents Museum*, therefore, attracts temporary exhibitions from Russia and China and uses these exhibitions for educational purposes. The collection and education programs are generally based on history education. Archaeology education is represented in two education projects, that generally focus on the historiography of the discipline and its origins in the practice of collecting objects in the Nineteenth and Twentieth century. These projects thus have a stronger link with history education than archaeology education.

To end this section, a study of the numbers of visitors and pupils between 2008 and 2016 entails a fluctuated image where increases and decreases are detected per year (See table 8 and figure 13). In total, a major decrease between 2008 and 2016 is detected. The fluctuating number per year is, as the respondent outlines, corresponds with the temporary exhibition per year. The temporary exhibitions *Het Terracottaleger van China* (as exposed in 2008 and 2009) and *Dode Zeerollen* (exposed in 2012 and 2013) contained many visitors. The numbers of pupils that visit the museum could have a relation with the implemented education programs that the respondent has entailed, but this relation however has many more factors to look upon.

	Number of visitors	Number of pupils under 18 years	Number of schoolchildren
2008	350.290	Unknown	Unknown
2009	380.000	Unknown	Unknown
2010	75.589	1.113	Unknown
2011	40.006	1.113	231
2012	188.468	19.491	5.558
2013	230.589	28.833	8.106
2014	150.087	22.471	1.198
2015	150.514	23.766	1.926

Table 8: The numbers of visitors, pupils and schoolchildren at Drents Museum from 2008 to 2015. (Made by the author, based on annual reports Drents Museum, 2008-2015).
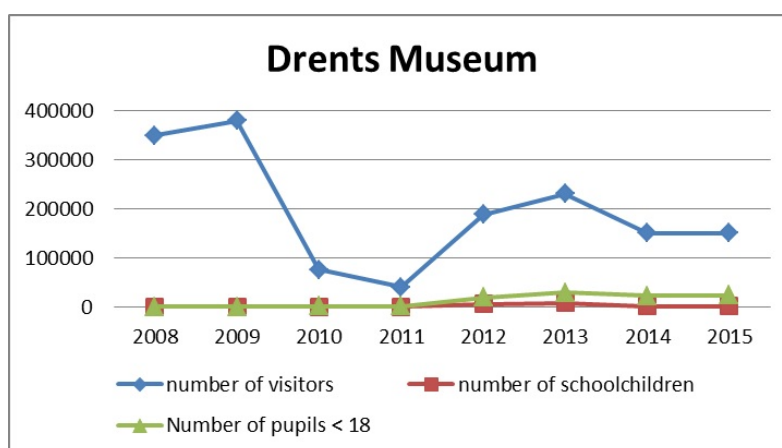
Figure 13: The number of visitors, pupils and schoolchildren, depicted in a graph (Made by the author, based on annual reports Drents Museum, 2008-2015).

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4.4.3 NoordBrabants Museum, Den Bosch

Noordbrabants Museum is a provincial art museum in Den Bosch that was founded in 1925. The museum's first name was *Centraal Museum* and focused mainly on regional and provincial art. Today, the museum has a collection of Roman, Medieval and Golden Age artefacts (NoordBrabants museum 2012, 33) .What is particularly interesting for the purpose of the present study is that, like *Drents Museum*, *Noordbrabants Museum* is a provincial art museum. This allows us to draw comparisons between these provincial museums and to investigate the differences with museums that serve a national public, such as *Rijksmuseum van Oudheden* or *Hunebedcentrum Borger*.

The representative of *Noordbrabants Museum* that I interviewed stated that there is an increase between 2006 and 2016 in the number of pupils that visit the museum. He further noted that the museum and provincial heritage institute are in charge of developing the educational content for these pupils, without the influence of primary schools in the province of Noord-Brabant. This is comparable to the situation described by the respondent of *Hunebedcentrum Borger*. However, the representative of *Noordbrabants Museum* also stated that pupils are better informed then in 2006 about the prehistory and antiquity exhibits in the museum, due to joined programs. *Noordbrabants Museum* makes use of the

Cultuur met Kwaliteit program in their effort to get pupils to museums. Primary schools usually ask practical questions about the museum and the content.

Noordbrabants Museum has a program called *Romeinen in Nederland*, in which students from fifth to eighth grade can be involved. This program uses the *Romeinse Leskist* developed by *Erfgoed Brabant* (see section 4.4.3) for the first two class-based lessons, which take place before the museum-based third lesson and a final class-based lesson. During these first two class-based lessons, half of the pupils are asked to use the archaeological tools and models in the lesson box in order to provide answers to the following questions: What have you learned from the life of Roman soldiers in Brabant? What have you learned about religion and the worship of gods in Brabant? And third, what have you learned about the housing of local cultures in Roman Brabant? The other half of the class is tasked with creating an animation which allows them to use their knowledge to express themselves in a creative way. This program has a strong relationship with the culture and history-related Core Objectives devised by the national government (see chapter 5). For the museum-based lesson, pupils visit the *Romeinenzaal*, which exhibits many finds from the Roman period. For the fourth and final lesson, the pupils return to the classroom, where they reflect and evaluate the previous three lessons.

Like several of the previous museums, *NoordBrabants Museum* also has a collection that mainly focuses on history education, rather than archaeology education. The respondent also addressed that he favours an increase in the museum's initiatives for history and culture education as a whole, rather than archaeology education on its own. Although *NoordBrabants Museum* hosts archaeology exhibitions and education programs such as *De Romeinse Leskist* and the *Romeinenzaal*, implementation of archaeology education in a broader education program is thus advocated by the respondent.

	Total of schoolchildren that visited the museum	Total of pupils	Total number of visitors
2007	Unknown	20.609	176.806
2008	Unknown	19.273	126.430
2009	Unknown	16.412	116.350
2010	Unknown	17.584	84.556
2011	Unknown	4155	39.106
2012	Museum closed	Museum closed	Museum closed
2013	581	1292	1232
2014	4980	21.598	9352
2015	105.404	215.321	181.534

Table 9: Number of visitors of Noordbrabants museum between 2007 and 2015 (made by the author, based on: Noordbrabants Museum, annual reports 2013-2015).
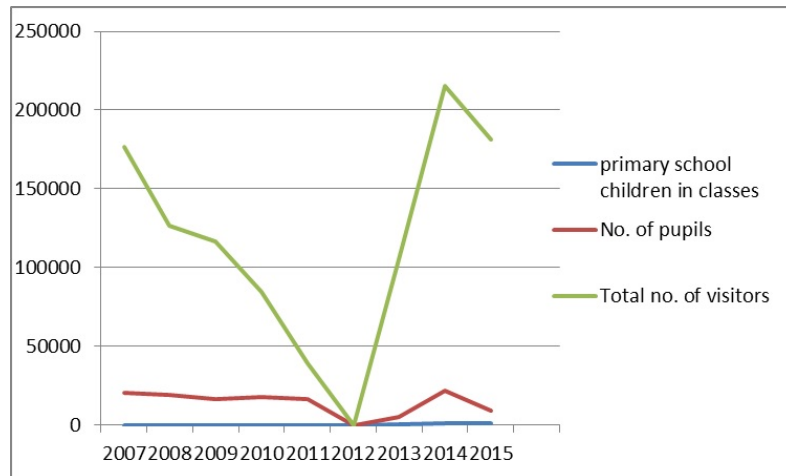
Figure 14: The number of visitors, pupils and pupils in school classes between 2007 and 2015, depicted in a graph (Source: Noordbrabants museum, annual reports 2007-2015)

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4.4.4 Rijksmuseum van Oudheden, Leiden

Rijksmuseum van Oudheden was established in 1818 by classicist Caspar Reuvens and is closely related to Leiden University (See Halbertsma 2003 for further reading). The museum houses a collection that highlights various archaeological periods in the past, particularly Dutch prehistory, the Roman period and Medieval times. Each period is outlined by a case study from a specific site in the Netherlands. As explained in 3.3.1, I was not able to interview a representative of this museum personally. Instead, I will use the previous studies from Kerkhof (2012) and Papadimitrou (2012) and analyse their results with regards to the research question that is central to the present study.

During the interview with Kerkhof, the museum's education specialist addressed that a slight transition had taken place regarding the display of Dutch prehistory in the museum. In 2011, a permanent presentation of archaeology is outlined, with a chronological overview from Prehistory to the end of Medieval period. This presentation, named *Archeologie van Nederland* (Archaeology of the Netherlands) focuses on 75 major archaeological sites in the Netherlands, guiding visitors through 300,000 years of archaeology. The large white band curls through the exhibition space and guides visitors through this timeline. The representative states in the interviews that the results of this permanent exhibition is not yet outlined in detail, but as in 2017, it is possible to conclude that the presentation is widely appreciated by pupils (Rijksmuseum van Oudheden 2016, 43), and the *Raad van Cultuur*, that provides a new amount of funding in 2016, based on Article 3.26 on the Funding legislation on Culture education between 2016 and 2020 (Raad van Cultuur 2016).

On the other hand, local education programs such as *Museum Jeugd Universiteit* and *Museum op School* are promoted at primary schools in the surrounding regions in Leiden. The *Museum Jeugd Universiteit* program invites young pupils to follow extra seminars on different courses in a museum. Each year, a few scholars provide an interactive and experience-based course for pupils and *Rijksmuseum van Oudheden* participates as well (Kerkhof 2012, 42-44). The museum remains the only museum in the Netherlands that presents an overview of Dutch prehistory. Moreover, the museum offers education programs in the form of seminars and lectures on Dutch prehistory. As a result, education programs incorporates this archaeology exhibition in their education programs, but also establishes a closer relation to overarching education programs with other museums in the municipality of Leiden.

The second program of the museum, *Museum op School* allows all pupils from grades four, five and six at primary schools in Leiden to visit the museum at least one time per year (Kerkhof 2012, 21). The program comprises of three lessons. The first two lessons consist of an introduction and the application of obtained knowledge, whereas the museum visit occurs during lesson three. Pupils have the opportunity to follow the *100% Romeins* or *Archeologie van Nederland* course (Papadimitrou 2012, 39). The first of these courses seeks to have the pupils become acquainted with the Roman period and calls upon the creative process of pupils. In contrast, the study of archaeology as a discipline is the main topic of concern in the second course.

In line with *Hunebedcentrum* Borger, archaeology education is also a major objective for the National Museum of Antiquities in Leiden. In fact, this museum is very active in developing new education programs for primary schools. In her interview with Kerhof, the education specialist of the museum stressed that the incorporation of these programs led to a slight increase in the number of pupils that visited the museum. She added that the increase is diminished due to the fact that the number of pupils at primary schools in Leiden has remained equal over the years. When we examine the visitor numbers for Rijksmuseum van Oudheden, a similar picture indeed emerges (see table 10 and figure 15). While the number of pupils between 2005 and 2015 does show a slight net increase, at the same time the number of pupils varies and decreases and increases through the years.

	Total number of visitors	Numbers of primary school children
2005	110.067	6.599
2006	88.868	6.164
2007	116.890	9.815
2008	134.408	5.973
2009	131.383	5.722
2010	153.096	7.364
2011	142.707	6.012
2012	173.017	8.128
2013	173.017	6.645
2014	195.094	7.260
2015	110.067	8.471

Table 10: The number of total visitors and the number of visiting schoolchildren at the National Museum of Antiquities between 2005 and 2015 (Rijksmuseum van Oudheden 2014, 76).
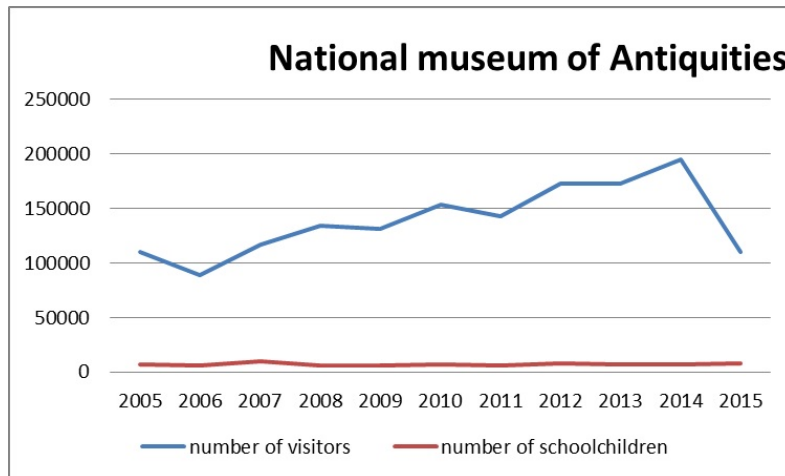
Figure 15: The total number of visitors and the number of visiting schoolchildren at the National Museum of Antiquities between 2005 and 2015, depicted in a graph (Rijksmuseum van Oudheden 2014, 76)

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4.5 Others

As outlined in the methodology chapter, interviews with two respondents that represent "other" institutes than those addressed in the previous three groups are presented in this section.

These representatives were selected during the process of conducting interviews with the other respondents. The respondents in this section are not experts on archaeological education specifically, but engage with history and culture education more broadly. This section thus brings together my research methods one and two and forms a bridge between the current and the following chapter. On the one hand, the respondents are interviewed on subjects that are mainly addressed through method two (implementation of the *Canon van Nederland*, Entoen.nu and the *Cultuur en Kwaliteit* program/Lefers van der Zande). At the same time, however, the perspectives of these specialists are interrogated by means of interviews – the subject of research method one. I will outline the results of the interview with the respondent of Entoen.nu first, before turning to the analysis of the results of the interview with Lefers Van der Zande.

4.5.1 Entoen.nu

As outlined before, this section outlines an organisation that is the caretaker of the Canon van Nederland program. Further elaboration of the Canon van Nederland program will follow in chapter five. Originally, the role of entoen.nu was to act as the monitoring institute for the implementation of the Canon van Nederland. Its purpose has since shifted towards hosting the permanent collection of the National History Museum in Arnhem and representing the Canon.

During my conversation with the current director of Entoen.nu, the need for a new measurement of the effects of the implementation of the Canon became apparent The respondent stated that the Canon Committee initially planned to organise such an endeavour in 2010, but due to the implementation phase of the Canon taking longer than expected, the measurement was rescheduled to occur around 2015 or 2016 (So far, in 2017, no decision was taken upon this idea). For the Minister of Education, Culture and Science, there is no urgency to conduct this monitor study, which is why the original agreement at the

presentation of the Canon was to conduct a regular monitor study in the first place. The respondent states that the Ministry no longer requires monitoring after the follow up survey that is conducted in 2012 (and is presented in the next chapter). With that notion, the respondent declared his disappointment that the Ministry and related education programs, and postures the opportunity to monitor the implementation in 2017 by Entoen.nu. He addresses that the Ministry considers the implementation as 'completed' and focusing on other history and culture education programs.

In lieu of a formal monitor study measuring the Canon's success, the respondent presented me with the visitor numbers of the entoen.nu website. He stated that generally speaking, a growth in the number of visitors is observable throughout the years. Table 11 and figure 16 tallies these visitor numbers. As a critical note, it should be mentioned that the measurement tool shifted from Urchin to Google Analytics. In contrast to Urchin, Google Analytics does not only measure the total number of views but also distinguishes how many of these views come from unique, first-time visitors from a single IP-address. As a result, two conclusions can be conducted: 1) The increase in site visits observed at entoen.nu over the last years could suggest that archaeological awareness is increasingly stimulated in primary education, as this website is mainly used in primary school preparations and 2) The increase in site visits observed at entoen.nu over the last years bodes well for stimulating archaeological awareness in primary education, as this website is mainly used in primary school preparations.

Year	No. of sessions	No. of unique visitors	% of growth	Measured with
2007	816,937		-	Urchin
2008	873,496		7%	Urchin
2009	818,072		-6%	Urchin
2010	1,020,441		25%	Urchin
2011	1,232,107		21%	Urchin
2012	1,015,087	692,506	-18%	Google Analytics
2013	1,103,555	759,513 9%		Google Analytics
2014	1,245,025	880,568 13%		Google Analytics
2015	1,302,355	916,515 5%		Google Analytics

Table 11: the number of visitors that have visited the website Entoen.nu between 2005 and 2016 (based on data from the interview with respondent L).
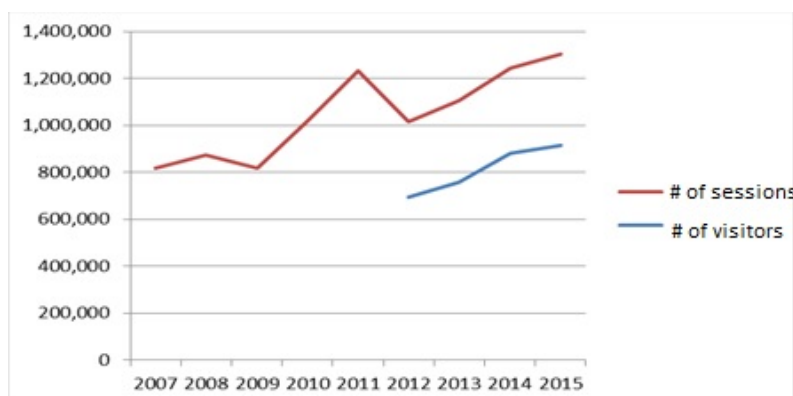
Figure 16: The number of visitors that visit the website entoen.nu depicted in a graph (retrieved from respondent L on April 12, unpublished)

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In other words, the respondent indicated that the visits to entoen.nu increased between 2006 and 2016. These results are however too general, as they contain all users that have visited the website entoen.nu. The respondent however entails the discussion of detailed analyses of the numbers of the first two themes of the Canon, in comparison with other themes. He entailed that a minor survey that he had conducted in 2015 provides insights in the numbers of visitors on his website entoen.nu per theme, and is furtherly distincted in the total numbers of visitors and the numbers of landing pages. The respondent defines a landing page as a page that is directly directed from a search engine as Google or Yahoo! With this knowledge, the results are that the numbers of visitors on the themes *Hunebedden* and *Romeinse Limes* are equal compared to other themes in the Canon. The most popular theme in this case is *de Tweede Wereldoorlog* (see figure 17). The similarity in numbers of visitors does not correspond with the average time spend on a webpage. The webpages of the first two themes in the Canon are in average shorter visited in 2013 and 2014 than the other themes (See figure 18 and table 12).

On the contrary, the average time that the pupils visit the first two themes of the Canon as landing page is significally longer than the other themes, while the number of visitors that use the first two themes as landing page is significally lower than the other themes. The respondent states that two explanations are possible here: first, many visitors that have never used the website entoen.nu start their 'exploration' on the first two themes of the Canon. Another explanation is that visitors that visit a webpage directly search for information on contemporary themes, rather than the first two themes of the Canon.
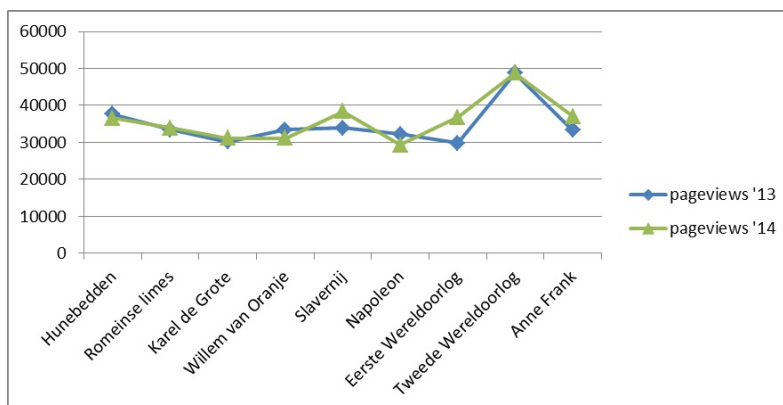
Figure 17: The division of the number of pageviews per theme at the website entoen.nu in 2013 and 2014. (source: respondent L, unpublished)
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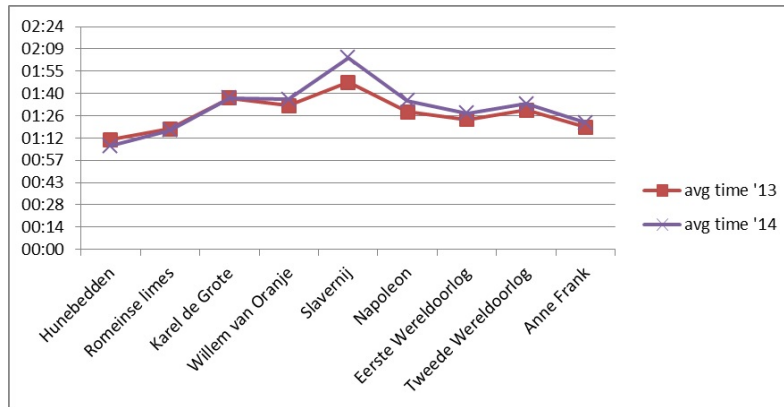
Figure 18: The division of the average time spend per visitor per theme on the website entoen.nu in 2013 and 2014 (source: respondent L, unpublished).

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Canon framework	Pageviews (2013)	Average time (in min. -2013)	Pageviews (2014)	Average time (in min. - 2014)
Hunebedden	37,637	01:11	36,573	01:07
Romeinse Limes	33,458	01:18	33,933	01:17
Karel de Grote	30,197	01:38	31,144	01:38
Willem van Oranje	33,370	01:33	31,071	01:37
Slavernij	33,882	01:48	38,403	02:04
Napoleon	32,218	01:29	29,265	01:36
1e wereldoorlog	29,765	01:24	36,754	01:28
2e wereldoorlog	48,707	01:30	48,792	01:34
Anne Frank	33,286	01:19	37,067	01:22

Table 12: The division of number of landing page visits and average time on a landing page on the website entoen.nu. Based on consumer studies in 2013 and 2014 (source: Respondent L, unpublished)

	Numbers of landing page visits (2013)	Average time on a landing page (2013)	Numbers of landing page visits (2014)	Average time on a landing page (2014)
Hunebedden	3830	05:31	3933	06:06
Romeinse Limes	4734	04:30	5709	02:33
Karel de Grote	7013	03:25	8369	03:29
Willem van Oranje	8427	03:17	8059	03:24
Slavernij	14.941	02:29	18.467	02:30
Napoleon	10.756	02:57	10.609	03:05
1e wereldoorlog	11.932	02:37	13.561	02:36
2e wereldoorlog	19.197	02:34	18.25	02:46
Anne Frank	7944	02:51	10.609	03:05

Table 13: The division of number of pageviews per theme, chronologically ordered and average time spend on the website Entoen.nu in 2013 and 2014 (source: respondent L)
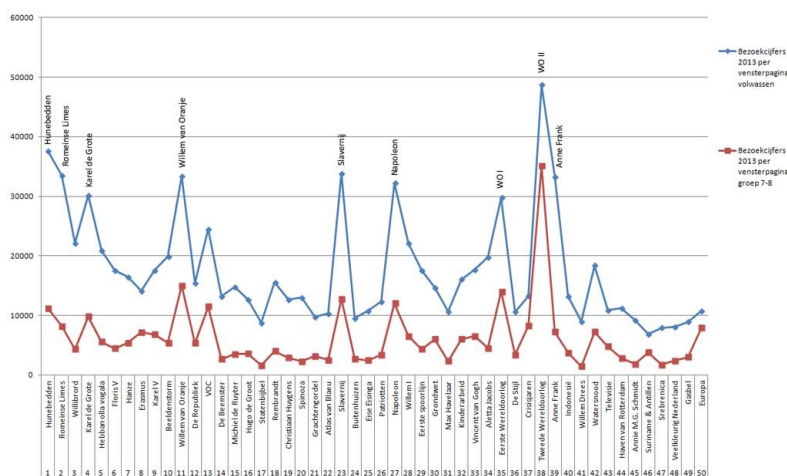
Figure 19: The division of visitors of the fifty themes and numbers of visitors in 2013. Divided in total numbers of visitors and pupils from group seven and eight (source: respondent L, unpublished)

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4.5.2 Lefers van der Zande

Lefers van der Zande is a company that focuses on research, consultancy and monitor studies in the culture and education sector. The company was founded in 2014 and has a background in *EDU-art*, a culture-related institute in Gelderland (see also section 4.3.1). One of the company's projects involves conducting monitor and evaluation studies of the *Cultuur met Kwaliteit* agenda, which is discussed more in detail in chapter five. Lefers

van der Zande's experience in culture education – particularly the *Cultuur met Kwaliteit* agenda – makes it a well-suited organisation to target for the purpose of the present study.

The respondent that I conducted an interview with is the owner of this company. She is the expert for monitoring and safeguarding the quality and goals of the *Cultuur met Kwaliteit* agenda for many schools in the provinces of Gelderland, Noord-Brabant and Overijssel. The respondent stressed the importance of having a direct relationship with her clients.. She stated that the *Cultuur met Kwaliteit* agenda has helped many schools in these provinces to create a sense of awareness among pupils regarding the importance of culture and history in the broader sense, which includes archaeology.

The respondent provided several examples of local initiatives. For example, at primary schools in *de Achterhoek*, educational programs were designed to detail the story of Ruurlo in prehistory. In the *Bible Belt* region (see also section 4.4.3), in contrast, educational endeavours focus on confessional history. As the respondent pointed out, culture and history have to be embedded in an education program that fits the school's background. The results of these programs can be measured by introducing a number of metric instruments, such as those implemented by the respondent. First of all, she developed a digital dashboard that allows primary schools to analyse and evaluate their personal scores. In addition, number of baseline measurements and quantitative surveys are planned for the near future to measure the level of knowledge at schools. Moreover, she also intends to develop an open evaluation structure, which would provide representatives of primary schools the opportunity to discuss their results both with each other, as well as a specialist.

The respondent stated that the introduction of the *Cultuur met Kwaliteit* agenda resulted in an increase of archaeological awareness at many primary schools in the provinces of Gelderland, Noord-Brabant and Overijssel. She advocated the creation of a collaborative network for the future, involving education experts, primary school teachers and provincial institutes. With this expansion, the degree of archaeological awareness is expected to increase after 2016.

4.6 Conclusion

This section is meant to answer the following sub-question: What are the values of policy stakeholders that I have interviewed, on archaeology education in the Netherlands? Before an answer will be provided, this chapter presents the outcomes of the conducted interviews with eleven representatives of policy agencies, divided in four groups: 1) representatives of national institutes, 2) representatives of provincial institutes,3) representatives from museums and 4) others. I asked each of them to provide their perspective on the value of archaeological education, with the purpose of investigating the role of knowledge-based versus experience-based learning in archaeological education and reflecting on how the concepts of awareness and education shape the respondents' perspectives.

First, I conducted two interviews with four representatives of the Ministry of Education, Culture and Science. As explained above, two representatives were part of the culture department, whereas the other two were representatives of the cultural department. These four representatives all stated that the Ministry has no active role in monitoring the state of archaeological or historical awareness in primary education following the implementation of the Canon. They advocated the use of Article 23as restrictive method for contentual influence from the ministry towards education programs. Some heritage specialists, like respondent L, suggest that the Ministry could stimulate and initiate research and monitor studies into the effectiveness of educational programs in primary schools, without losing the neutral position it has at the moment.

The four interviews with four representatives of provincial institutes indicate that archaeology education is not a uniform endeavour. Some of the respondents agreed that archaeological awareness increased between 2006 and 2016, while others, such as the representative of the province of Gelderland, were more negative on the state of archaeology

education. At the same time, all of them developed more educational programs for pupils and were all positive about their results.

The third group of respondents, museum representatives, also provided different perspectives on the research question central to the present thesis. The respondent from *Hunebedcentrum Borger* was very positive and stated that pupils are more actively involved in museum lessons. She received feedback from her museum guides and argued that pupils have more knowledge on the content that is discussed in class. The respondent of *Drents Museum*, however, addressed the problems with measuring the growth of archaeological awareness. He noted that the shifting temporary exhibitions have a tremendous impact on the total number of visitors, as well as the number of schoolchildren that visit the museum. Together with the expert from *Hunebedcentrum*, he agreed that pupils have more knowledge on various subjects when they enter the lessons. The museum representative of *Noordbrabants Museum* detected an increase in the degree of interest pupils that visit the museum during school sessions express, but was cautious to speak of a growth of archaeological awareness during the last decade. To conclude, the respondent from *Rijksmuseum van Oudheden* stated in her interviews with Kerkhof (2012) and Papadimitrou (2012) that while only a few cultural programs were developed, the effects are detectable in some departments. She stressed that the impact is not directly measured in the number of total visitors and the portion of schoolchildren among this total, however. This likely has to do with the fact that the number of pupils from the municipality of Leiden has not increased since 2006, due to the number of children born in Leiden remaining stable.

The provincial institutes and museums have a strong connection when it comes to developing content and programs for establishing an increase in historical and archaeological knowledge. In many provinces, collaborative education projects are designed with the correlating regional museums. During interviews with three of the provincial respondents, a close relationship and proper communication between the provinces, primary schools, museums and heritage specialists was said to be the key element in effective design of culture and heritage programs. The museum specialists agreed with this and stated that the methods developed contain projects for many classes, varying from grade one to grade six. A majority of these projects involve four lessons, of which the first two are presented in class, the third lesson in a museum and the fourth lesson in class again with the purpose of evaluating the first three lessons. The only missing link in this joint venture is the connection with the national level. The representatives of the three provinces all stated that the amount of funding from the National Government is not enough to establish proper education programs. The three representatives agreed that the schools have a problem with the funding of their system. Meanwhile, the representatives of the four museums stated that their education programs stimulate the number of museum visits and attract many participants.

And last, two representatives of 'other' organisations are interviewed. This section can be considered as transition point between the interviews on archaeology education related themes, and the following document analysis on history and culture related themes in chapter five. First of all, the interview with the representative of Entoen.nu, the website that offers education material related to the Canon van Nederland states that a new monitor study on the implementation of the Canon is required in order to investigate his perspective. He has, however conducted research on the number of visits on the Canon, that depicts an increase. He has, in detail also provided an insight in the numbers of visitors and average page visits, and concludes that the first two themes (*Hunebedden* and *Romeinse Limes*) have equal numbers of visits compared to other themes in the Canon, and the average time spent on the webpage is also equal compared to other themes. Subsequently, the second interview with the owner of Lefers van der Zande entails the image that the implementation of the *Cultuur met Kwaliteit* program on many primary schools in the province Gelderland, Noord-Brabant and Overijssel leads to an increase of the awareness on archaeology education. She describes that her method, with a digital dashboard and several monitor surveys lead to this results.

To conclude this section, an increase of archaeological awareness is detectable, but to what extend depends on the group being interviewed. The Ministry of Education, Culture and Science has no interest in stimulating an increase of archaeological awareness. Heritage institutes are interested, but have a problem with the restrictions placed on them by the national government. The greatest encouragement of archaeological awareness is detectable at the local level, in conversations with museum representatives and archaeological consultants. This group has a direct relationship with the schools and actively advocates the stimulation of archaeological awareness.

5 Document & monitor survey analysis

5.1 Introduction

Now that the perspectives of several policy stakeholders on archaeology education have been presented, it is already possible to provide a partial answer to the research question. However, an inventory of the state of affairs also requires an analysis of currently implemented programs that concern the curricula into which archaeology education is incorporated: history and culture education. This analysis will be conducted in this chapter, by answering the following sub-question: *What is the relationship between the implemented history and culture education programs and the perspectives of policy stakeholders on the state of affairs regarding archaeology education?*

Figure 20 depicts the developments in Dutch primary education from 1800 to the present day. In this time span, there are three important episodes to consider for the purpose of the present study. These are: the development of Article 23 of the Dutch Constitution in 1917 (revised in 1983), the introduction of the Core Objectives in 1993 (Revised in 2006) and the development of three educational programs between 2002 and 2012. In this chapter, I first present the document analysis of Article 23 and the Core Objectives, followed by the analysis of documents regarding the three education programs, namely: a) The Ten Timeframes, b) The *Canon van Nederland* and c) The *Cultuur met Kwaliteit* Agenda. The chapter continues by evaluating the monitor studies of the previously presented education programs.

5.2 Governmental documents

This section analyses documents pertaining to two key developments in the history of Dutch educational reforms that greatly impact educational programs today. These are a) Article 23 of the Dutch Constitution and b) the so-called Core Objectives. As outlined in section 5.2.2, the establishment of the Core Objectives in 1993 for each discipline of primary education has provided policy stakeholders with guidelines that they need to take into account during the development and implementation of education programs. What is more, these stakeholders are bound by Article 23 of the Dutch Constitution, which guarantees freedom of education. The following section addresses these two reforms, starting with Article 23 in 5.2.1.
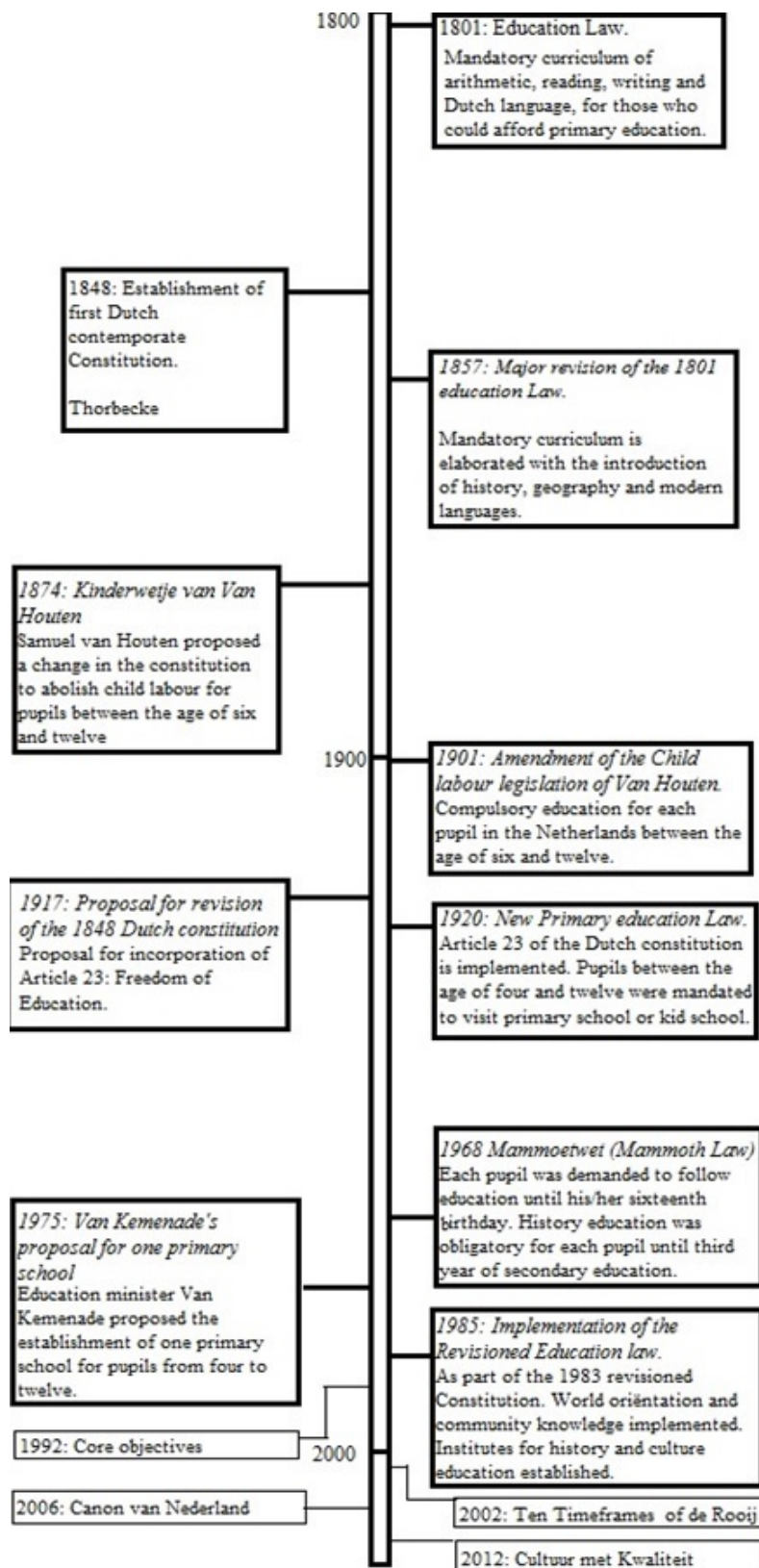
Figure 20: An overview of the major developments in Dutch primary education from 1800 until now (made by the author, after Boekholt & de Booy 1987, 136-138)

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5.2.1 Article 23: Freedom of education

As noted in the theoretical framework (section 2.3), the Dutch primary education system is bound by legislation. The protection of the Dutch education system is guaranteed by Article 23 of the Dutch Constitution. Article 23 plays a major role in decision making and the independence of schools. Therefore, a definition of this article is needed. Originally initiated in 1917, and established in 1920 (see figure 20), Article 23 involves the national rights concerning education (Rijksoverheid 2015). This article gives schools under private patronage (in Dutch: bijzondere scholen) equal rights when it comes to funding from the national government. It has the following legislations (Rijksoverheid 2015):

1. *Education shall be the constant concern of the Government.*
2. *All persons shall be free to provide education, without prejudice to the authorities'*
right of supervision and, with regard to forms of education designated by law,
their right to examine the competence and moral integrity of teachers,
to be regulated by Act of Parliament
3. *Education provided by public authorities shall be regulated by Act of Parliament,*
paying due respect to everyone's religion or belief,
4. *The authorities shall ensure that primary education is provided in a sufficient number*
of public- authority schools in every municipality. Deviations from this provision may
be permitted under rules to be established by Act of Parliament on condition that there
is opportunity to receive the said form of education, whether in a public-authority school
or otherwise.
5. *The standards required of schools financed either in part or in full from public funds*
shall be regulated by Act of Parliament, with due regard, in the case of private schools,
to the freedom to provide education according to religious or other belief.
6. *The requirements for primary education shall be such that the standards both of*
private schools fully financed from public funds and of public-authority schools
are fully guaranteed. The relevant provisions shall respect in particular the freedom
of private schools to choose their teaching aids and to appoint teachers as they see fit.
7. *Private primary schools that satisfy the conditions laid down by Act of Parliament*
shall be financed from public funds according to the same standards as public-authority
schools. The conditions under which private secondary education and pre-university
education shall receive contributions from public funds shall be laid down by Act of
Parliament.
8. *The Government shall submit annual reports on the state of education to the States*
General.

In practice, this legislation allows schools with a religious basis to be funded by the national government. Moreover, this piece of legislation allows schools under private patronage to be independent when it comes to detailing their educational content. The schools under private patronage are safeguarded by the equal funding system and, therefore, have the opportunity to provide their own curricula.

5.2.2 Core Objectives

Another important element for safeguarding the quality of the Dutch education system are the so-called 'Core Objectives' for primary and secondary education. The Ministry of Education, Culture and Science has developed some guidelines for disciplines that have a stronger reflective, subjective and dynamic character than factual courses such as mathematics and language. These Core Objectives, originally established in 1992 and revised in 2006, contain the basic rules for primary and secondary schools and provide a number of guidelines that are mandatory for schools to follow. The Ministry aims to ascertain a basic level of quality in various disciplines.

In practice, schools have the space to design their own education program, as a result of the Dutch Constitution (Article 23, see section 5.2.1)). The most relevant Core Objectives for the present research involve the objectives in the section *Oriëntatie op de wereld* (World orientation) pertaining to the subject 'time' (Beker et al. 2009b, 14):

> *51. The pupils learn to use simple historic sources and learn to handle time indications and arrangements.*
> *52. The pupils learn about the characteristic aspects of the following areas: hunters and farmers, Greeks and Romans, monks and knights, cities and states, explorers and reformers, kings and regents, revolution and periwigs, commoners and steam engines, the World Wars and the Holocaust, television and the computer.*
> *53. The pupils learn about important historic persons and events from Dutch history and are able to connect these with examples from world history.*

As the quote above makes clear, objective 52 refers to the Ten Timeframes of De Rooij, which is discussed in section 5.3.1. Objective 53 refers to the *Canon van Nederland*, see section 5.3.2. Other relevant objectives related to the learning section of *Oriëntatie op de wereld* are connected to other subjects. The subject 'space,' for example, details the links between space in the past and present, and in the Netherlands and abroad (objective 47), as well as the links between space and population density (objective 49).

What is more, the currently implemented culture education program (*Cultuur met Kwaliteit*), as outlined in section 5.3.3, draws upon the three objectives in the section 'art-based oriëntation' (Beker et al. 2009b, 18):

> *54. Pupils learn to use images, art, language, games and movement, in order to develop awareness on the expression of emotions and experiences, and to use for communication.*
> *55. Pupils learn to evaluate their personal work and the work of others. And to use argumentation for their reflection.*
> *56. Awareness under pupils is stimulated, to establish a sense of curiosity and the seek for value on culture, music, art, heritage, history and the environment.*

In practice, the Core Objectives have been implemented in 1993, and are revisioned in 2006 to provide guidelines for Dutch primary schools for implementation of teaching methods on a variety of curricula. These Core Objectives are selected by policy stakeholders. For history and culture education specifically, this means that the education methods on these schools have to embed the three 'time' related objectives that are formulated here (e.g Core Objective 51 to 53). What is more, the culture education standards in primary education also have to embed the three 'art-based' objectives. These Core Objectives are also implemented in the three presented Culture and History education programs as further outlined in the next section.

5.3   Culture and history education programs

5.3.1   Ten Timeframes

In the late 1990s, a number of reforms in history education were implemented that mirrored the shifting political landscape at the time. The first significant reform involved the development of the Ten Timeframes. In 1999, a committee led by prof. dr. P. De Rooij was installed to investigate the possibilities of developing a new history and sociology program for primary and secondary education. This committee, named the *Commissie Historische en Maatschappelijke Vorming* ('Committee for Historical and Sociological Development'), presented its report in January 2001. This report contains an analysis of history education in the past and puts forward recommendations for a new history education program. The committee argued that although pure knowledge transmission and training of expertise was

favoured in the past, the correlation between the two was missing. Therefore, according to the committee, the impact of history education on young children was non-existent. In order to remedy this situation, the committee advocated stimulating historical awareness through history education. More specifically, they suggested a system that would emphasise: 1) the interpretation of reality today in a responsible way, and 2) a change in perceptions of the current position of history, in relation to reality. According to the committee, historical knowledge also creates awareness that the present is historically contingent, which provides pupils with a more distant and nuanced point of view in historically- or politically-related debates (De Rooij 2001, 2). An important element of historical awareness is orientation knowledge. This element focuses on chronological developments through time, particularly with respect to European history (De Rooij 2001, 3).

Besides a lack of impact of historical education, the committee also detected a lack of framing of various historical narratives in the past. For this reason, a pyramid-type learning structure was suggested, consisting of a layer-by-layer method to construct historical awareness. In such a structure, repetition will help pupils to remember the historical events that precede the next layer in the pyramid structure. This newly established method can be seen as a starter's tool for pupils and can contribute to the establishment of required knowledge for European history education (De Rooij 2001, 5).

As a means to achieve all of this, the De Rooij Committee devised the so-called Ten Timeframes. The choice for these timeframes was based on the advice by a previous committee led by De Wit, who suggested incorporating a chronological framework into education. The timeframes are demarcated by the beginning or the end of an era, and named to be easily remembered (De Rooij 2001, 6). The ten frameworks are:

1. Hunters and farmers ('jagers en boeren') : ca. 3000 BC
2. Greeks and Romans ('Grieken en Romeinen') : 3000 BC – 500 AD
3. Monks and knights ('monniken en ridders') : 500 – 1000 AD
4. Cities and states ('steden en staten') : 1000 - 1500 AD
5. Explorers and reformers ('ontdekkers en hervormers') : 1500 – 1600 AD
6. Regents and monarchs ('regenten en vorsten') : 1600 – 1700 AD
7. Wig and revolutions ('pruiken en revoluties') : 1700 – 1800 AD
8. Citizens and steam engines ('burgers en stoommachines') : 1800 – 1900 AD
9. World wars ('de Wereldoorlogen') : 1900 – 1950
10. Television and computer ('de televisie en computer') : from 1950 onwards

The first two timeframes are relevant for this research. The first timeframe (Hunters and farmers) is demarcated by the end of the last Ice Age (ca. 10.000 BC) and the start of the agricultural revolution. Around 3000 BC, the transition from a nomadic way of life to permanent, agriculture-based communities takes place. The emergence of farming communities accommodated the development of specialised crafts, such as pottery making, and involved a switch in human consumption from a meat-based to a plant-based diet. The story of Ötzi the Ice Man and the discovery of a piece of Einkorn bread in his stomach is used as a narrative device to illustrate some of these changes (De Rooij 2001, 18). This narrative offers a prime example of the importance of archaeology and archaeological research in our understanding of this timeframe and can be used by primary school teachers and/or archaeological specialists to further explain the profession of archaeology and its related activities.

The second timeframe (Greeks and Romans, ca. 3000 BC) focuses on the establishment of urban communities. Cities in the Euphrates and Tigris region are presented as earlier examples in the Near East, whereas the formation of the Minoan culture on Crete (around 2000 BC) and the Mycenaean culture in the Peloponnese, Greece characterise the first urban communities in Europe (De Rooij 2001, 19). This can be challenged by many archaeological research programs that demonstrate the presence of communities in Greece and Western

Europe from 3000 BC onwards. The Iliad and Odyssey narratives of Homer, the Periclean 'Classical' age (480- 441 BC) and Hellenisation are explained to pupils through a hybrid method, in which education is achieved via a historical narrative (knowledge-based learning) and through archaeological practice in a museum (experience-based learning). Special attention is given to the political and scientific advancements made by the Greeks, such as the development of the system of *Poleis* (city states), the origins of democracy and philosophy. These elements are elaborated for pupils because they are considered important for our current European community. For the Roman period, the themes addressed include the Roman expansion and the colonisation of Europe, as well as the confrontation between the Romans and local communities at the borders of the Roman Empire. In this, particular emphasis is placed on the establishment of Christianity in the second century AD and how this led to the marginalisation of Judaism (De Rooij 2001, 21).

The Ten Timeframes became the guiding principle for continued reforms in history education at the beginning of the 21st century, until a new reform committee was established (see Van Oostrom 2006, 13). This Van Oostrom Committee accepted the governmental demand for connecting the frameworks of the De Rooij Committee with content that focused specifically on the heritage of the Netherlands. This has lead to a situation in which the Core Objectives – which were addressed in section 5.2.2 – now explicitly link the Ten Timeframes to particular examples from Dutch history (See table 14).

Subject:	Time period:
Introduction 'A Hunebed in Drenthe'	Grade 3-4

Continuation 'A Hunebed in Drenthe':
 	
 The way of life for farmers and hunters
   - Hunters depend on nature
   - Hunters are nomads
   - Depending on nature: a relationship with worshipping gods
 	
 The establishment of agriculture and agricultural communities
   - Farmers regulate nature
   - Farmers have static places to live
   - Farmers depend on nature: there is a relationship with worshipping gods
   - The establishment of thinking about life and death: and the aftermath
 Hunebedden (Canon- framework)
   - Agriculture on Dutch territory
   - Hunebed as example of monumentalisation of Dutch farmers
	Grade 5-6

Start with timeframe Greeks and Romans
 The dispersion of Greco-Roman culture and confrontation with Germanic culture
   - The Roman empire: the importance of infrastructure of the empire (finance, roads, security) for the army, trade and craftsmanship
   - The urbanisation of Romans and the agricultural element in Germanic culture
 Roman Limes (Canon-framework)
   - The Romans established a network of fortified cities at the frontier of their empire (for example: Nijmegen).
   - The Batavian revolt in 69 AD
 Christianity in the Roman empire
   - Jesus Christ: the Genesis of Christianity as 'missionary' religion
   - Monotheism in Christianity: that gods of other cultures are not existing
   - The shift from prosecuted minority to established majority
	Grade 5-6

Table 14: The division of core objective 52 for two of the Ten Timeframes: hunters & gatherers and Greeks & Romans. Note that the specific objectives also include references to Canon frameworks (Translated by the author, from Beker et al. 2009b, 18).

5.3.2   Canon van Nederland

a) Towards a Dutch Canon

The implementation of the *Canon van Nederland* program was initiated by publishing a number of recommendations concerning history education in *De Stand van educatief Nederland* ('The state of affairs in Dutch education') by the Educational Council in January 2005. This evaluation is published every five years to reflect on the educational standards in

the Netherlands. The 2005 report states that "there has been a lack of focus on a 'Canon' as expression of cultural identity" (Onderwijsraad 2005, 119-120).

Following this observation, the Canon Committee was established to develop a new Dutch Canon. The committee observed that over the last decades, history education in the Netherlands had gone through a number of developments that had affected how much young people in the Netherlands knew about the 'canonical' elements of Dutch history. First of all, it noted that not enough time was devoted to culture and history teaching to sufficiently equip young students and teachers in the field of history (Van Oostrom 2007, 21). Skills training had become a more important element in history education than the transfer of knowledge (Van Oostrom 2006, 21). In addition, there were other changes that were not conducive to knowledge of the Canon. A few examples, referred to in Van Oostrom's report (2007), are: 1) the issue of history education being branded elitist, and 2) the lost emphasis on class-based narration as the dominant teaching method. The committee also detected a primary focus on thematic education, rather than on chronology and stated that history teaching could be optimised in this respect.

thema	tijdvak			
		26	De Patriotten	1780-1795
1	Hunebedden	ca. 3000 voor Christus	27	Napoleon Bonaparte	1769-1821
2	De Romeinse Limes	Op de grens van de Romeinse wereld	28	Koning Willem I	1772-1843
3	Willibrord	658-739	29	De eerste spoorlijn	1839
4	Karel de Grote	742-814	30	De Grondwet	1848
5	Hebban olla vogala	ca. 1100	31	Max Havelaar	1860
6	Floris V	1254-1296	32	Verzet tegen kinderarbeid	19e eeuw
7	De Hanze	1356 - ca. 1450	33	Vincent van Gogh	1853-1890
8	Erasmus	1466?-1536	34	Aletta Jacobs	1854-1929
9	Keizer Karel V	1500-1558	35	De Eerste Wereldoorlog	1914-1918
10	De Beeldenstorm	1566	36	De Stijl	1917-1931
11	Willem van Oranje	1533-1584	37	De crisisjaren	1929-1940
12	De Republiek	1588-1795	38	De Tweede Wereldoorlog	1940-1945
13	De Verenigde Oost-Indische Compagnie	1602-1799	39	Anne Frank	1929-1945
14	De Beemster	1612	40	Indonesië	1945-1949
15	De Grachtengordel	1613 - 1662	41	Willem Drees	1886-1988
16	Hugo de Groot	1583-1645	42	De Watersnood van 1953	1 februari 1953
17	De Statenbijbel	1637	43	De televisie	vanaf 1948
18	Rembrandt	1606?-1669	44	Haven van Rotterdam	vanaf ca. 1880
19	De Atlas Maior van Blaeu	1662	45	Annie M.G. Schmidt	1911-1995
20	Michiel de Ruyter	1607-1676	46	Suriname en de Nederlandse Antillen	vanaf 1945
21	Christiaan Huygens Toegevoegd aan de canon op 3 juli 2007[1]	1629-1695	47	Srebrenica	1995
22	Spinoza	1632-1677	48	Veelkleurig Nederland	vanaf 1945
23	Slavernij	ca. 1637-1863	49	De gasbel	1959-2030?
24	Buitenhuizen	17e en 18e eeuw	50	Europa	vanaf 1945

Figure 21: An overview of the fifty themes of the Canon van Nederland (Source: Entoen.nu, copied from Wikipedia. Accessed on September 21, 2016)

.

The first framework in the Canon is *Hunnebedden* – which also happens to be the first frame linked with archaeology. This framework consists of different themes regarding the inhabitants of various regions in the Netherlands around 3500-3000 BC. A variety of communities, such as the *Swifterbandcultuur* (primary schools in Flevoland), *Vlaardingen cultuur* (Westland region), *Grafheuvelcultuur* (Brabant), *Trechterbekerculturen* (Limburg) and *Friezen* (Friesland and the northern part of Noord-Holland) are discussed in 48 regio-canons (see APPENDIX G), the common thread being the development of communities in a region in prehistory.

The second framework in the Canon, which is also linked with archaeology, is the Roman Limes. This framework details the relationship between the Romans and local communities in the Netherlands from Katwijk, Leiden, Alphen aan den Rijn, Woerden, Utrecht, Nijmegen and Xanten (Germany). Pupils are taught that the Limes (i.e. the Roman border at the *Oude Rijn*) should be seen as a frontier zone, along which Roman defence posts were situated to protect their territory. Special attention is paid to the Batavians and their revolt in 69 AD, in order to explain how the so-called "Batavian myth" came about in the Netherlands from the 16th century AD onwards. This framework also contains many regional frameworks, such as the *Flavo Lacus* (Flevo lake being named by Tacitus) for Flevoland, the *princess of Zweeloo*(500 AD) for the southern part of Drenthe or the *Nehallenia-temple*

at Colijnsplaat for Zeeland. Regional Canons in Brabant and Gelderland involve stories of regional communities and the impact of the Romans on daily life, while Canons in the regions of Friesland and Groningen discuss the *Hludana Stone* and Frisians serving in the Roman army (see APPENDIX G for the total overview of regional representations of the *Hunebedden* and *Romeinse Limes* themes).

b. Opponents of the Canon

The Canon has been controversial since it was announced in 2004 that a Canon committee would be established. The critique mainly focuses on didactic elements, the nationalistic character and related subthemes like identity and the meaning of history. Although these criticisms do not directly relate to archaeology, they do provide insight into the ways in which educational content is valued by policy makers. For this reason, it is relevant for the present study to investigate these criticisms in more detail.

Opponents of the Canon mainly state (e.g. Ribbens 2004, Grever & Ribbens 2005, Klein 2006, Stuurman 2006.) that the premise of framing in the Canon can result in narrow-mindedness and anachronism. Furthermore, the opponents also criticise the Canon for neglecting to be "the mirror of our national identity" (Van Oostrom 2007, 23). What is more, the opponents also state that implementation of the Canon leads to 'Hollandocentrism,' in which the Dutch narrative is prioritised in education programs. This will result in the establishment of misrepresentations among pupils (Van Oostrom 2007, 23). According to the opponents, 'Hollandocentrism' creates misrepresentation among pupils via two ways: a) it stimulates nationalistic sentiments, and b) it neglects international developments in history (Stuurman 2006). Some historians petitioned the committee to develop a Canon with an inductive method, in which historical developments abroad would be the starting point of the development of regional Canons (Stuurman 2006).

Another point of discussion has been the issue of how the fifty themes relate to one another. Some historians deem the Canon as being too "eclectic"(Bouma 2006; Van Empel 2006; Breedveld 2006; Van Doorn 2006; De Jong 2006). The developer of the earlier Ten Timeframes, Piet De Rooij, characterises the Canon as "fifty individual potatoes in one bag: one potato seems to be equally nutritious as others, but they are all interchangeable" (De Rooij 2007, 23). Others raise the issue of whether it was justified to pick fifty historical figures and events as themes. In connection to this, some opponents question whether the fifty themes that were chosen are all of equal historical significance. As an example, they ask whether the historical importance of *Annie M.G Schmidt* equals that of *Karel de Grote* or *Hunebedden* (Van Oostrom 2007, 23). On the other side of the debate, many historians advocate the Canon as being "attractive, varied and properly proportioned" (Gunst 2006; Van der Schans 2006; De Vries 2006; Bouma 2006; Kort 2006; Lamberink 2007 and Polak 2007).

c. Response from the Canon Committee

Despite these criticisms, the Canon Committee, advocates the power of the Canon. It holds that it can be the mirror of Dutch collective memory, without mirroring Dutch identity. According to the committee, the Canon can contribute to understanding Dutch history and culture, and can provide a vision in which the position of the Netherlands in the world is outlined throughout (contemporary) history (Van Oostrom 2006, 28).

In response to the point of criticism regarding the selection of themes, the committee states that the Canon may be applied to primary education and the first two years of secondary education. The committee further states that the focus of heritage education at primary schools has to be on *Timeframes* and events in the Netherlands or, even more concretely, on the (cultural) background of the school and the mind-set of its pupils (Van Oostrom 2006, 35). It even advises school management to create a "Canon of the region," which allows them to connect local elements (such as the origin of local streets or places, historical figures and values) to the themes of the national Canon (Van Oostrom 2006,

36). The committee states that the variation of subjects in the Canon is its most powerful aspect. It argues that a similarity in the subject range (for example, by selecting fifty persons) would result in monochrome didactics and that doubts would arise regarding its efficiency (Van Oostrom 2007, 25).

To build upon the Committee's statement that the Canon is applicable for primary education, it suggests that storytelling or narration is crucial for childhood cognition. Appealing stories can make abstract movements and events in history concrete. Moreover, these narratives can cover gaps between the themes (Van Oostrom 2006, 34). The teachers and school management are also responsible for making history as tangible and visible as possible. This means that interaction via visualisation is important.

An important feature of the Canon method is online interaction with pupils via the website Entoen.nu (Van Oostrom 2006, 41). The Committee states that this website allows the historical past to be enriched by modern perspectives. The frameworks are all followed by sub-topics in which four sections guide the pupils through interesting storylines related to the subjects being discussed. The final section contains a page called "places to go", which offers suggestions for museum visits and excursions to other related locations. Additional sections include the 'books for young people' section, the 'background literature' section and the 'website' section, which all provide helpful sources for further reading (Van Oostrom 2006, 43).

The Canon Committee states that in practice the content of the Canon should be further developed by teachers, pupils and school managers. It also argues that the Canon should be formed in the classroom. The development of a uniform, national Canon, which would replace the regional Canon structure, is not favoured by the committee. Instead, the committee envisages an important role for teachers, who have the responsibility to transmit knowledge rather than to rigidly follow the method of whichever book is considered leading in education at the time. While this is all very admirable, in reality the incorporation of the national Canon frameworks into the Core Objectives (see table 14) conflicts with this desire for flexibility and instead seems to further 'canonise' the Canon.

5.3.3 Cultuur met Kwaliteit

The previous sections discussed debates on a national approach for history education. The implementation of the *Canon van Nederland*, however, was just one step; the other has been to provide new reforms on culture education in Dutch primary education. As outlined in section 1.2, reforms in history education in the 1990s led education, heritage and culture specialists to stress that culture education also needed to be systematically monitored. As a result, *Cultuurnetwerk Nederland* was established in 2001 with the purpose of developing expertise on culture education in the Netherlands (Damen et al. 2002, 21). Between 2001 and 2008, various iterations of a continuous culture program were tested at 200 primary schools in 15 Dutch cities (the so-called *Erfgoed à la Carte* program, for further reading see Van der Zant 2007, 3-27). The positive results of these tests made the Ministry of Education, Culture and Science decide to implement the *Cultuur met Kwaliteit* program, which happened in 2012.

The *Landelijk Kenniscentrum voor Cultuuronderwijs en Amateurkunst* (LKCA) is responsible for monitoring the impact of this program on a national level. The LKCA states (Van den Bulk & Beemster 2016, 24) that this new program is particularly important because it incorporates awareness for the individual development of pupils. In detail, the *Cultuur met Kwaliteit* agenda involves: 1) the creation of a vision on culture education, which should be formulated in an official document, 2) the assessment for an internal culture coordinator (or ICC'er) to work on the implementation of the goals and results of a primary school, and 3) the development of a continuing education program, also outlined in a report. The continuous structure of this new program underlines that each pupil in the Netherlands will become acquainted with culture during their entire primary school career.

The reflection on and monitoring of the implementation of the *Cultuur met Kwaliteit* program is one of its most important assets. This reflection and monitoring is based on the provision of so-called 'ambition scenario's' for each school, which are ranked with a number ranging from one to nine. This index number will be compared with other schools in the region and on a national scale. Similar to the Canon content, the implementation of this program is mandatory for schools, but practical details on the selection of themes, learning objectives per year and detailed definitions of terms can be selected by the culture coordinator, with the condition that these outcomes are in line with the national program of culture education. The culture coordinator is a teacher or principal at a school, who is qualified via an education program to evaluate the culture programs at primary schools (Onderwijsraad 2012, 19-20).

In line with the Ten Timeframes and the Canon van Nederland, this program provides a template with guidelines that each school should follow. Continuous teaching and learning for each pupil, via outlined visions and goals which are formulated by a culture coordinator, form the most important features of the *Cultuur met Kwaliteit* program. A network of provincial heritage institutes, museums and education institutes develop culture programs for each school, based on the school's demands. Chapter four has already outlined that primary schools and provincial heritage institutes vary their culture education program per year, per group. Therefore, it is rather difficult to safeguard the position of archaeology education in each year and for each group. This result affects the perspectives of policy stakeholders, such as those whose interviews were discussed in chapter four. As a result, it is important to keep in mind the current organisation of culture education in the Netherlands while conducting research on the state of affairs in archaeology education.

5.4 Monitor surveys

Now that the document analysis has been completed, it is time to turn to the monitor surveys. As briefly explained in section 3.2.3, these surveys outline the effects of already implemented history and culture education programs, and the perspectives that teachers, principals, culture coordinators and pupils have on the implementation process. The value of the analysis of these perspectives is that policy makers and executives will take this feedback into account during the development of future programs. The following section starts with Cito's PPON survey of 2008, which reviews the implementation of the Ten Timeframes. I decided to analyse the results regarding prehistory and antiquity specifically. Although these themes are generally outlined via a historical narrative and tested on factual knowledge, I think that these themes have the closest link with archaeology education. In contrast, the studies on the *Canon van Nederland* (Basement Survey & Follow-up Survey of Sardes & Oberon, section 5.4.2) and The *Cultuur met Kwaliteit* program (Sardes & Oberon, Rijksuniversiteit Groningen, and Timmermans, section 5.4.3) are analysed more with respect to general elements and perspectives, since the special focus on antiquity and prehistory is missing from these surveys.

5.4.1 Periodieke survey of Cito (2008)

In 2008, Cito undertook a survey research among pupils from grades six, seven and eight. This survey contained questions on the Ten Timeframes of de Rooij and were carried out in ten domains. For this study, I will generally focus on the timeframes antiquity and prehistory. What is more, this study intends to present the results of the 2008 survey with regards to the expected and prognosed results by Cito itself.

Before analysing the outcomes of the 2008 PPON report, it is necessary to provide further definition on the use of the PPON survey. First of all, the PPON survey differs from the Cito exams that each pupils should undertake in grade eight. This PPON survey is not mandatory for schools to participate on, and the results of the tests are used by Cito to evaluate their exam material . In their report *PPON: 25 jaar kwaliteit in beeld* Cito

describes that the PPON survey is an instrument to measure the quality of Dutch primary education system (Van der Schoot 2013, 7), in order to evaluate the methodology for other Cito results as the Cito exams. Cito also has the intention to use the PPON survey for teachers as explanation tool of the results of other Cito exams, that are based on these results (Van der Schoot 2013,8). Many curricular courses as mathematics and (Dutch) language are measured per five years, and courses as history, geography and art (in the course world orientation) per eight years. What is more, the results of the PPON survey, published two years after an actual monitor study, are presented for internal use. Therefore this section could contain some difficult definitions. For example. the term percentile. CITO uses percentile scores for their surveys and divides them in percentile 25, 50 and 75 scores (see table 15).

Percentile group	% of pupils that have answered all questions correctly.
25	0-25%
50	25-50%
75	50-75%
90	75-90%
100	90-100%

Table 15: An outline of the Percentile group scores that Cito uses in their PPON survey (made by the author, based on Wagenaar et al. 2010, 47)

The percentile-method is used in many Cito surveys and exams (For example the *Cito Entreetoets* in grade seven). Each pupil gets an individual score based on the number of questions answered correctly. Furthermore, in this survey sample, the percentile scores are presented per domain, and a general outline of the expected pupils competences and results are presented.

I will follow Cito's line of argumentation. Which means that the two domains are described separately. Then, the most significant outcomes per percentile group are presented chronologically. This study will often refer to example questions and pupils compentences. This means that the analysis of these outcomes for my study will follow after this analysis. What is more, the PPON survey can provide insights in the predictions of policy stakeholders beforehand and the evaluation of the results. These insights are about to be conducted via a structure where the scores and predictions beforehand are outlined per percentile group. I will build upon Wagenaar's study to outline the compentences that are measured per example question (outlined in APPENDIX H). Then, at the end of this section, an analysis of the predictions and results, and the link to the role of archaeological awareness will follow.

a. Prehistory

For the domain Prehistory, pupils are examined on four aspects. These aspects are: sense of time, prehistory specific sources, hunters & gatherers and farmers. For this study, the last two aspects are relevant. The exam contains 13 example questions. As outlined before, the description of the compentences per group follows on a chronological order. The Cito researchers observe that the average percentile-25 pupil is able to understand the relationship between a nomadic lifestyle in prehistory and the need to forage for food in order to survive (Wagenaar et al. 2010, 62). They also state that each pupil understands the need for survival in prehistory from their own present perspective. What is more, the percentile-25pupil is able to see the relationship between rock carvings/paintings and the location where such e artworks have been found, as well as the topographical aspects related to the dispersal of prehistoric communities. The relation between the present and prehistory correlates with previous statements of Cole and Davis in chapter two, who addressed that archaeology education is an important tool to provide this way of learning. What is more,

the Cito survey team also distincts that the link between location and techonology, in combination with archaeology is positively made by the percentile 25 pupils. This result can also contribute to the establishment of archaeology education, as archaeology education also relates to other disciplines, and contributes to other compentences.

Based on the 2008 Periodieke survey, the Cito team concluded (Wagenaar et al. 2010, 57-59) that the percentile-50 pupil (i.e. the average pupil) is able to answer seven of the eleven questions correctly. This means that the average pupil in general answers more question correctly that expected. Cito's research teams outlines in detail that a question concerning the fatalities of Mammoths, deforestation and dating of the first farmers in prehistory are answered narrowly correctly. They outline (Wagenaar et al 2008, 66) that individual phenomena, without any relation to other disciplines, association with the present or effects of time are difficult competences for this group. Another question concerning the location of *Terpen* (Prehistoric Mounds) are also narrowly answered sufficiently. Cito agrees that this assumption contains some abstractions and is, therefore, difficult to answer. The percentile-50 pupil is better in deducing the shift from a hunter/gatherer lifestyle to an agricultural lifestyle, and the differences in power relations and hierarchies in a community (Wagenaar et al. 2010, 68). Meanwhile, questions on the use of materials to quarry raw materials as iron and flint are not answered correctly. Explanation of this result is lacking in Wagenaar's report.

b. Antiquity

The domain antiquity contains fifteen questions. Description of the results will follow according to the presentation of results in the previous section. The Cito researches have deducted that the percentile-25 pupil is able to describe a Roman temple, based on a presented image in the question (see APPENDIX H), in contrast however, the pupils from this group are not able to relate a depicted temple towards Roman period. The possible association with other periods as Medieval period and contemporary history seems to be problematic for this group. This means that archaeology education and perspectives of policy stakeholders could advocate the focus on Roman temples and its influence on later periods in history. This group of pupils is also able to describe the objects of trade between Germans and Romans. Cito poses the possibility that these pupils are able to relate a few things based on the images that are provided in the example questions. This would mean that policy stakeholders could be aware of the importance of implementing images into eventual archaeology education programs.

The percentile 50-pupil answers a question, where a Roman milestone is depicted along the road unsifficiently (Wagenaar et al. 2010, 75). Pupils were asked to connect this milestone to a present-day object with a similar function. Here, the association of a classic object in relation with the presence is lacking under the average student. The following question, on the tools to worship the Roman gods, is answered unsufficiently by a majority. The answer on this question contains factual knowledge on Roman religion and symbolic expressions. The insufficient answer on this part points out that this knowledge is missing under average pupils. The two example questions concerning Roman bathhouses (see Appendix B, Wagenaar et al 2010, 78) are answered correctly by a slight majority. In both questions, the association of an outlined bathhouse is related to time periods, and the percentile-50 pupil is able to relate the image to Roman period. One example question requires factual knowledge of ending the Roman period. CITO stresses that this outcome can be explained by the fact that the topic of antiquity is being discussed in grade six, and this knowledge is gone while being examined in grade eight. And CITO also offer the explanation that a lack of contextual knowledge is the cause of this outcome.

The percentile-75 pupil has a majority of questions being answered 'sufficient', and 76 percent of the questions are answered sufficient or good (see fig 5.2). The following example questions are answered on different levels (see Wagenaar et al 2010, 71-74). The first two example questions here have a relation with time sense. These questions are narrowly answered sufficiently. The pupils are asked to link Ancient Rome and a map of Europe

73

to Roman period. The pupils here are narrowly able to link the two images to Roman period, although being described in one question (the header is 'Ancient Rome'). Possible explanation for this outcome is the missing sense that Rome and Ancient Europe in general outlines do not differ much , as this city and continent in later periods are built upon the ancient city. A pupil should have this knowledge, and the answers on this question outlines the focus on city layouts, although being implemented in the Ten Timeframes and *the Canon van Nederland*. Subsequently, the last three questions of this domain are answered insufficiently by the percentile-75 pupil. The first question outlines the presence of a bathhouse in a Dutch province, while the following question is about a picture of a street in the Roman period. Pupils are demanded to link this image to the Roman period. And last, the pupils are asked to link the presence of a villa (being depicted to Roman period). Possible explanation of the unsufficiently answered questions could be the missing focus on the presence of 'Roman' phenomena as bathhouses in some regions in the Netherlands. The Canonisation and presence of timeframes results in a general discussion of topics, with the missing focus on the region.

c. Analysis

After outlining the example questions and the explanations of the problems that pupils have had with answering these questions. It is important to analyse the result and link them to the possibility of influencing the policy stakeholders values on archaeology education.

As outlined before, this study does investigate the influence of history education. The official exams of Cito however are based on the outcomes of this survey, and therefore influence the perspectives of policy stakeholders on history education. These results could also affect archaeology education as archaeology is a part of history education and these terms stress archaeology as part of history related programs.

During the analysis of the PPON survey, I observed some patterns in the answers of the pupils. First of all, in each percentile group, the pupils are able to answer questions that have an image of an object sufficiently. The association between a picture and knowledge in a questions is therefore conducted. As a result, there is a possibility that policy stakeholders have build upon this conclusion to advocate the use of images in relation with knowledge for future education programs, as for example archaeology education. What is more, during the interviews (as presented in the previous chapter), the provincial heritage specialists and museum representatives have outlined that the personal association of pupils is very important in archaeology education programs. As a result, many education programs have a lesson where pupils could make a drawing based on the first lesson upon a archaeological theme. Also, the link with culture education is very important in this case. One could say that the positive results on this topic has resulted in the decision of policy stakeholders to implement this element into future (archaeology) education programs.

Second, I have observed that the pupils are aware of the timeframes and the transitions between (Referring to the timeframes of De Rooij and the Canon), but lack the knowledge and association of time in a individual timeframe. Just as with the missing factual knowledge (without an image being depicted, or relation with the present), the focus on teaching of detailed information and contextual knowledge seems to be missing here. As a result, policy stakeholders were likely to focus on the importance of knowledge on a detailed level, in order to understand the details of a specific timeframe in archaeology or prehistory education.

Third, the focus in history education has always been on the presence of prehistory and antiquity from a classical perspective. This means that the focus has been on the transitions between cultures to understand hunters, gatherers and farmers today, and the focus in antiquity lies on Ancient Rome, the classical monuments and Roman culture in Italy. This element is detectable while investigation the insufficiently answered questions concerning the link of 'Roman' monuments in the Netherlands. Many pupils are unaware that these elements were present in the Netherlands. As a result, policy stakeholders could

have concluded that the national and regional focus could become important in history and archaeology education. What is more, the interviews with the provincial stakeholders do outline the presence of the provincial focus on 'bigger' themes.

And lastly, the relation between prehistory, antiquity and modern times is problematic. The pupils are able to make a connection between antiquity/prehistory and the present, when any 'interference' is missing. The sample questions of Cito however also implement the relation with other timeframes as Medieval period and contemporary history. The relation between location, timeframe and object seems to be a problematic connection to make. As a result, policy stakeholders could have advocated to focus on this triangular relationship in future education programs. What is more, the education programs on a provincial level seem to be based on three elements: history, location and role in later historical periods.

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5.4.2 Canon Surveys: Sardes & Oberon

The following section outlines two monitor studies by Sardes & Oberon, a Utrecht-based research institute that conducts surveys regarding the impact of governmental programs in history and culture education. In 2007, the institute was hired by the Ministry of Education, Culture and Science to investigate the implementation of the Canon. This resulted in a Baseline measurement that was published in 2008 and a 2012 follow-up survey. Both of these surveys were directed towards the experiences and views of teachers and principals at both primary and secondary schools. In the following section, I focus on the results of these surveys for primary schools.

a. Baseline measurement (2008)

Primary and secondary school educators and principals were interviewed in 2007 and 2008 by researchers of Sardes & Oberon concerning their values and arguments about the Canon (Hoogeveen et al. 2008, 4). This survey consisted of a series of quantitative questions. In total, representatives of 400 primary and 400 secondary schools were invited to fill in a questionnaire, divided per school type, denomination and regional distribution.

An overwhelming percentage of respondents at primary schools (94 percent) stated that they had assembled information concerning the Canon beforehand (Hoogeveen et al. 2008, 8). A few respondents used the Canon as a method during their courses (15 percent); slightly more stated that while they did not use the Canon themselves, their colleagues did (18 percent) (Hoogeveen et al. 2008, 6). The most important argument for introducing the Canon in primary school education is that it allows pupils to obtain knowledge about the Canon frameworks. Some respondents affirmed that the Canon could be a useful tool for this aim. However, 30 percent of the respondents pointed out that many subjects of the Canon were not yet embedded in primary education in 2008. As a result, the use of the Canon was incorporated on an incidental or project-related basis(80 percent of the total number of respondents, see table 16). Now that we have a general idea of the opinions held by teachers and principals regarding the implementation of the Canon, it is important to have a closer look at a number of topics.

First of all, it is important to have a look at the opinions of the teachers and principals regarding the Canon's content. The respondents considered the Canon to be a helpful tool for pupils to obtain knowledge about Dutch history and culture. There were, however, some concerns about the use and composition of the Canon (see Hoogeveen et al. 2008, 10). The

Statements regarding use of Canon	Percentage of respondents in favour of statement
Canon will be adjusted to core goals	80%
Establishment of the Nationaal Historisch museum	38%
Establishment of the 'entoen.nu' organisation	27%
The development of extra-curricular courses	23%
The development of guidance programs	29%
Canon karavaan	15%
Development of an online exam	16%

Table 16: Answers from participants when being asked about the use of the Canon in 2008 (Translated by the author, from Hoogeveen et al. 2008, 6)

outline of the Canon was also questioned; some educators qualified the Canon as being "too nationalistic". Yet at the same time, nearly 30 percent of the teachers supported the idea of a Canon, stating that the Canon guides pupils through the content (Hoogeveen et al. 2008, 11).

The necessity for Canon material and information was advocated by 42 percent of the respondents. Another 43 percent of the educators stressed the fact that more background information would be helpful, while 27 percent of them favoured the value of introducing the exchange of experiences about the Canon with colleagues elsewhere in the country (Hoogeveen et al. 2008, 12). Yet despite expressing these sentiments, at the same time, only one out of five respondents requested guidance from a governmental organisation in terms of getting acquainted with the Canon (Hoogeveen et al. 2008, 13). Time and money were cited as reasons for rejecting such traineeships. A majority of teachers and principals advocated instead that visual materials would be introduced as teaching aids.

In order to evaluate the interview answers with the respondent of Entoen.nu (see section 4.5.1), the results of how the website was valued in the 2008 baseline survey need to also be briefly considered. In 2008, many teachers were not acquainted with the content and reports of the website Entoen.nu. A slight minority of 41 percent said they were informed about the website via information provided to them about the Canon, while only 13 percent of the primary school educators had actively read the report and educational content from this website. Sections on the site regarding the development of the Canon and the methods of its use were studied by 6 only percent of the respondents (Hoogeveen et al. 2008, 6). Only a small group (13 percent) stated that the entire educational staff was involved at the initial phase of the Canon's implementation at their school. Some interviewed teachers were not familiar with the content of the Canon at all. It should be noted, however, that after visiting the website during the interview, most of the teachers stated that the website was helpful (Hoogeveen et al. 2008, 9).

In conclusion, the baseline measurement in 2008 made clear that although many educators were acquainted with the Canon, only a minority of them had actually incorporated the Canon in their educational program. In addition, many educators questioned the use of the Canon and its goals. They stated that the content was already included in other historical programs.

b. *Follow up survey (2012)*

The follow-up survey in 2012 sought to measure the state of implementation of the Canon and compare the results with those from the baseline survey that was conducted in 2008. This section outlines a) the opinions of teachers, their values and purposes, b)

their specific opinions on the website Entoen.nu and other audiovisual materials, and c) perspectives on communication tools and other related topics.

First of all, discussion of the opinions of the respondents will follow. The majority of them stated that the Canon is a useful tool in current primary education (78 percent) and agreed that the selection of frameworks and themes is done properly (65 percent). A small majority of 192 respondents (53 percent) found that the Canon is a valuable addition to the demands in courses.

A slight majority (51 percent) of the participants used the Canon on a structural basis. In fact, 58 percent of them stated that the Canon content is highly associated with history education. Many respondents also outlined the Canon as a uniform program that is primarily concerned with history and world orientation. They argued that that the Canon is best used as an addition for providing extra information for classes, rather than a course on its own (Van Haalen & Kieft 2012, 10-11).

A number of respondents (36 percent) stated that the Canon-themes were already implemented in primary education at the time of research (see table 17). A minority of respondents stated in 2012 that they did not use the Canon, but were eager to use the method (17 percent). A small group of respondents disagreed with the Canon content, due to religious values or conflicting conceptions (2 percent).

Some teachers even noted that they consider the Canon as "another forced program by the Dutch Government" or "an extra-program." Many respondents also considered themselves as not being familiar with the content of the Canon, the website and additional programs (Van Haalen & Kieft 2012, 10).

One of the outcomes of this research is that a majority of teachers and principals (61 percent) considered contextual adaptations "not necessary". In contrast, an overwhelming majority of respondents (71 percent) answered positively on the question whether the Canon contributes to Dutch history education in primary schools (see table 17). What is more, the majority of respondents agreed with the stimulation of national identity by using the Canon in primary education (43 percent). A small majority of participants (40 percent of the respondents) advocated the dissolving of hiatuses in the historical chronology by implementing the Canon, while 41 percent answered "neutral".

These	Percentage
I'll provide information about the Canon to colleagues	58 % (128)
I coordinated the implementation of the Canon at my school	17 % (38)
I followed an extra-curricular module or visited the Canonkaravaan	7 % (15)
I consider myself as a 'fan' of history (education)	3 % (7)
Other	15 % (33)

Table 17: Sentiments on the use of the Canon and collegial consults expressed in the percentage of total respondents (N=269). (Translated by the author, from Van Haalen & Kieft 2012, 13).

Lastly, a minority of 170 respondents (47 percent) agreed that the Canon is appreciated by children, while 47 respondents disagreed (13 percent). As a critical note, it should be stated that it is unclear whether the educators based their assumptions on interviews they held with children, informal responses or whether they just assumed this to be the case.

Then, it is important to investigate the relation of the Canon with other institutes. As mentioned in the previous sections, policy stakeholders implement education programs that have an interdisciplinary character, and use many audiovisual elements. So, Van Haalen and Kieft compared the respondents' comments on the relationship their schools had with other institutions and individuals. As displayed in table 18, a majority of respondents confirmed their schools had a strong relationship with their local public library, municipal institutes

and museums. Less than half of the teachers found that their institutions maintained connections with centres for arts and music, provincial institutes and archives.

Institutions	Percentage
Public library	75%
Municipal institute for culture education	60%
Museums	55%
Centre for arts and music	29%
Provincial institute for culture education	28%
Archives	10%
None of these institutions	25%
Unknown	13%

Table 18: List of institutions mentioned by respondents as institutions that their schools collaborate with, expressed in the percentage of total respondents (N=269). (Translated by the author, from Van Haalen & Kieft 2012, 13).

The use of one of the audiovisual materials, namely the website Entoen.nu is also noted in the study of Van Haalen and Kieft. As stated earlier, 298 respondents were aware of the existence of the website entoen.nu (64 percent of the total number). Van Haalen and Kieft conclude that this percentage of respondents has increased since the basement measurement in 2008. The bulk (64 percent) of respondents also stated to have used or visited the website, which means that the same group of 64 percent of respondents overlaps with the group that reacted positively to the last question. Interestingly enough, almost 75 percent of the respondents made use of audiovisual material that was contributed by Entoen.nu at the moment of The Canon's initiation (Van Haalen & Kieft 2012. 16). As mentioned before, additional tools such as framework plates on the walls of classrooms and links to associated websites, were also incorporated into education (See table 18).

More than 50 percent of the total number of respondents found these additional tools to behelpful in Canon education. (Van Haalen & Kieft 2012, 17). Supplementary programs, such as *Methodecheck* and the quiz on the website, were rarely known by educators (less than 50 percent). What is more, 76 percent of the total number of respondents advocated the use of a digiboard (digital school board) in plenary courses in classes. They considered it a 'justifiable' and 'right' method. Of the total number of respondents, 37 percent answered that students were visiting the website individually during classes and 57 percent of them used the website in order to prepare for a course.

Almost every respondent considered the website to be informative (95 percent). Three out of four respondents (75 percent) stated that the website offers qualitative suggestions on the content of history education (Van Haalen & Kieft 2012, 18). We can also detect that a majority of respondents (52 percent) used the projection material attached to the 50 frameworks or the wallpapers in school classes. Some of the educators stated in 2012 that they were planning to use the program in the future (20 percent). The majority responded negatively to the question whether they had any familiarity with extra tools, such as the website *Regiocanons.nl* (See APPENDIX G), the so-called 'gadgets' and the *Canonkaravaan.*

Also, the options for communication and training between teachers was surveyed. A significant part of the participants (44 percent) responded negatively regarding the option to acquire more background information about the content of the Canon, while 32 percent encouraged this option. Nearly half (46 percent) of the teachers and principals qualified their answer by stating that it was necessary to follow courses on didactic aspects and content, while 31 percent expressed the wish to actually follow introduction courses. When asked about the increase of time-investment for preparing courses, again 31 percent were in favour of increasing the time they invested, whereas 37 percent were satisfied with the

theme	Percentage
I'll use the website in class, with a digiboard	76%
Pupils use the information of the website individually	38%
I'll use the website as course preparation	57%

Table 19: The variety of reasons for using the website Entoen.nu, in percentages of the total number of respondents (N=172). (Translated by the author, from Van Haalen & Kieft 2012, 15).

current situation.

The possibility of inter-collegial exchange of knowledge and experiences was also measured in this survey. A majority of respondents (59 percent) rejected the option ofhaving more opportunities for exchanging experience and knowledge, while only 16 percent encouraged this option. A similar outcome is detectable when they were asked about the option for traineeships and seminars about heritage and didactic specialists. A majority of 68 percent of the participants rejected this option, while only 11 percent of them advocated the option for training. The respondents generally advocated the implementation of the Canon (Van Haalen & Kieft 2012). The contribution of the Canon to Dutch history education at primary schools is also confirmed. On the other hand, participants did not seem to have time for investments in communication and training, nor for obtaining more knowledge and experience in Canon education. Therefore, the option for replacing frameworks for other frameworks, or replacing the content of one framework for a similar amount of content was favoured. According to the survey outcomes, additions to the Canon content were not not favoured by teachers and principals. Van Haalen and Kieft, however, failed to record why many teachers did not respond to certain questions. The total number of representatives (the N-factor in the presented tables) varies per question, which means that some participants had no clue what to answer to certain questions. A possible explanation for this is that negative associations with the Canon led certain individuals to abstain from answering a certain question.

5.4.3 Cultuur met Kwaliteit monitor

This section details the practical outcomes of a number of monitor studies that were conducted from 2012 onwards on the implementation of the *Cultuur met Kwaliteit* program. These surveys systematically monitored the implementation of the program for all provinces and a number of (major) cities in the Netherlands. The first results were published between 2014 and 2016. The results for the provinces of Groningen, Drenthe and Noord-Brabant are discussed in the following sections, whereas a comparison follows in the synthesis section. The surveys in Groningen and Drenthe both monitor the following topics: 1) the presence of an Internal Culture Coordinator, 2) a formulated vision on culture education and 3) the presence of development of a continuing education trajectory. In contrast, the Noord-Brabant survey was organised in a different manner. Before addressing the results for the three provincial monitors, I first briefly discuss some key points from the monitor survey conducted at the national level.

a. Sardes & Oberon: National Monitor

In 2014, the Dutch Government asked Sardes & Oberon (see section 5.3.2 for the precise description of this research institute) to survey primary schools in the Netherlands in order to measure the impact of the implementation of the *Cultuur met kwaliteit program*. A total of 877 primary schools responded to this request, with some over-representation from the provinces of Noord-Holland and Noord-Brabant, and under-representation of the province of Groningen (Hoogeveen & Beekhoven 2014, 16). Of the total, 380 schools stated they had a vision on culture education (43 percent), whereas another 180 primary schools said

These	Yes	No	Perhaps
The Canon is a useful tool for Dutch history & culture (N=370)	84%	6%	10%
The Canon is a useful tool for Dutch education (N=370)	76%	7%	17%
The Canon is an unnecessary tool in our education system (N=362)	16%	70%	14%
The selection of frameworks is done properly (N=359)	66%	7%	27%
The Canon is a valuable addition to our contextual demand (N=354)	46%	40%	14%
The National Dutch identity is strengthened by the Canon (N=359)	44%	38%	18%
The Canon is appreciated by children (N=359)	47%	13%	40%
I want to acquire more background information (N=359)	34%	44%	24%
The Canon helps to solve hiatuses in our education system (N=341)	42%	14%	44%
I agree that more time should be invested in the Canon (N=360)	34%	30%	36%
I want to follow an introduction course on the Canon content (N=360)	16%	59%	25%
I want to consult with colleagues on the Canon content (N=362)	16%	64%	20%
I want to follow traineeships by external specialists (N=357)	11%	69%	20%
I want to have contextual adaptations on the Canon frameworks (N=361)	11%	61%	28%
I want to follow an introduction course to the Canon (N=359)	31%	45%	24%

Table 20: Overview of the views on the content and communication about the Canon (Translated by the author, after Van Haalen & Kieft 2012, 16-28).

they were working on this vision (21 percent). Of the schools with a vision, 358 schools (76 percent)also noted the importance of evaluation of the process (Hoogeveen & Beekhoven 2014, 20-22). The continuing education trajectory is embedded in the education system by 132 primary schools (19 percent). A further 313 schools (46 percent) stated that they were still working on the implementation of this part of the Cultuur met Kwaliteit program.

The survey of Hoogeveen & Beekhoven also included some research on embedding external organisations, such as museums and archaeological excavations, in culture education programs. Of the total number of interviewed schools, 153 primary schools (25 percent)stated that they visited an archaeological excavation or depot on an annual basis (Hoogeveen & Beekhoven 2014, 46). In contrast, 350 primary schools said that they would visit a museum on an annual basis (58 percent). Between four and six percent of the schools took an active role in formulating a program and curriculum learning trajectory for the visit of museums and archaeological sites/excavations? (Hoogeveen & Beekhoven 2014, 46).

To conclude, Sardes & Oberon conducted a short survey on the impact of the implementation of the Cultuur met Kwaliteit program. It should be noted, however, that the selection group of participants is quite limited. In all, 2300 invitations were sent to the total number of sample groups and the research institute demanded a minimum response of 500 primary schools. The reserve group of respondents was required in order for the sur-

vey to reach this goal. In this following paragraphs, a more in-depth analysis is presented regarding three selected case studies for the provincial monitors, namely Noord-Brabant, Drenthe and Groningen.

b. De Culturele Loper (Noord-Brabant)

After the introduction of the *Cultuur met Kwaliteit* program in 2012, the province of Noord-Brabant developed *De Culturele Loper*, a program that involves 85 primary schools from 27 municipalities. Initial surveys in 2010, 2012 and 2015 were carried out to measure the impact and to monitor the effects of this program's implementation. The first survey, which was published in 2012, concluded that 90 percent of the primary schools in Noord-Brabant formulated a vision on cultural education (Timmermans 2012, 90). In 2015, even 96 percent of the total number of participating schools stipulated that they had a vision on cultural education (Timmermans 2015, 101). In 2010, a55 percent of the schools had a vision that was formulated in a learning plan (Timmermans 2012, 90). A growth in the percentage of schools that have embedded the CMK-program in the existing culture education program can be witnessed between 2010 and 2012 (from 47 to 50 percent).
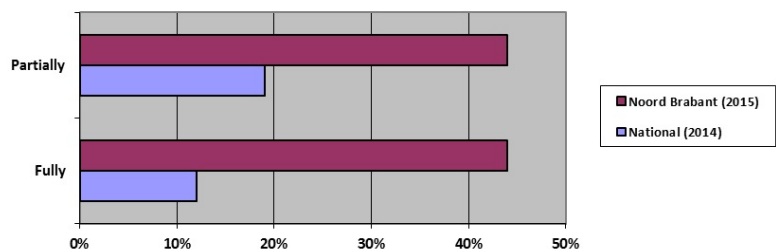
Figure 22: The results of monitor responses nationally (2014) and in Noord-Brabant (2015) – (made by the author, based on Timmermans 2015, 5)

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In 2012, 75 percent of the participating schools were aware of the importance of having a culture coordinator on their staff (see figure 22). The objectives of de Culturele Loper were recognised as important by 38 to 86 percent of the surveyed schools (Timmermans 2012, 90). A similar outcome was present between 2010 and 2012, when an increase of 17 percent is detected on the impact of embedding the CMK program in the curriculum. Timmermans response is that the strong relationship between the province and other schools has resulted in this increase. Moreover, in 2010, 88 percent of the schools had an Internal Cultural Coordinator (Timmermans 2012, 97), whereas this number had risen to 94 percent in 2012 (Timmermans 2015, 104), see figure 23.
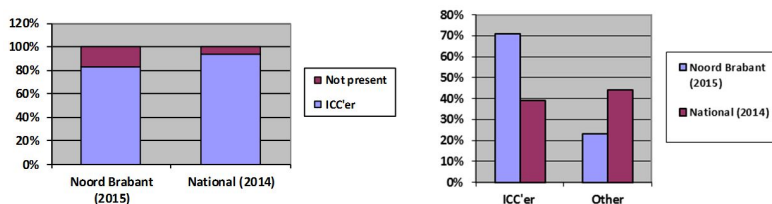
Figure 23: The presence of ICC'ers in Noord-Brabant and on a national level (3.2a) and the number of respondents that were ICC'ers themselves (3.2b) (Made by the author, based on Timmermans 2015, 7-8)

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Evaluation is also considered to be an important element. In 2012, 76 percent of the primary schools in the Netherlands stipulated that they found the evaluation of the program important (see figure 23). In contrast, 57 percent of the schools in Noord-Brabant said they were interested in evaluation in 2010 and this number had decreased to 47 percent in 2012 (Timmermans 2012, 99). The notion that cooperation with external partners is needed was confirmed by 61 percent of the participants in the Netherlands overall in 2010, compared to 63 percent in Noord-Brabant (Timmermans 2012, 102).
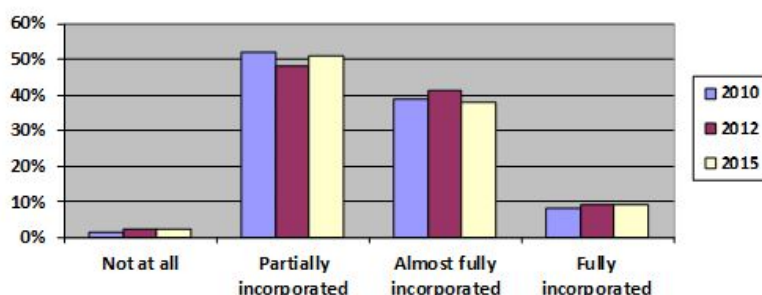
Figure 24: The incorporation of a vision in the province Noord-Brabant (2010-2015) – (made by the author, based on Timmermans, 2015, 11)

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In the province of Noord-Brabant, 81 percent of the participating schools are currently engaged in the development of a continuing education trajectory. In 2012, 41 percent of the participating schools said they already have such a program (Timmermans 2012, 105). A follow-up survey in 2015 detected that 57,9 percent of the schools were actively involved in the stimulation of expertise. What is more, the 53,9 percent of the schools that were not yet involved in the *Culturele Loper* program also emphasise the importance of this matter. Less than half (45 percent) of the schools involved in this program were more supporting of the Culturele Loper agenda then in 2012, while 43 percent of the respondents were just as supportive in 2015 as they were in 2012.

c. CMK Monitor in Drenthe

Rijksuniversiteit Groningen surveyed the *Cultuur met kwaliteit* agenda of the province of Drenthe in 2014 and 2015. Annouck van Zutphen conducted an important study on the use of the Culture Education Program in Drenthe, which refers to the wishes and needs of the municipalities (Van Zutphen 2015). This survey was answered by 216 primary schools in 2014 (75,4 percent), and 286 primary schools in 2015 (93 percent).

The importance of an Internal Cultural Coordinator (ICC'er) has already been elaborated in the previous section. In 2014, 94 of the 216 schools in Drenthe had an ICC'er (43,5 percent) and 21 schools had an ICC'er in training (9,2 percent). The majority of primary

schools that had a Cultural Coordinator in training, simultaneously expressed their preference for organisational expertise from the province.In 2015, 169 of the 286 schools had an Internal Culture Coordinator, whereas the ICC'er was absent in 52 schools. In addition, 110 primary schools were satisfied with the results of present expertise, whereas majority of schools were appointing new Cultural Coordinators and were eager to develop their cultural knowledge in 2016.

Van Zutphen detected a slight increase in the number of schools that formulated their vision on culture education between 2014 and 2015. In 2014, 64 percent of the surveyed schools had formulated such a plan, versus77 percent (194 schools) in 2015 (Van Zutphen 2015, 59). In 2015, 59 schools had no vision formulated (23 percent). Detailed analysis of these visions makes it clear that some respondents use the formulation of a vision for personal use. A majority of schools, however, have a general program in which the necessity for a culture education plan is formulated. In 2015, 209 primary schools were pleased with the results of their culture education program. What is more, 46 schools stated that they sought to provide more emphasis on training ICC'ers, whereas 13 schools had no wish to develop themselves, for lack of priority.

The continuing education trajectory, that was proposed in 2012, was established by 13 percent of the schools in 2014. In 2015, 29 schools were developing a continuing education program, which is an increase of 8 percent compared to the previous year. In 2014, 73 percent of the schools expressed their preference for involving external companies in their culture programs (for example: museums, publishers of educational content and heritage institutions). In comparison, 77 percent of the schools had no active role in continuing this process.

Gemeente	Aantal deelnemende scholen	Aantal ontvangen Evi's	Responspercentage
Aa en Hunze	17	15	88,2%
Assen	25	23	92,0%
Borger-Odoorn	18	18	100%
Coevorden	28	25	89,2%
De Wolden	15	15	100%
Emmen	62	57	91,6%
Hoogeveen	36	36	100%
Meppel	16	14	87,5%
Midden-Drenthe	20	20	100%
Noordenveld	18	18	100%
Tynaarlo	18	14	77,7%
Westerveld	13	12	92,3%
Totalen	286	267	93,6%

Figure 25: The number of respondents per municipality in the province of Drenthe (Van Zutphen 2015, 17)

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d. CMK monitor in the province Groningen

In 2016, Rijksuniversiteit Groningen conducted research on the impact of the *Cultuur met kwaliteit* agenda in the province of Groningen (Van Es 2016). A majority of 238 out of 290 primary schools in Groningen (80 percent) were involved in this program. One of the major elements of this evaluation concerns the measurement of expertise on schools. A majority (61 percent) of the schools that were involved in this program had an ICC'er in their team, while 51 percent of the total number of participating schools had an ICC'er with a fixed number of work hours at a school. In all, 43 percent of the primary schools in Groningen worked on the stimulation of expertise.

The vision of primary schools in this province varied per region. Of the respondents, 63 percent answered that they have a vision on culture education that is formulated in

a policy presentation. As outlined, the survey sample contains teachers, principals and culture coordinators. Interestingly, a majority of 75 percent of the interviewed ICC'ers stated that they have a personal vision on culture education that is formulated in a policy presentation (Van Es 2016, 5). Some schools in the province of Groningen are not involved in CMK-programs. eminently significant number of schools stated that the amount of money to spend on the program (in contrast with their personal wishes) are the most important indicators.

A slight majority of schools stated they had a continuing education program, but the definition of this term varies among schools. Only nine schools were in phase three or four of the program's development (4 percent); this outcome conflicts with the vision from LKCA, which stipulates that each school could participate from the year of initiation onwards (Zernitz 2014, 31-35).

	Involve in pro-gram	Vision im-ple-mented	Stimul of ex-per-tise	Relatio with ex-terns	Work hours ICC'er se-lected	ICC'er present	Number of schools
Bedum (7/7)	100%	59%	29%	86%	14%	71%	100%
Bellingwedde (4/7)	50%	50%	0%	75%	75%	25%	50%
De Marne (5/10)	100%	60%	20%	0%	0%	0%	50%
DelfZijl (19/20)	100%	58%	88%	100%	95%	78%	95%
Eemsmond (11/13)	100%	56%	62%	55%	45%	27%	84%
Groningen (33/44)	48%	68%	61%	82%	91%	88%	74%
Grootegast (8/11)	75%	62%	78%	88%	63%	88%	73%
Haren (7/8)	100%	84%	56%	56%	43%	43%	86%
Hoogezand Sappemeer (17/19)	94%	71%	76%	88%	82%	82%	88%
Leek (10/11)	100%	85%	70%	70%	90%	70%	90%
Loppersum (6/10)	100%	0%	100%	100%	100%	82%	60%
Marum (6/7)	82%	17%	50%	33%	33%	33%	74%
Menterwolde (8/8)	84%	61%	25%	50%	13%	25%	100%
Oldambt (18/24)	89%	33%	33%	50%	39%	50%	66%
Pekela (3/7)	33%	100%	0%	0%	0%	0%	44%
Slochteren (11/12)	82%	34%	38%	82%	36%	73%	84%
Stadskanaal (13/20)	31%	77%	31%	31%	78%	69%	62%
Ten Boer (5/6)	100%	60%	40%	60%	60%	60%	82%
Veendam (12/13)	75%	13%	30%	42%	58%	50%	90%
Vlagtwedde (10/13)	40%	60%	0%	10%	10%	10%	78%
Winsum (10/13)	50%	60%	50%	50%	40%	50%	90%
Zuidhorn (10/12)	80%	70%	50%	90%	70%	80%	83%

Table 21: The CMK-monitor results from all municipalities in the province Groningen (Translated by the author, after Van Es 2016, 15-35).

5.5 Discussion

This chapter examines the previous studies regarding a number of topics that have a close relationship with stakeholders' perspectives on archaeology education. In chapters two and three, respectively, the theoretical guidelines and methodological choices for my analysis were already outlined. The present chapter presents the results, by providing an answer to the following sub-question: *What is the relationship between the implemented history and culture education programs and the perspectives of policy stakeholders on the state of affairs regarding archaeology education?*

In order to provide an answer to this sub-question, it is important to state that this chapter entails two methods. The first method involves the analysis of two types of documents, namely those outlining the restrictions and limitations that the Dutch constitution and the Ministry of Education, Culture and Science have implemented to safeguard the quality of the Dutch primary education system and those detailing recent culture and history education programs. Regarding the first type of document, two legislations are addressed more specifically, namely Article 23 of the Dutch constitution and the Core Objectives. As far as the second type of document is concerned, three recent education programs are analysed: the Ten Timeframes (2002), the *Canon van Nederland* (2006) and *Cultuur met Kwaliteit* (2012). Subsequently, the results of my second research method are presented, which concerns the analysis of monitor studies on the implementation of the aforementioned education programs. To be precise, the Ten Timeframes is covered by Cito's PPON survey, the *Canon van Nederland* by Sardes & Oberon's 2008 baseline measurement and its 2012 follow-up, and the *Cultuur met Kwaliteit* program by a national survey and provincial surveys in Noord-Brabant, Groningen and Drenthe.

This chapter commences with the analysis of Article 23 of the Dutch constitution and the Core objectives. Article 23, first developed in 1917 and revised in 1983, prevents governmental influence on the content of courses with a subjective character, such as history education. While detailed intervention may be penalised, the Dutch government can provide outlines and guidelines to safeguard the quality of our deducation (section 5.2.1). One of the examples of these principles are the Core Objectives. Established in 1993, these objectives provide the main outlines of primary and secondary school courses. In section 5.2.2, I outline the core objectives 51 to 56, which relate to the the themes 'time' (history education) and 'art based orientation' (culture education). Subsequently, three history and culture education programs are analysed, in order to provide more understanding of the development of such a program. The analysis of the three programs does not specifically provide a direct answer to the research question, but is important for understanding the following section that deals with the monitor surveys. For this reason, the conclusion from this section is not a description of the three programs, but a study of the (possible) perspectives of stakeholders, as detected in the monitor surveys.

The first two programs, the Ten Timeframes of De Rooij (2002) and the *Canon van Nederland* (2006), were implemented as a result of educational and political demands to provide more guidelines for history education. The aspects of 'listing' and 'canonisation' of Dutch history had to be a reflection of the development of a national identity. Both the Ten Timeframes and the Canon provided overarching concepts and themes that each primary school had to implement in their history education program, in line with the Core Objectives. Each primary school, however, had the freedom to decide which history method they would implement, based on their own ideologies. The *Cultuur met Kwaliteit* program focused on the development of culture programs on primary schools and the continuation of these programs over the years for each pupil. The program aimed to educate one teacher per school to become an Internal Culture coordinator (ICC'er), as well as to implement a vision on each school – outlined in a report. As a result, Dutch primary schools have more freedom to fill in their cultural programs than in the previously presented history education programs. Culture education contains more elements than history education. Art, music and arts & crafts are all part of culture education. The *Cultuur met Kwaliteit* program was

implemented in 2012 and lasted four years. The program was extended in 2016.

As outlined before, method three consists of analysing three monitor surveys. The first monitor survey that is presented here is the *Periodieke Survey* (PPON) of Cito, conducted in 2008 and published in 2010. First, the results of the survey were presented in section 5.3.1.a and b. These sections outlined the Prehistory and Antiquity parts of the PPPON study. The results of these studies were not as good as was expected beforehand. The three percentile groups all did not achieve the scores they were thought to achieve, which the study of Wagenaar (2010) links to cognitive and methodological assets that were put out beforehand. For policy stakeholders, the relevance of the outcomes of the PPON survey is that the lack of factual knowledge and understanding of prehistorical and classic phenomena within the two timeframes of de Rooij could be an option for policy stakeholders to implement in education programs after 2010. What is more, the policy stakeholders could also take into consideration that the PPON survey has entailed that the pupils are not enough experienced to have enough knowledge to make a link between the past and present on some occasions, and understanding of the presence of Roman material culture in the Netherlands. Policy stakeholders could decide to have a stronger focus on the missing elements in these studies, which is already outlined by the implementation of the *Cultuur met Kwaliteit* program, that will follow after presentation of the implementation survey of the Canon.

The second monitor survey comprises of two studies concerning the implementation of the *Canon van Nederland*. The baseline measurement and follow-up survey were conducted respectively in 2008 and 2012 among Dutch primary school teachers and principals. In both surveys, respondents were asked about their opinions regarding the Canon's content, the use of website Entoen.nu and other helpful educational tools. The results from the baseline measurement indicate that many teachers and principals were acquainted with the Canon in 2008. A majority of them was aware of the Canon's content, but question the use of the Canon as an educational program. In 2008, the respondents preferred the use of other historical programs. A second survey in 2012 demonstrated a similar outcome in terms of the level of familiarity with the Canon. By this time, however, respondents advocated the role of the Canon and considered it to be a useful tool in their historical curriculum. They felt, however, negative towards participation in extra communication sessions with colleagues and communication experts.

Now that we know what the results from 2008 and 2012 are, it is interesting to compare these results with each other. First of all, the familiarity among teachers with the Canon increased from 80 percent in 2008 to 96 percent in 2012. Therefore, we could speak of a growth of awareness between 2008 and 2012. This conclusion, however, pertains to the Canon as a whole, which involves several interrelating disciplines. Van Haalen and Kieft did not carry out an individual study of archaeology- and prehistory-related Canon frameworks. Nevertheless, it remains problematic to regard the results of these two surveys as a direct illustration of the main topic that is addressed in this study. For example, the results from of the studies by Van Haalen and Kieft only cover 2008 and 2012. In the dynamic landscape of education reforms that is central to this study, a continuation of monitor studies in 2016 and beyond are required to draw conclusions about the impact of the Canon van Nederland on Dutch primary education over the medium and long term.

Lastly, the results of the surveys of the CMK-monitoring in the provinces of Groningen, Drenthe and Noord-Brabant were discussed, preceded by a short analysis of the national survey by Sardes & Oberon (2014). These monitor surveys have been conducted separately by different researchers; therefore, the synthesis presented below is the first attempt to evaluate these four studies together. The main topics that the surveys touched upon were: 1) the presence of an Internal Culture Coordinator; 2) the establishment of a vision that is formulated and embedded in a learning plan, and 3) the development and introduction of a continuing education trajectory. In table 6.3, the results of the four studies are presented in a comparative overview.

	Internal Culture Coordinator present	Vision formulated in a learning plan	Development of a continuing education program	Total respondents
National study	85%	43%	19%	877
Groningen	61%	63%	52%	238
Drenthe	59%	77%	21%	286
Noord-Brabant	94%	54%	41%	483

Table 22: The comparison of the presence of an ICC'er, visions in learning plans and continuing education programs from the four surveys analysed in the present research. The national data stem from 2014, whereas the provincial data come from 2012, 2015 and 2016 (created by the author).

The province of Drenthe	Internal Culture Coordinator present	Vision formulated in a learning plan	Development of a continuing education program	Total respondents
2014	43,5%	64%	13%	216
2015	59%	77%	21%	286

Table 23: The results from the 2015 survey monitors in the province Drenthe, compared with the results from 2014 (made by the author)

As tables 22,23 and 24 illustrate, there is a significant difference in the percentages of Internal Culture Coordinators in the provinces of Groningen and Drenthe, in comparison with the province of Noord-Brabant and the national average. The province of Drenthe, however, improved considerably, since a 45 percent growth in the number of Internal Culture Coordinators was measured in 2015.

While Drenthe did not produce the highest scores for ICC'ers, it did yield the highest percentage of primary schools that have formulated a vision in a learning plan in both 2014 and 2015. The province of Groningen also produced more embedded visions in learning plans compared to the province of Noord-Brabant and the national average. The development of continuing education trajectory depends on other conditions. In the province of Groningen, the majority of schools had a continuing education trajectory, whereas the majority of schools in all of the other provinces had not implemented this aspect of the *Cultuur Met Kwaliteit* education program in 2015. As Van Es and Van Zutphen point out, however, the definitions of these learning trajectories were considered unclear by the respondents. Therefore, it is probable that schools do critically evaluate their education system but that this is just not reflected in the monitor surveys (Van Zutphen 2015; Van Es 2016).

Finally, it should be noted that the goals of the *Cultuur met Kwaliteit* agenda are generally implemented, and therefore the wishes of the policy stakeholders are positively rewarded. The continuation of learning trajectories from grade one to eight strives to cultivate the long-term awareness among pupils that culture and history education are important. The results of this CMK-program have not yet been measured. The expectation, however, is that – by introducing an ICC'er, stimulating the development of a vision on culture education and by underscoring the importance of continuing education programs – this agenda is likely to create awareness for archaeology and ancient history education. An interesting element are the differences in the provincial implementation of the *Cultuur met Kwaliteit* agenda. There is a significant discrepancy between the provinces of Drenthe

The province of Noord-Brabant	Internal Culture Coordinator present	Vision formulated in a learning plan	Development of a continuing education program	Total respondents
2014	92%	54%	33%	420
2015	94%	54%	41%	483

Table 24: The results from the 2015 survey monitors in the province Noord-Brabant, compared with the results from 2012 (made by the author).

and Groningen on the one hand, and Noord-Brabant on the other hand in percentages of schools that have incorporated the Internal Culture Coordinators and continuing education programs. The provincial differences underline the importance of a provincial or regional monitoring. The respondent group of Sardes & Oberon is quite small compared to the total number of primary schools in the Netherlands. A regional institute that investigates the impact of these regional surveys would have a greater number of schools to participate. Therefore, it is expected that such an institute would be able to detect additional regional or local problems with the implementation of policy agendas.

To conclude, based on the studies that were analysed in this chapter, each history and culture education program has affected the perspectives of policy stakeholders. The policy stakeholders that I interviewed (see Chapter four) had a positive or negative association with the implementation of these programs. These associations are likely to affect implementations of future culture and history education programs. There are two options. First, if policy stakeholders feel inspired by the results of the culture or history education programs that were analysed here, they will consider the implementation of these positive elements into future programs. Second, in case policy stakeholders have no positive associations, the outcomes of these studies will not be incorporated into future (archaeology education) programs.

Thus, the studies presented in this chapter all affect the perspectives of policy stakeholders in a positive or negative way and, therefore, contribute to my investigation into the state of affairs regarding the perspectives of policy stakeholders on the inclusion of archaeology education in Dutch primary education. The results of the documents and monitor surveys that are presented here have its effect on policy stakeholders. The documents that are presented here are initiated by policy stakeholders as the Ministry of Education, Culture and Science and provincial institutes. Therefore, we could argue that the values of policy stakeholders are implemented by initiation of the three education programs presented in section 5.2. On the other hand, I have outlined that the three education programs are monitored in surveys by institutes that have a close relation with the Ministry. Some effects of the outcomes of these results have been posed to the policy stakeholders that I have interviewed. These results will, together with a mix of the results of the three methods in this study are outlined in the conclusion in the following chapter.

6 Conclusion

This thesis has presented an investigation on the state of affairs concerning archaeology education in Dutch primary education by examining the values of policy stakeholders on this matter. By using in-depth interviews with policy stakeholders on various positions, I sought to provide more insights into the investigation of archaeology education. At the same time, this thesis has outlined that archaeology education has a potential as part of history and culture education. In this conclusion I synthesise the results of the three research methods that are used in this study, in order to present an answer to the research question – outlined in section 6.3. Before doing so, I first provide a reflection on the theoretical framework and methodology.

6.1 Policy stakeholder perspectives on archaeology education: Answering the research question

The outcomes of the empirical chapters allow me to answer the following research question: *What is the state of affairs regarding the inclusion of archaeology education in primary education among Dutch policy stakeholders?*

The answer to this question differs both per stakeholder group and per individual respondent that I interviewed. First, the representatives of the Ministry of Education, Culture and Science acknowledged the neutral position the institute has on implementing educational content. They emphasised that restrictions such as Article 23 and the Core Objectives inhibit the Ministry from active participation. What is more, the representatives supported this legislative restriction and the neutral position the Ministry has. The representatives did, however, support investigations by others on these topics and expressed interest in the outcomes of studies such as the one presented here.

Second, the representatives of provincial institutes that I interviewed generally advocated the stimulation of archaeology education, but also offered some critical notes on the current situation of being restricted by provincial demand. The four provincial representatives lamented the provincial demand to focus on major learning trajectories, in which archaeology is embedded, as (a small) part of a broader culture or history education program. This means, for example, that the focus in the provinces of Zuid-Holland and Utrecht lies on the Roman Limes. As a consequence, education programs pertaining to less conspicuous archaeological phenomena in the region are mostly neglected. The representatives that I interviewed regretted this decision, while acknowledging the current situation. Within this context, the provincial heritage representatives expressed their intent to encourage and stimulate local initiatives and education institutes in the province via collaborative programs.

Third, the museum representatives each supported an increased focus on archaeology education. However, it should be noted that in this respect the representatives of *Drents Museum* and *NoordBrabants Museum* valued an increase of culture education more in general, with archaeology education as part of this impetus. In contrast, the representatives of *Hunebedcentrum Borger* and *Rijksmuseum van Oudheden* advocated investigation on archaeology education specifically and already implemented programs relating to this topic.

Finally, the answers of the respondents are not always in line with the number of schoolchildren that have visited the museums of the four representatives that are included in this study. These visitor studies indicate that the number of schoolchildren fluctuates per year, but generally remains equal between 2006 and 2016. However, it is too simple to conclude that the equal number of schoolchildren that visit museums has had no effect on the archaeological awareness and its implementation. Therefore, further research on pupil visitor studies has to be conducted in the future.

The results from the monitor studies on three education programs provide a reflection of earlier implemented history and culture education programs by policy stakeholders. There-

fore, it is likely that the outcomes of these reflections would have its influence on the values of policy stakeholders. The PPON survey of Cito for example has entailed that the association between Roman culture and the Dutch regions is missing, as well as an insufficient number of answers on the association between present and past. On the other hand, the positive results of the PPON survey are also entailed in later education programs. For example, I have observed that imagination via pictures are entailed in later education programs via a lesson on their personal association with a topic via art and drawings. Also, the continuous element of the *Cultuur met Kwaliteit* program also has its influence on the results of pupils, and was the result of advocation by policy stakeholders.

The results of the monitor of the *Canon van Nederland* have entailed that the fifty themes are appreciated by the teachers. Between 2008 and 2012, some teachers were suspicious on the "eagerness of the Dutch politics' to establish a new program. They did consider a Canon as additional tool for their history curriculum, but lacked extra tools as audiovisual materials and consults with colleagues. The policy stakeholders could have taken this advice into consideration to focus on the main issues of an education program, and lack 'extra's'.So, the direct relation between the results of the monitor surveys and values of policy stakeholders is problematic to make, but this thesis has outlined that the relation should onamously be there.

6.2 Theoretical and Methodological reflection

This thesis is based on a theoretical framework and methodology to legitimise the empirical study that is conducted here. This section first will stress the theoretical considerations I had in this study, by outlining three concepts and their interconnections: awareness, education and politics. Next, I will reflect on the tripartite research methodology I adopted for the purpose of the present study.

This study has mentioned the interrelations between awareness, archaeology education and the role of politics in archaeology education. First of all, I have discussed in chapter one and section 2.2.1 that a few archaeologists agree on the inclusion of archaeology into the education system benefits awareness among pupils (Gauthercole & Lowenthal 1987, Shanks 1987; Schadla-Hall 1998; Hodder 1999). Furthermore, the relationship between archaeology and cultural awareness also has its influence on the viewpoints of policy stakeholders. Cultural awareness evokes archaeology education by using visualisation, illustration, conceptualisation and analysis (McManamon 1993; Fedorak 1994; Versaggi 2008). To conclude, the relationship between politics and education is important to stipulate. Clarke describes that teachers should be concerned with what kind of message is presented in class (Clarke 1986, 13). Moreover, Stone and McKenzie warn teachers and archaeologists that everything that is and is not taught at schools is a political decision by those in power. They argue that teachers should be aware of this issue (Stone & MacKenzie 1986, 43). Moreover, Cole states that archaeology education is shaped by political context, which shapes the culture and history education agenda (Cole 2014, 297). What is more, several authors warn us that archaeology education can serve as a legitimisation for governing power structures (e.g Davis 2005, Jeppson 2012), and thus can build on the dynamic element of archaeology education to legitimise the current political system in a country (Davis 2005, 122).

The second part of this section contains a reflection on the methodological considerations that are outlined in this study. This study consists of a mixed methodology, which incorporates three methods. As noted, archaeology education is not incorporated in our education system, but instead comprises a non-compulsory part of history education. In order to address this complex issue, it was necessary to devise a mixed research methodology, comprising of: interviews , document analysis and monitor studies.

The decision to incorporate qualitative surveying in the form of interviews is based on the work of Davis and Cole, who state that this type of surveying contributes to making an inventory of experiences and insights of the respondent group (Davis 2005, 13; Cole

2014, 196). In this case, the respondent group comprises of policy stakeholders in the Netherlands. This group can be divided into policy makers and policy executives. The incorporation of representatives from the Ministry, provincial heritage institutes and museums has provided new insights into the perspectives of these stakeholders on archaeology education. The methodological considerations for selecting the group of respondents dealt with the position of these institutes in the policy stakeholder spectrum and were outlined in detail the methodology chapter. A brief summary thus suffices here. In order to provide a broader context among policy stakeholders, representatives were first interviewed from national, provincial and local institutes – four from each group. The selection procedures were formulated in advance. The representatives of the Ministry of Education, Culture and Science were interviewed during two sessions, which involved a senior and junior representative from respectively the culture or the education department. For the provincial institutes, four education specialists were chosen from heritage institutes in Noord-Brabant, Utrecht, Gelderland and Zuid-Holland. For the museums, I personally interviewed education specialists from the *Hunebedcentrum*, *Drents Museum* and *NoordBrabants museum*, whereas the fourth respondent – from *Rijksmuseum van Oudheden* – was interviewed by two previous researchers. To complement the perspectives of the aforementioned twelve policy stakeholders, I decided to add two 'other' participants to the list of interviewees, namely the representative of the website Entoen.nu and an independent culture research specialist.

The second research method – document analysis – is incorporated in this study to understand the decisions of policy stakeholders and the governmental restrictions on certain topics. As a result, the presentation of Article 23: Freedom of Education and the Core Objectives each had a descriptive character. Subsequently, the presentation of three major historical and cultural education programs were incorporated in this study. The following monitor surveys on the Ten Timeframes, *Canon van Nederland* and *Cultuur met Kwaliteit* agenda monitored the results of teachers and pupils via quantitative surveying. As the present study only stresses the results of these previous surveys, I defined my method as quantitative analysis. The three survey studies comprise of exams that were conducted among Dutch pupils and teachers. First, the Cito PPON survey in 2008 monitored the elements of the Ten Timeframes via multiple-choice and open exam questions. I chose to specifically have a closer look at the way pupils scored on the topics of antiquity and prehistory. Second, the two monitor surveys of Sardes & Oberon (baseline survey in 2008 and follow-up survey in 2012) monitored the perspectives of teachers and school principals on the implementation of the *Canon van Nederland*. Lastly, the national and three provincial monitor studies on the *Cultuur met Kwaliteit* agenda sought to investigate the implementation of the three most important elements in the *Cultuur met Kwaliteit* program. These three programs were intended as history and culture education programs. They encapsulate many detailed programs and are strongly interrelated in terms of subject matter and approach. Archaeology education could be implemented as part of these programs, as a different but complementary approach towards investigating the past for primary school pupils.

6.3 Results

When studying the perspectives of policy stakeholders on the state of affairs regarding the incorporation of archaeology in Dutch primary education, a wide spectrum of answers is detectable. One of the first things to note is that the investigation of archaeology education cannot be conducted in isolation, but has strong linkages with both history education and culture education. What is more, the current situation in Dutch primary education is that history education is a curricular course, whereas archaeology education is not. The potential for archaeology education is that it could be embedded in history and/or culture education. Therefore, the results of the present study comprises of two types of studies: interviews

that I conducted that predominantly stress archaeological education, as well as document analysis and monitor surveys of history and culture education programs that already have been conducted before 2016.

6.3.1 Interviews

I will start with the results of the interviews with policy stakeholders. First of all, it is interesting to note that the policy makers have a different view on archaeology education than the provincial heritage representatives and museum representatives (i.e. the policy executives). The four respondents from the Ministry of Education, Culture and Science stress that monitoring the quality of archaeological awareness and education has no priority at the Ministry. They all admit that Article 23 of the Dutch Constitution prevents the Dutch Government from detailed interfering in the content of education. As a result, the monitoring of quality and awareness in education is a diffuse process. During the second session with the two representatives of the education department of the Ministry of ECS, moreover, the priority of other developments and reforms of the Dutch primary education program was emphasised. My personal observation in these two conversations is that the four representatives at the Ministry of Education, Culture and Science all feel content with the quality and monitoring of history education at Dutch primary schools and do not feel the need to incorporate archaeology education more explicitly in the curriculum.

Subsequently, interviews with four representatives of four provincial heritage institutes were conducted. The four representatives all stated that the provinces dictate the funding and provincial programs that a heritage institute in a province has to deal with. The education specialists are restricted by this policy and have to execute this program. Within these confinements, the education specialists seek to establish a network of primary schools, education institutes and museums in each province, in order to design education programs for primary schools that fit in the framework of the provincial spirit and are continuous throughout the year. These programs, however, generally relate to history and culture education. The potential for archaeology education lies primarily in the presence of an archaeological site in the surroundings of a primary school. Provinces like Zuid-Holland and Utrecht have the advantage of starting to become implemented in a provincial learning trajectory such as the *Romeinse Limes*, which incorporates various cities in these two provinces. Once they are considered, an important part of the provincial history, funding from the provinces soon follows for these projects. In contrast, this major investment neglects minor archaeological projects in the province, that could have a high potential for local educational initiatives. The representatives confirmed this situation and stated that the value and potential of archaeology education could be increased. They also admitted to providing education programs for culture and history education specifically, as well as for other disciplines such as music, art and geography (for example the *Kunst Centraal* program in the province of Utrecht).

The third group that I interviewed comprised of museum representatives. I interviewed three experts personally and verified the results of an earlier conducted interview at *Rijksmuseum van Oudheden*. My analysis of the interviews leads me to the following observations. First of all, the position of the four representatives has a strong relationship with their perspectives. For example, the representatives of *Hunebedcentrum Borger* and *Rijksmuseum van Oudheden* were far more positive and saw the potential of archaeology as an individual discipline in primary education much more than their colleagues at the *Drents Museum* and *NoordBrabants museum*, whose interest in archaeology education is encapsulated in a broader potential for arts and music programs. The representative of *Hunebedcentrum Borger* emphasised the positive elements of the education programs that are incorporated in 2016, by stating that the programs will enable students to invest their personal enthusiasm in their lessons. What is more, the position and vision of museums also results in different approaches and exhibitions. For example, whereas *Hunebedcentrum Borger* has an education program that mainly focuses on interaction and re-enactment

of prehistory in combination with nature and the environment, *Drents Museum* decides to present exotic temporary exhibitions and education programs alongside the permanent collections, such as the archaeology room.

Despite these different positions and approaches, surprisingly enough, most museums are involved in similar education programs. These programs consist of four lessons, which are based on the concept of experience-based learning as discussed in chapter three. The process of learning occurs through experiencing 1) introduction, 2) creativity and experience, 3) visiting something from another perspective, and 4) reflection. Besides having similar education programs, the majority of museums have a strong relationship with other museums and contribute to cooperative education programs. An example of this is the *Drentse Cultuuracademie*, where pupils from the municipality of *Midden Drenthe* visit one museum in the province per year. The respondent of *Hunebedcentrum* was confident that these established programs are contributing to the notion of archaeological knowledge. She also observed an increase in awareness by stating that the pupils that participate in education programs have more knowledge when they visit *Hunebedcentrum* or *Drents Museum* compared to previous years. The respondent further confirmed that an active promotion of new programs, developed by various organisations and disciplines in the province of Drenthe, contributes to the increase of archaeological awareness among pupils. The respondent from *Rijksmuseum van Oudheden* also stated that a joint venture between the museums in the region led to a continuous culture and history program, in which archaeology is also incorporated.

Next, I analysed visitor numbers for the four museums, in order to compare the perspectives of the respondents on the increase of visitors with the actual numbers. More specifically, I studied the annual reports of the museums to see if there is an increase in number of schoolchildren that visit the museum. Between 2006 and 2016, *Hunebedcentrum Borger* has an equal number of visitors that varies between 78,000 and 98,000 visitors per year. This result differs from the statement of the representative of the museum, who declares that "an increase is definitely detectable". What is more, the number of schoolchildren that visit *Drents Museum* does not differ much per year, which makes it problematic to measure whether or not there is an increase of the archaeological awareness – based on the results from this museum. This outcome is in line with the statement of the museum's respondent, who addressed that the number of schoolchildren in the museum are strongly connected with the temporary exhibitions. In contrast, a slight increase in the degree of archaeological awareness is detectable at *Noordbrabants Museum*, which does correspond with the statement of its representative. To conclude, a slight increase in the number of schoolchildren that visit the National Museum of Antiquities is detectable, along with a significant increase of visitors more generally between 2006 and 2014.

Finally, I also interviewed two 'other' representatives. For the representative of the website Entoen.nu, I was able to compare his perspective with the data for the website's visitors. My analysis shows a general increase in the number of visitors to the website from 2006to 2016. Detailed observations concerning visits to the first two themes of the *Canon van Nederland* (*Hunebedden* and *Romeinse Limes*), however, resulted in almost similar visitor numbers between 2013 and 2014. These numbers also correspond to other frames that are monitored by the representative. The representative of Entoen.nu advocated the potential of archaeology education as part of the first two themes of the *Canon van Nederland*, and reacted positively towards the idea of archaeology-related education programs. He advocates reconsiderations of the fifty themes of the Canon in 2015 as most important issue.

Lastly, I also interviewed a representative of the Lefers van der Zande consultancy for culture education. She considered the programs for culture education to be the most important to develop in the provinces she represents (Gelderland, Noord-Brabant and Overijssel). What is more, she encouraged the stimulation of archaeology as part of a culture education program and stated that the stimulation of archaeology education in itself is beyond the

scope of her position. She did state that collaboration between different institutes could provide a network in which knowledge on culture, history and archaeology would be shared and exchanged to the benefit of many stakeholders.

6.3.2 Documents and monitor surveys

As already outlined, my analysis of stakeholder perspectives comprised of three parts. The second part, document analysis, mainly served as a background to the third research method, monitor studies. Therefore, the results of these studies will follow in this section. First, the results of the PPON survey in 2008 are more negative than expected by the Cito research institute. In this study, I have focused on the first two timeframes of De Rooij measured in this survey, namely prehistory and antiquity. Detailed analysis of the results indicate that each percentile group has a score that does not correspond with the predicted results in advance by Cito in these two timeframes.

The consequences for the state of affairs regarding the perspectives of policy stakeholders are twofold. First of all, the policy stakeholders are responsible for determining the expected results and initiating this PPON research. Cito is a governmental institute; therefore, the outcomes of the PPON survey and other Cito measurements can influence the perspectives of the policy makers. Evaluation and reflection of the process of developing these results can lead to a shift in emphasis in future education programs. The outcomes of the PPON study could be an argument for the Ministry to disengage from investing in archaeology education and history education after 2006 and to focus instead on the implementation of programs in a broader context, such as the culture programs.

The monitor surveys on the implementation of the Canon outline that a majority of teachers stated that pupils are generally interested in the content of the Canon, and agreed that the Canon adds value to the current history education curriculum. Furthermore, a slight majority of teachers used the Canon and the related website Entoen.nu as a contribution to their education program. Yet not all respondents reported positive experiences with the Canon. The majority of teachers tend to address the lack of time to spend on history education, and extracurricular tools as the use of audiovisual material and collegial consults are therefore not favored by many of them. The mixed spectrum of answers from teachers and principals makes it difficult to determine their influence on the perspectives of policy stakeholders for future implementation of education program. Surely, however, they will not be without consequence.

The results from the personal survey regarding the Canon's implementation are also in line with the monitor studies of the *Cultuur met Kwaliteit* agenda. In general, an increase in the attention for culture education – including correlated elements such as a continuing learning trajectory, the presence of an internal culture coordinator and formulated vision of the schools – is detectable in the four studies analysed in chapter five. Some regional differentiations are visible in the lack of internal culture coordinators in the northeastern provinces of Drenthe and Groningen, which is in contrast with the majority of schools that have formulated a vision in their learning plans. All four studies demonstrate that only a minority of schools is involved in the development of continuing learning trajectories.

6.4 Recommendations

As stated earlier, this thesis research is the first step in the investigation of archaeology education in the Netherlands. Since this study focuses on the perspectives of policy stakeholders as a starting point, it can be considered a baseline measurement anno 2016. This section outlines recommendations for further research and implementation for archaeologists and primary school teachers, followed by policy stakeholders.

Future investigation into the potential for developing an individual program around archaeology education concerns many phases. First of all, I would encourage other archaeology institutes and researchers to use the results of this study as a starting point and

build upon these results by investigating the perspectives of school teachers and pupils in primary and secondary schools on a systematic basis. Ideally, this would involve following a number of pupils during their time in primary school. Such a survey would require a proper preparation phase, in which the method of surveying is very important. A key issue that needs to be addressed is the role of the pupil's cognitive development in the measurement of growth and knowledge. For this reason, the expertise of cognition and education researchers is required. A possible solution would be an interdisciplinary research project, in which the actual survey of primary school pupils is executed by cognition and education experts, while the final results are analysed in cooperation with heritage and history experts in the region and provinces, who will address the possibilities of adapting the educational programs and content to the wishes of the pupils. This project, however, would take several years to come to fruition; therefore, regulations for the short term are required as well.

Another important action I would recommend is that archaeologists should start a national lobby for the implementation of archaeology education in the Dutch education system. In order to accomplish this, more archaeologists should become aware of the importance of archaeology education at primary schools. What is more, those that already recognise its importance should move beyond merely stating this argument by also raising awareness among policy makers and policy executives for embedding archaeology into the current education system in the Netherlands. Other elements of culture education, such as music, arts and sports, already have an active lobby program in the Netherlands that archaeologists could use as an example. Consequently, the hypothetical lobby of archaeologists should encompass the following: 1) the investigation of the sentiments related to archaeology education, 2) selection of the archaeology education program, 3) selection of a test panel, 4) alterations of the current Education Law, 5) incorporation of archaeology education and 6) monitoring this implementation.

As an alternative to this national lobby by archaeologists, I also suggest a scenario where the implementation of archaeology education is not arranged nationally. Instead, based on Article 23 of the Dutch constitution, primary schools have the freedom and agency to decide on their own accord to implement archaeology education programs as part of their history or culture education curriculum. In connection to this, it should be noted that some collaborative projects have already been outlined in the province of Drenthe, the municipality of Leiden and in the province of Utrecht. This scenario, however, requires much effort from the individual primary school teacher or principal. For this reason, I recommend the establishment of a platform that would allow archaeologists and primary school teachers to meet each in order to establish the exchange of knowledge. Such an effort could build upon already existing initiatives such as *Archeoloog in de Klas* and *Archeohotspots*, which invite pupils to investigate archaeological objects in a depot, or archaeologists to provide a course about archaeology in classrooms. Initiatives have started to form over last decade and my suggestion to archaeologists and primary school teachers is to extend such initiatives in the future.

Policy stakeholders, on the other hand, could encourage and stimulate the initiatives of other organizations – even when governmental restrictions prevent them from active participation. The Ministry of Culture, Science and Education, for example, is currently not involved at all in the contextual discussions regarding history education. While the Ministry's choice to stay neutral in discussions is primarily a result of Article 23 (Freedom of Education), this does not mean it cannot play a role whatsoever. In fact, the Ministry has a rather important role to play as a communicator between the various regional and provincial initiatives on improving culture and history education. Collaboration is required particularly in the realm of sharing monitoring results, expertise and knowledge. In my belief, a more active role of the Ministry in encouraging, facilitating and inviting regional and local initiatives is necessary in order to address the importance of this research for the entire province. Some of the experts I interviewed that work at the regional scale stated that while the deregulated system of culture education results in cooperation and effective

work within the provinces, they were less successful in attracting national interest and involvement in their programs. Clearly, this needs to change.

Finally, I would petition the Ministry of Education, Culture and Science to encourage national, regional and local research to investigate the implementation of culture and heritage programs for primary education. The Ministry could, for example, invite regional experts on a regular basis to share their expertise and experiences in the field. One of the complaints from schools is that the results of surveys and monitors on a national level are generalised and disappear in anonymous samples, while neglecting to provide personal feedback for schools on an individual basis. Meanwhile, the provincial officials responsible for the execution of these programs on their part are restricted by provincial funding and Cultuurnota's. Nevertheless, they invite local and provincial specialists, teachers, museum representatives and others to discuss the provincial programs. Moreover, these provincial officials head cooperative networks between education specialists per province or region to encourage the exchange and discussion of other stakeholders that are involved in such a network. The Ministry could learn from this example; in fact, by adopting it, it has the potential of facilitating and encouraging the development of (archaeology) education programs at the national, regional and local level, without any contextual intervention.

In sum, this study has outlined that while some policy stakeholders see potential in the incorporation of archaeology education, others are restricted by legislation or hold a position that is more closely connected to history or culture education. I have, however, put forward a number of recommendations for further research into this topic, as well as a number of action points for archaeologists, primary school teachers and principals and policy stakeholders. This study could be the first step towards the investigation of perspectives on archaeology education and – eventually – towards its implementation into our education system. This study has devised a theoretical and methodological framework for others to build upon and to hopefully provide a definitive answer to the paradox between the ambition of archaeological specialists and the lack of investigation on behalf of policy stakeholders. The study that lays before you has started this investigation on the micro scale, and I sincerely hope that others take will be able to take it to the next level.

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Abstract

The relation between archaeology and education contains a paradox. Where archaeologists have advocated the importance of education for archaeology, this advocation has not been adapted by policy stakeholders, in order to develop archaeology education programs. Three studies in Canada, the United States and United Kingdom have entailed that the relation between archaeology and education has poorly been investigated. This research builds upon the results on the other three studies to start the investigation on the state of affairs on the inclusion of archaeology into primary education in the Netherlands by investigating policy stakeholders perspectives. These values are investigated by interviews among representatives of the Ministry of Education, Culture and Science, provincial heritage institutes and museums, and placed into broader perspective by analyzing the results of monitor surveys on three history and culture education programs, and two legislative restrictions. Then, the combination of interviews and document analysis results in a synthesis where an alternative approach for archaeology education is presented for archaeologists, policy stakeholders and teachers on Primary schools. The study ends with the request for further research that is built upon the results presented here.

Appendices

A Schematic overview of research institutes that are related to government
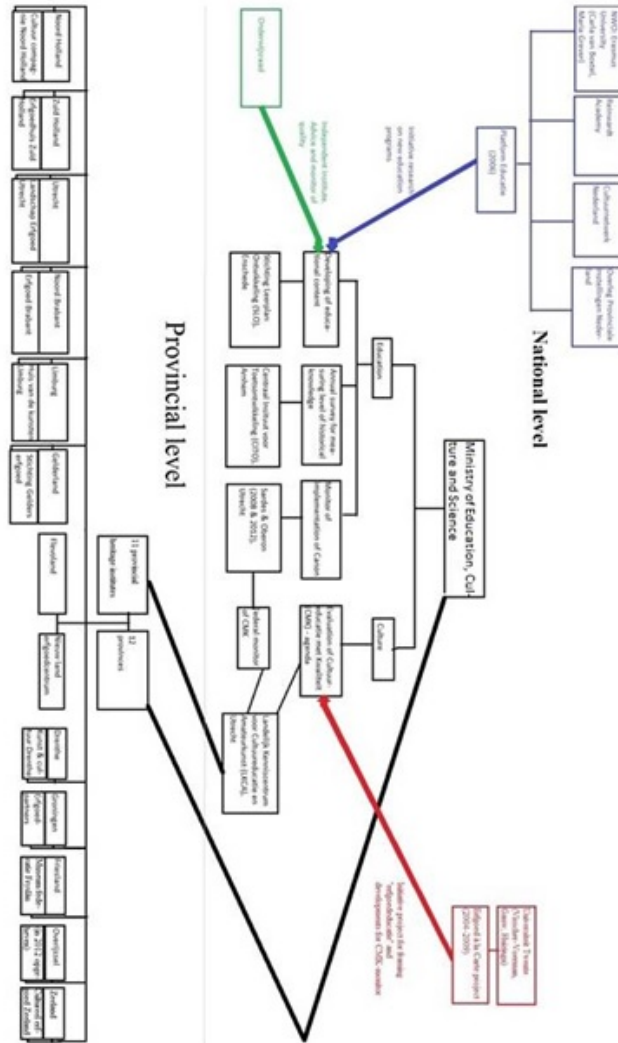
B   E-mail to provincial institutes

Beste heer/mevrouw,

Deze mail verstuur ik omdat ik één van uw medewerkers een aantal vragen wil stellen over de kennis van de regionale oudheid bij basisschool-leerlingen. Ik ben een 27-jarige MA student Heritage Management & Museum studies (onderdeel van de master archeologie) aan de Universiteit Leiden en doe in mijn scriptie onderzoek of er kennisvergroting over Nederlandse geschiedenis (speciale focus: prehistorie en oudheid) onder basisschoolleerlingen tussen 2006 en 2016 heeft plaatsgevonden.

In 2006 is de Canon van Nederland is gepresenteerd. De commissie van Oostrom formuleert heel sterk en wens om aan kennisvergroting in het geschiedenisonderwijs vanaf groep 6 tot 2e klas van de middelbare school plaats vindt. Na studies van tussentijdse surveys van o.a Sardes & Oberon en de PPON metingen van CITO is het tijd om in 2016 de balans op te maken, en dat wil ik graag doen door partijen die invloed hebben op de beleidskant te interviewen. Ik ben echter geïnteresseerd wat uw provincie doet aan archeologie onderwijs, en wat uw visie op archeologie onderwijs is.

Daarom wil ik u vragen of er wellicht een mogelijkheid is in de maand maart of april om een gesprek van maximaal 1 uur te hebben om de visie van uw kant te horen.

Gaarne zou ik u de volgende vragen aan u stellen:

1) Wat is uw visie op archeologie onderwijs in de provincie?

2) Heeft het huidige onderwijsprogramma in uw provincie genoeg aandacht voor archeologie?

3) Zou u kunnen stellen dat er een toe- of afname voor de aandacht van archeologie in het onderwijs is tussen 2006 en 2016?

4) Kunt u voorbeelden geven van archeologie gerelateerde onderwijsprogramma's die uw visie ondersteunen of juist het tegendeel bewijzen?

5) Zijn er enige verschillen in de regio in uw provincie in de aandacht voor archeologische programma's, en kunt u enkele positieve voorbeelden geven?

Ik hoop op uw medewerking,

Alvast bedankt.

Mark van Kesteren

C   E-mail to museum representatives

Geachte heer/mevrouw,

Deze mail verstuur ik omdat ik één van uw medewerkers een aantal vragen wil stellen een verandering in de vraagstelling vanuit basisscholen naar musea. Ik ben een 27-jarige MA student Heritage Management & Museum studies (onderdeel van de master archeologie) aan de Universiteit Leiden en doe in mijn scriptie onderzoek naar de visies van beleidsmedewerkers over archeologie-onderwijs in het Primair onderwijs in Nederland. Iets wat nog niet eerder onderzocht is.

In 2006 is de Canon van Nederland is gepresenteerd. De commissie van Oostrom formuleert heel sterk en wens om aan kennisvergroting in het geschiedenisonderwijs vanaf groep 6 tot 2e klas van de middelbare school plaats vindt. Na studies van tussentijdse surveys van o.a Sardes & Oberon en de PPON metingen van CITO is het tijd om in 2016 de balans op te maken, en dat wil ik graag doen door partijen die invloed hebben op de beleidskant te interviewen. Ik ben echter geïnteresseerd wat uw museum doet aan archeologie onderwijs, en wat uw visie op archeologie onderwijs is.

Daarom wil ik u vragen of er wellicht een mogelijkheid is in de maand maart of april om een gesprek met u te houden om de visie van uw kant te horen.

Gaarne zou ik u de volgende vragen aan u stellen: 1) Wat is uw visie op archeologie onderwijs en de rol die uw museum hierin speelt? 2) In hoeverre worden scholen betrokken in het ontwikkelen van onderwijsprogramma's? En kunt u voorbeelden geven van de terugkoppeling van scholen en docenten hierover? 3) Sluiten de lesprogramma's van uw museum aan bij de doelstellingen die in de Cultuur met Kwaliteit agenda zijn geformuleerd? 4) Zijn de bezoekers van het museum vooral afkomstig uit de gehele provincie of ook van buiten de provincie?

Ik hoop hier uit te kunnen concluderen of er aanwijzingen zijn of er kennisvergroting heeft plaatsgevonden.

Ik hoop op uw medewerking.

Met vriendelijke groet,

Mark van Kesteren

D list of respondents

Respondent	Institute	Function	Type of interview
A.	Minstry of Education, Culture and Science	Head of the culture department	One-one- one (60 min.)
B.	Minstry of Education, Culture and Science	Senior of the culture department	One-one- one (60 min.)
C.	Minstry of Education, Culture and Science	Education department. Specialisation: Primary education	One-one- one (60 min.)
D.	Minstry of Education, Culture and Science	Education department. Specialisation: secondary education	One-one- one (60 min.)
E.	Stichting Gelders Erfgoed	Advisor in heritage education	One-one- one (60 min.)
F.	Landschap erfgoed Utrecht	Advisor in history and culture education	One-one- one (60 min.)
G.	Brabants Erfgoed	Team leader heritage education	One-one- one (60 min.)
H.	Erfgoedhuis Zuid Holland	Consultant heritage education	One-one- one (60 min.)
I.	Hunebedcentrum Borger	Archaeology- and education expert	Telephone (15 min)
J.	Drents Museum	Coördinator culture and education	Telephone (15 min)
K.	Noordbrabants Museum	Member of education staff	Telephone (15 min)
L	Entoen.nu	CEO of entoen.nu organisation	One- on one (60 min)
M	Lefers van der zande	Individual researcher on culture education in the province of Gelderland	One- on one (60 min)

E   Interviews

Interview:

Naam: Joost Kuggeleijn & Riet de Leeuw
Instituut: Ministerie van Onderwijs, Cultuur en Wetenschap
Datum: 04-03-2016.
Locatie: Rijnstraat 50, 2515 XP Den Haag

Joost Kuggeleijn is werkzaam als coördinerend beleidsmedewerker op het Ministerie van Onderwijs, Cultuur en Wetenschap. Hij is werkzaam op het cultuurdepartement van het ministerie en verantwoordelijk voor de portefeuille cultuuronderwijs met amateurkunst. Joost is sinds 2003 werkzaam bij het Ministerie. Verder heeft Joost als lid van D66 zitting in de gemeenteraad van Leiderdorp.

Riet de Leeuw is net als Kuggeleijn werkzaam in de directie Erfgoed en Kunsten. Zij is sinds 1999 als senior beleidsmedewerker op het Ministerie van Onderwijs, Cultuur en Wetenschap verantwoordelijk voor de handhaving en continuering van de cultuur en erfgoedagenda van het Ministerie.

1. Wat is uw visie op archeologie onderwijs vanuit een nationaal perspectief?

Kuggeleijn: Het ministerie van Onderwijs, Cultuur en Wetenschap heeft geen actieve rol in het meten van de inhoudelijke invloed van onderwijsvernieuwingen op de curriculaire agenda's in het basisonderwijs of middelbaar onderwijs. Hier zijn wij volgens het Nederlands wetsysteem aan gebonden. Een belangrijk aspect is de vrijheid van onderwijs (artikel 23), waarin scholen zelf grote vrijheden genieten om invulling te geven aan onderwijsprogramma's en het ministerie hier totaal geen sturende rol in mag nemen. Door deze wetgeving is het op dit moment onbekend op het ministerie wat het kennisniveau van geschiedenisonderwijs is, laat staan de kennis over oudheid onderwijs.

a. Maar is het niet zo dat jullie een actievere rol kunnen aannemen door de kennis en onderzoeken in de regio te verkrijgen en deze te verzamelen?

Kuggeleijn: Wat bedoel je precies met deze vraag? Dat je het idee had dat regionale en lokale onderzoeken ter kennisgeving aan het Ministerie worden aangeboden? Dat gebeurt sporadisch, wordt niet ondersteund door een actieve agenda hiervoor op te stellen. Natuurlijk gaan wij beiden naar onderwijsconferenties en activiteiten, waar wij met onderzoekers in de regio spreken, maar een actieve rol in het onderzoeken van de kwaliteit van oudheidonderwijs en archeologieonderwijs wordt hier niet uitgezet.

De Leeuw: Belangrijk om tevens te realiseren is dat het ministerie van Onderwijs, cultuur en Wetenschap een verdeelde organisatie is waar onderwijs globaal onder verantwoording van de minister valt, en het cultuursegment onder verantwoording van de staatssecretaris. Wij (Joost en Riet, red.) kijken vooral naar de landelijke agenda omtrent cultuur, denken na over de toekomstige culturele agenda van het Rijk en houden ons bezig met de financiële verantwoording vanuit het Rijk.

b. Dan bent u indirect toch betrokken bij het meten van interesse "vanuit het veld"?

Nee dat zijn wij niet. Deze culturele agenda's en financiering worden op macro niveau op- gesteld, als concept. de invulling van deze agenda's wordt op een later moment door insti- tuten en organisaties in de regio bewerkstelligt. Door het kijken naar 'het grotere geheel' vanuit een 'helicopterview' vind ik dat wij niet echt betrokken zijn bij het uitzetten van de de invulling van de culturele agenda op lange termijn.

2. Het Ministerie is in 2002 en 2006 actief betrokken geweest bij het implementeren van

historische onderwijsprogramma's als De Canon van Nederland en de Tien Tijdvakken van de Rooij. Archeologie is daar opvallend genoeg niet in meegenomen. Kunnen jullie een beeld schetsen van de situatie om de historische onderwijsprogramma's?

Kuggeleijn: Ik ben inderdaad actief betrokken geweest bij het opstellen en bedenken van het Canon programma. Deze tijd besloeg een lastige transitie periode waarin politieke sentimenten nog niet juist op waarde ingeschat konden worden. Het was vooral een spannende periode waarin vele gebeurtenissen het geschiedenisonderwijs dreigden te ondermijnen. Aan ons de taak om de lange termijn agenda uit te zetten en te blijven toezien op de toekomst. Ik vind dat de Canon als indicator en als metrum wel geslaagd is.

De Leeuw: Het programma is geïmplementeerd en de eerste resultaten van de metingen van onderzoeksbureau Sardes & Oberon wijzen op een positieve beoordeling in 2008 en 2012. De jaren erna heeft er geen meting meer plaatsgevonden naar de implementatie, tenminste deze is bij mij niet bekend. Daarom kan ik alleen afgaan op onderzoeken van andere instanties om te bevestigen of er een toename van interesse in geschiedenisonderwijs heeft plaatsgevonden. Maar nogmaals, deze bevindingen kunnen wij hier op het ministerie niet verifiëren of falsificeren.

3. Als u als Ministerie geen rol heeft in de inhoudelijke plannen voor bijvoorbeeld een archeologie programma, hoe ziet u die invulling dan wel voor u? Is er een grotere rol voor de regio?

De Leeuw: Ik denk dat de regio's een zeer belangrijke rol hebben in het stimuleren en motiveren van leerlingen om kennis te maken met de oudheid. Belangrijk om te realiseren is dat het Rijk en de regio kunnen samen werken om dit doel te bereiken. Het hoeft geen afzonderlijk pro- gramma te zijn om over te gaan tot het verkrijgen van meer kennis, maar intrinsieke samenwerking en de sterke koppeling tussen cultuurprogramma's die op een nationaal niveau ge- ïmplementeerd worden, en een regionale of lokale agenda kennen is essentieel in het behandelen van deze thematiek. Ik ben er dan ook fervent voorstander van deze aanpak te continueren in de komende jaren.

Kuggeleijn: Wij proberen inderdaad als ministerie samen met de provincies een culturele agenda op te stellen waarin bovengenoemde zaken verwerkt zijn in verschillende producten op maat per regio, waar enige kernwaarden die voor het gehele land gelden geïmplementeerd zijn. Deze samenwerking gaat inderdaad met een sterke dialoog waarin belangen van de provinciale instituten meegenomen zijn.

4. Tenslotte, hoe zien jullie het onderwijs van de toekomst zijn? En is daar een plaats voor archeologie weggelegd?

Kuggeleijn: Ik denk dat de kracht van de toekomst zal zitten in het "impulsen" van talent dat via lerarenopleidingen zal ontstaan. Dit zal betekenen dat er meer masters zullen moeten ontstaan die het overdragen van kennis over oudheid en archeologie-onderwijs zullen beslaan. De regeling omtrent doorstroming van niveau naar niveau zal onder de loep genomen moeten worden. Ik hoop dat maatregelen tot uiting hebben dat de personen voor de klas meer kennis zullen hebben over allerlei onderwerpen.

De Leeuw: Archeologie en oudheid zullen naar mijn idee een onderdeel van geschiedenisonderwijs blijven. En zoals in de agenda onderwijs2032 (Commissie Schnabel, red.) is opgesteld zal geschiedenisonderwijs meer en meer geïntegreerd worden in een breder vak wat over mens & maatschappij zal gaan. Dit betekent echter niet dat geschiedenisonderwijs als geheel zal verdwijnen. Kijk naar de initiatieven in de regio omtrent thema's uit de regiocanons. Contacten met oproepbare vrijwilligers zijn steeds makkelijker te maken. Ik denk dat deze samenwerkingsvorm alleen maar gaat toenemen en er echt op themabasis meer aandacht voor archeologie zal plaatsvinden.

Interview:

Naam: Carla de Koning & Jorrit Blaas
Instituut: Ministerie van Onderwijs, cultuur en wetenschap
Datum: 27-03-2016, 16:00-17:00.
Locatie: Rijnstraat 50, 2515 XP Den Haag

Carla de Koning is sinds 2008 als beleidsmedewerker verantwoordelijk voor het basisonderwijs op het Ministerie van Onderwijs, Cultuur en Wetenschap. Zij heeft zich in de afgelopen jaren met vele onderwijsprojecten rond het basisonderwijs bezig gehouden. Taal en Rekenen hebben hierbij de voorhand, maar ook cultuur en historie onderwijs komt sporadisch aan de orde.

Jorrit Blaas is sinds augustus 2014 als beleidsmedewerker verantwoordelijk voor het Voortgezet onderwijs op het Ministerie van Onderwijs, Cultuur en Wetenschap. Verder is Blaas werkzaam als docent economie op een middelbare school. Hij heeft als Rijkstrainee een achtergrond in de economie en is projectmedewerker bij de inspectie van het onderwijs. Hij is voornamelijk verantwoordelijk voor de praktische uitvoering van de agenda.

1. Kunnen jullie aangeven wat de rol van het Ministerie van Onderwijs, Cultuur en Wetenschap is in het monitoren van de toename van interesse voor archeologie en oudheid tussen 2006 en 2016?

De Koning: Je hebt al eerder een gesprek met Joost en Riet (Kuggeleijn & De Leeuw red.) gehad he? Ja, de rol van het Ministerie van Onderwijs, Cultuur en Wetenschap in het monitoren van interesse voor archeologie en oudheid is er niet. Het staat momenteel niet op de agenda en om eerlijk te zijn hebben andere basisschoolvakken als rekenen en taal prioriteit. We zijn echter wel altijd geïnteresseerd in studies als de jouwe, naar onderzoeksinstituten en studenten die onderzoek doen naar de regelvoering en implementatie van het onderwijs, zo ook hoe archeologie of geschiedenis geïmplementeerd is.

Blaas: Kun jij misschien wat meer uitleggen wat jouw doel van je scriptie is?

[Ik leg in ongeveer 5 minuten uit wat het doel van mijn scriptie is. Dit doel staat nog ver af van het uiteindelijke idee dat hier wordt uitgewerkt. De Koning en Blaas geven goede suggesties voor andere instituten om interviews mee te houden, en leggen nogmaals uit waarom artikel 23 voorkomt dat het Ministerie actief kan toezien op de uitvoering van de archeologie agenda]

Blaas: Dan zal ik mijzelf even voorstellen. Ik heb als docent een coördinerende rol in het onderwijsprogramma bij het Ministerie, en dan vooral het middelbaar onderwijs. Verder ben ik als docent economie werkzaam voor drie dagen op een scholengemeenschap in Arnhem. Mijn rol is vooral het coördineren van onderwijsprogramma's, en de expertise die ik heb is dat ik juist weet wat er in de klas speelt. Ik ben na mijn VWO examen begonnen aan een traineeship op het ministerie van Binnenlandse zaken, maar al gauw merkte ik dat ik een parttime baan meer nastreefde. Daarom ben een paar jaar geleden begonnen met de lerarenopleiding als docent Economie.

De Koning: Ik ben als directielid primair onderwijs dus voornamelijk betrokken bij het ontwikkelen van het primair onderwijs. Dit werk doe ik al meer dan tien jaar, dus ik heb alle hervormingen in het onderwijsprogramma voorbij zien komen. Ik ben bijzonder geïnteresseerd in de ontwikkeling en het benutten van de kansen voor alle leerlingen. Dat is iets waar ik al die tijd voor strijd.

2. Ik heb ook in het vorige gesprek gevraagd mevrouw de Koning, dat er in 2002 en 2006 een tweetal historische educatieprogramma's zijn geïmplementeerd. Kunt u een beeld schetsen hoe die implementatiefase er in 2006 uit zag, en waarom archeologie en onderwijs niet meegenomen is?

De Koning: Ja, dat was een onrustige tijd. Samen met mijn toenmalig medewerker voortgezet onderwijs waren wij actief betrokken bij het in goede banen leiden van dit onderwijsprogramma. Regelmatige gesprekken met de Commissie van Oostrom stonden toen op de agenda, al moest de commissie natuurlijk ook gewoon zijn werk doen. Wij zijn in die jaren veelvuldig bezig geweest met het managen van de vragen vanuit de Tweede Kamer, nadat een krant weer eens een bericht over de Canon en zijn invulling de wereld in gestuurd had. Maar na die tijd hebben wij te maken gehad met wisselende onderwijsprogramma's, zo heb je de onderzoekscommissie Dijsselbloem gehad, die zich vooral op de kwaliteit van rekenen en taal bezig is. Toch heb je waarschijnlijk ook al even met Joost en Riet gesproken over de implementatie van de Cultuur met Kwaliteit agenda? Dit kent een hoge urgentie sinds de implementatie in 2012. Maar daar is voornamelijk het cultuur departement binnen het Ministerie mee bezig geweest.

3. Hoe zien jullie geschiedenisonderwijs, met daarin gerelateerd de focus op oudheid en archeologie, in de toekomst verwerkt worden?

Blaas: Wat ik voornamelijk als feedback van mijn geschiedenisdocenten krijg is dat er met die Canon en de tien tijdvakken van de Commissie De Rooij al een aardige sturing aan het programma is gegeven. Door de focus in het geschiedenisonderwijs te verleggen naar een overzicht van de belangrijkste momenten in het geschiedenisonderwijs krijgen de leerlingen al een gerichte sturing voor een continuerend programma waarin chronologie heel belangrijk is.

De Koning: Ja inderdaad. Geschiedenisonderwijs binnen het curriculum zal anders opgepakt worden dan nu gedaan wordt. Zoals de Commissie Schnabel inderdaad stelt moeten we in bredere kaders ons onderwijs gaan aanbieden. Dat betekent dat geschiedenis onderdeel van een programma gaat zijn wat de voorlopige werktitel "Mens en Maatschappij" heeft. De nadruk in het geschiedenisonderwijs zal gaan liggen op verbanden leggen met andere disciplines als aardrijkskunde, maatschappijleer en taal. Toch is er, in tegenstelling met wat er in de media gezegd wordt, wel degelijk ruimte voor genoeg implementatie van geschiedenisonderwijs. Geschiedenis zal op projectbasis aangeboden kunnen worden aan allerlei instanties die betrokken zijn bij het opstellen van de onderwijsagenda. Het mooie van het aanbieden op projectbasis vind ik dat er verschillende kansen liggen voor de markt en beleidsmakers in de provincie of nieuwe starters. Archeologie en geschiedenis zullen als discipline een kwalitatief goed programma moeten ontwikkelen en dit ook via netwerken en sales moeten presenteren aan onderwijsinstellingen. Het wordt dus een soort lobbyistenwerk. Ik voorspel dat dit in de toekomst alleen maar zal toenemen, maar de markt zichzelf ook zal sturen naar een richting waarin de aanbiedende en vragende partijen elkaar zullen corrigeren en er een officieus toetsmodel zal ontstaan.

Blaas: Ik denk dat het vragen om 'awareness' voor de archeologie als discipline in het onderwijs een belangrijke stap is voor het verkrijgen van kennis onder kinderen. Iedereen is gepaard bij het verkrijgen van archeologische kennis omdat het ons iets vertelt over ons bestaan, als continuering in het verleden. Ook geeft de archeologie als discipline net andere invalshoeken dan bijvoorbeeld geschiedenis of aardrijkskunde. Door juist in te spelen op het praktische aspect van beoefening van archeologie kunnen die lessen heel dicht bij het experimenterende en spelende karakter van leerlingen blijven. Dit is heel belangrijk voor de cognitie van de kinderen.

Interview:

Naam: Ben Bregman
Instituut: Stichting Gelders Erfgoed
Datum: 02-04-2016, 10:00-11:00.
Locatie: Westervoortsedijk 67, 6827 AT Arnhem

Ben Bregman is als adviseur erfgoededucatie en projectleider Reisen in de Tijd verbonden aan erfgoed Gelderland. Hij heeft voor zijn werkzaamheden bij Erfgoed Gelderland bij EDU-ART gewerkt, een platform waar cultuurinstellingen in de provincie Gelderland aan gezamenlijke cultuurontwikkeling deden. Deze kennis gebruikt Bregman in zijn huidige functie omdat hij veel scholen in de provincie Gelderland kent van zijn vorige functie. Bregman wilt graag gebruik maken in verbindingen in logistiek en op inhoudelijk vlak, tussen scholen en cultuurinstellingen.

1. Wat is uw visie op archeologie onderwijs in de provincie?

De provincie Gelderland is actief betrokken bij het concretiseren van het archeologie en geschiedenisonderwijs. Dit proberen wij vooral regio gericht aan te pakken. Dit betekent in deze context dat er een verschil is in de onderwijsprogramma's in de verschillende streken in Gelderland, een provincie die een groot deel van Nederland beslaat. Helaas is de realiteit dat de provincies keuzes maken voor een onderwijsprogramma dat potjes voor cultuuronderwijs en geschiedenisonderwijs bij elkaar gooit. Hierdoor hebben wij als provincie moeten inzetten op een gemêleerd programma waar archeologie sporadisch invulling krijgt. Over het algemeen denk ik dat archeologie een goed ingebedde positie heeft als je het over laat aan de basisscholen. Er is een goede mix tussen archeologie, geschiedenis en cultuuronderwijs.

2. Heeft het huidige onderwijsprogramma in uw provincie genoeg aandacht voor archeologie?

Ik denk dat het onderwijsprogramma in onze provincie door de goede samenwerking tussen de provincie, scholen en lokale onderwijsinstituten een netwerk heeft opgezet wat zorgt voor een gebalanceerd onderwijsprogramma. Helaas bemerkt ik wel een afname van het belang van erfgoededcuatie en de zaakvakken in ons educatiesysteem. Het is zo dat scholen er meestal 1 of 2 keer op uit trekken om een cultureel uitje te doen. Dit kan ingebed worden in een schoolreisje, waar leerlingen dan iets verder kunnen reizen, maar ook ééndaagse reisjes worden soms wel uitgevoerd. Het is echter wel zo dat ik hoor dat scholen grote logistieke problemen hebben om uitjes zoals deze in het onderwijs rond te krijgen. Er is genoeg belangstelling voor deze educatieve programma's, maar doordat de overheid groot belang hecht aan het rekenen en taal onderwijs is het zo dat scholen in eerste instantie bezig zijn om het onderwijs in deze disciplines op orde te krijgen. Archeologie en oude geschiedenis heeft hier helaas geen primaire rol in.

3. Zou u kunnen stellen dat er een toe- of afname voor de aandacht van archeologie in het onderwijs is tussen 2006 en 2016?

Dit vind ik problematisch om te stellen. Archeologie heeft in het onderwijs nooit een prominente plek gehad en vanwege het gebrek aan peilinstrumenten in 2006 en 2016 vind ik het problematisch om te stellen of er een toe- of afname van de aandacht voor archeologie is.

4. Kunt u voorbeelden geven van archeologie gerelateerde onderwijsprogramma's die uw visie ondersteunen of juist het tegendeel bewijzen?

Wij hebben een programma, Reizen in de Tijd, waarbij leerlingen naar Museum het Valkhof kunnen reizen om te kijken naar het leven in de Romeinse tijd. Dit bredere programma is volgens de eisen van de Cultuur met Kwaliteit agenda ontwikkelt en kent een

sterke continuïteit door de jaren heen. Behalve Museum het Valkhof kunnen leerlingen ook naar meer contemporaine musea in Tiel, Arnhem en Apeldoorn. Maar om terug te komen op het Museum het Valkhof, wat wij hier bemerken is dat er een prettige samenwerking tussen rondleiders uit het museum en mensen van deze erfgoedinstellingen is. De rondleiders geven aan dat de leerlingen door deelname aan dit programma meer kennis hebben over de historische rol van de plaats Nijmegen in de Romeinse Tijd. Aansluitend hebben wij ook het programma "Nijmegen Graaft" gehad, waar klassen werden uitgenodigd om mee te graven tijdens de opgraving. In vier weken zijn er 1400 leerlingen langs geweest om op deze opgraving te assisteren.

5. Zijn er enige verschillen in de regio in uw provincie in de aandacht voor archeologische programma's, en kunt u enkele positieve voorbeelden geven?

De verschillen in de provincie Gelderland zijn er zeker als het om regionale geschiedenis gaat. Er is bijvoorbeeld in de achterhoek hele andere aandacht voor de Prehistorie en Romeinse Tijd als bijvoorbeeld in de Betuwe, waar de Bataven hebben gewoond. Deze verschillen zie je terug in het gebruik van de regiocanons in de provincies.

Een mooi voorbeeld van een succesvol project op micro niveau vind ik bijvoorbeeld het Kerkmuseum in Elst. Onder deze kerk bevinden zich de resten van een Romeinse opgraving, en deze resten zijn te bezichtigen. Alle groepen vijf en zes in de gemeente Elst bezichtigen deze site en krijgen iets te weten over de geschiedenis van deze kerk. Helaas is de kerk beperkt open en wordt het gerund door vrijwilligers, waardoor het aantal klassen nu overvol is.

Als je trouwens echt wilt weten hoe het voor archeologie en oude geschiedenis aan toe gaat, op praktijkniveau, kun je het beste even contact opnemen met Titia Lefers, zij is als zelfstandig erfgoedconsulent betrokken bij het maken en uitwerken van de Cultuur met Kwaliteit agenda in de provincie Gelderland.

Interview:

Naam: Tera Uijtdewilligen
Instituut: Erfgoed Brabant
Datum: 08-04-2016, 16:00 – 17:00
Locatie: Waterstraat 16, 5211 TH 's-Hertogenbosch

Tera Uijtdewilligen is sinds 2009 verbonden aan Erfgoed Brabant als teamleider Heritage education. Als integraal projectleider zet zij zich in voor ontwikkeling van projecten als Cultuur met Kwaliteit. Ze heeft verschillende cultuurprogramma's voor basisscholen en voortgezet onderwijs in de provincie Noord-Brabant gemaakt als Blikken op Brabant, de Canon van Lammers, de Cultuur Loper en Wijzer met erfgoededucatie. Uijtdewilligen is verder verantwoordelijk voor het onderhouden van contacten met scholen en cultuurinstellingen.

1. Wat is uw visie op archeologie onderwijs in de provincie?

Helaas heeft archeologie in het onderwijs op nationaal niveau nog geen doorslaggevende rol gekregen. Ik heb middels verschillende gesprekken met archeologen in de regio kennis gemaakt met de mooie discipline archeologie, en het implementeren van archeologie in het onderwijs gebeurt al in onze onderwijsprogramma's. Ik ben echter voorstander van de implementatie van archeologie middels een breder kader in het onderwijs, waar de bestaande pakketten als cultuur en geschiedenisonderwijs een belangrijke rol krijgen.

2. Heeft het huidige onderwijsprogramma in uw provincie genoeg aandacht voor archeologie?

De provincie Noord Brabant heeft een actieve agenda als het om erfgoededucatie gaat. Wij hebben verschillende programma's uitgezet waarin vele scholen in de provincie Noord Brabant participeren. Het programma houdt zich enerzijds aan de curriculaire verplichtingen (zoals gedefinieerd in de rapporten van commissie De Rooij) en richt zich anderzijds op een regionale of lokale functie. Bij het opzetten van de agenda waren voornamelijk vrijwilligers van lokale erfgoedinstellingen betrokken. Zij ontwikkelden het programma, maar vele complicaties waren het gevolg. Al gauw werden deze plannen als niet kwalitatief genoeg bestempeld. Wij besloten een nieuwe agenda op te zetten waarin een gezamenlijk programma tussen erfgoed Brabant, lokale musea en scholen ontwikkeld werd. Inmiddels is de implementatie van deze onderdelen aardig geslaagd.

3.Zou u kunnen stellen dat er een toe- of afname voor de aandacht van archeologie in het onderwijs is tussen 2006 en 2016?

Het is problematisch om een antwoord op deze vraag te geven. Ik denk dat de provincie wel heeft ingezet op de ontwikkeling van onderwijsprogramma's waardoor ik denk dat er meer aanbod is voor de scholen in Noord-Brabant. Maar bewijzen in de vorm van cijfers of data kan ik echter niet.

4. Kunt u voorbeelden geven van archeologie gerelateerde onderwijsprogramma's die uw visie ondersteunen of juist het tegendeel bewijzen?

De provincie Noord Brabant is sinds 1997 betrokken in de ontwikkeling van de Romeinse Leskist. Deze kist wordt op 30 locaties in de provincie Noord Brabant uitgedeeld en heeft als doel om leerlingen op een praktische manier kennis te laten maken met het Romeinse leven. De kist is gevuld met replica's van Romeinse voorwerpen die toepasbaar zijn bij diverse thema's als het Romeinse leger, voedselconsumptie en de Romeinse vrouw. De kist bevat verder verschillende kaarten voor leerlingen en een docentenhandleiding. De leerlingen bestuderen het voorwerp aan de hand van deze kijklijst. Vervolgens kan de informatiekaart en opdrachtenkaart gebruikt worden ter verduidelijking. In verschillende

*lessen wordt de koppeling tussen cognitie, herkenning en verbinding met interdisciplinar-
iteit gevraagd waarin tijd en locatie centraal staan.*

*Een ander programma wat centraal staat is de Canon van Lammers, een videoprogramma
waarin acteur Frank Lammers in 8 afleveringen verschillende thema's uit de geschiedenis
behandeld. Één daarvan gaat over de prehistorie en Romeinse tijd. In aflevering 1 wor-
den verschillende elementen van het Romeinse bestaan geanalyseerd. Frank krijgt Romeinse
kleding aan en doet mee aan interaction games. Er wordt aandacht besteed aan Brabanders
die heden ten dage affintiteit hebben met het Brabander zijn in de Romeinse tijd en Prehis-
torische en Romeinse fenomenen als de tempel van Empel. Frank interviewt Ad van Pinx-
teren, de Romeins conservator van het Noordbrabants Museum. Hij geeft een rondleiding
over de Romeinse zaal. Nieuwe ideeën en fenomenen als de mengkraan worden uiteengezet
en presenteren dit alles op een kinderlijke manier.*

*Erfgoed Brabant heeft tenslotte een actieve agenda als het om projecten met kleine folk-
lore museums gaat. Verschillende folklore museums als het sieMEI in Veghel, Oud Ooster-
hout en Weverijmuseum in Geldrop zijn betrokken in een actief programma waarin kinderen
van alle basisscholen betrokken worden om deze musea te bezoeken en zo te leren over een
folkloristisch thema.*

*Tenslotte hebben wij een actieve agenda als het gaat om het uitvoeren van het Museum-
schatjes programma. Hierbij kunnen kinderen uit de groepen 5 t/m 8 gratis één museum
bezoeken in de maanden oktober en november. Aan het Museumschatjes programma zijn 40
minuten voorbereidingstijd en 30 tot 90 minuten verwerkingstijd betrokken.*

5. Zijn er enige verschillen in de regio in uw provincie in de aandacht voor archeologis-
che programma's, en kunt u enkele positieve voorbeelden geven?

*"Het mooie is dat alle gebieden in de provincie Noord Brabant betrokken zijn in de
behandeling van archeologie en oude geschiedenis. Vele regio's kennen hun eigen ontstaans-
geschiedenis en richten zich hier op. Zo is er bijvoorbeeld in Hazendonk aandacht voor het
ontstaan van deze cultuur rond 5000 voor Christus. Aandacht voor de overgang van het Ne-
olithicum naar Bronstijd, en daarmee van de jagers en verzamelaarscultuur naar landbouw
in vele regionen.*

*De tweede golf van archeologische aandacht komt er voor de Late Ijzertijd. In plaatsen
als Oss, Lith, Kessel, Empel, Ekeren en Alphen is er aandacht voor de bewoning in de late
IJzertijd (700-500 voor Christus). Zo weet ik dat er in Oss veel aandacht is voor de ver-
meende vorstengraven die hier zijn opgegraven. Andere plaatsen in de Kempen en de Peel
besteden meer aandacht aan grafheuvels en de ontstaansgeschiedenis van deze fenomenen.
Als wij tenslotte kijken naar de aandacht die er is voor de Romeinse Tijd valt op dat voor-
namelijk het Noordbrabants Museum een grote collectie met Romeinse voorwerpen heeft.
Verder wordt er aandacht besteed aan collecties in de verschillende regio's waar de lokale
identiteit een sterke ontwikkeling heeft doorgemaakt onder de Romeinse overheersing."*

Interview:

Naam: Mieke Heurneman
Instituut: Landschap Erfgoed Utrecht
Datum: 05-04-2016, 10:00 – 11:00
Locatie: Bunnikseweg 25, 3732 HV De Bilt

Mieke Heurneman is sinds 2001 werkzaam bij Landschap Erfgoed Utrecht (LEU) als Adviseur geschiedenis en onderwijs. Zij is mede verantwoordelijk voor het ontwikkelen van lesmateriaal voor verschillende basisscholen in de provincie Utrecht. Heurneman deelt graag haar kennis in een breed platform waar scholen en cultuurinstellingen bij betrokken zijn.

1. Wat is uw visie op archeologie onderwijs in de provincie?
Archeologie specifiek heeft geen prominent plaats op de agenda in de provincie Utrecht. Archeologie wordt als zodanig wel in het onderwijsprogramma geïmplementeerd, maar als onderdeel van een breder cultuurprogramma waar wij hier op inzetten. Ik denk dat archeologie zeker een belangrijke rol kan spelen in het basisonderwijs in onze provincie, maar in de ruimte die docenten hebben vind ik het moeilijk om het een vaste plaats te geven.

2. Heeft het huidige onderwijsprogramma in uw provincie genoeg aandacht voor archeologie?
De provincie Utrecht stuurt niet actief aan op een programma voor archeologie en oude geschiedenis. Wij geloven meer in het uitzetten van een breed gedragen programma waarin kunst, muziek en erfgoed centraal staat, en de wisseling in onderwerpen aan bod komt, zodat de leerlingen verdieping in vele onderwerpen zijn. Soms komt er in volledige willekeur een programma betreffende oudheid en archeologie in voor, maar ook een aantal jaren weer niet. Daarom geloven wij in het creëeren van een aanbod vanuit Utrechtse onderwijsontwikkelaars en expert vanuit archeologische en oudheid gerelateerde museums in de provincie. De erfgoed gerelateerde instituten zullen wel altijd zorg dragen voor kwaliteitsbehoud.

3. Zou u kunnen stellen dat er een toe- of afname voor de aandacht van archeologie in het onderwijs is tussen 2006 en 2016?
Nee dat kan ik niet stellen. Wij hebben sinds 2015 een cultuurmonitor waarin jaarlijks wordt gemeten wat de effecten van onze cultuurprogramma's zijn. De resultaten hiervan zijn mij echter nog niet bekend. Over de kennis van archeologieonderwijs tussen 2006 en 2015 heb ik geen idee. Ik kan alleen stellen dat de samenwerking met andere cultuurinstellingen verbeterd is en binnen de marge van de ruimte binnen het educatieprogramma in de provincie enige veranderingen hebben plaatsgevonden. Dit is gebeurt door een goede dialoog tussen verschillende partijen, met nauwelijks inmenging van de provincie. Dit is een lijn die wij graag doorzetten in de toekomst.

4. Kunt u voorbeelden geven van archeologie gerelateerde onderwijsprogramma's die uw visie ondersteunen of juist het tegendeel bewijzen?
De provincie Utrecht heeft een actieve agenda als het om cultuur en educatie gaat. Er is een agenda, genaamd "Utrechts college cultuuronderwijs", waar in elk schooljaar een wisselend programma wordt aangeboden. Dit programma varieert per jaar en kan cultuur of erfgoed gerelateerde programma's bevatten. Dit programma, georganiseerd door het bureau Kunst Centraal, richt zich op het samenbrengen van makers en gebruikers van programma's over muziek, erfgoed en cultuuronderwijs. Er is veel aandacht voor muziek en het bezoek van kunst en musea, en soms komt oudheid of archeologie aan bod. Inmiddels doen 75% van het totaal aantal scholen in de provincie Utrecht mee aan deze programma en daarmee denk ik dat wij goed bezig zijn scholen een platform te bieden waarin meer aandacht voor

kennis aan te bieden. Dit programma gaat gepaard met de doelstellingen in de Cultuur met Kwaliteit agenda, waarin een cultuurcoördinator, doorlopende leerlijn en waarborging van een schriftelijke visie op cultuuronderwijs zijn verwerkt. Hierdoor kan dit programma meerdere jaren gecontinueerd worden. De provincie Utrecht heeft ook in zijn cultuurnota de doelstelling om 75% van het aantal leerlingen deel te laten nemen in een cultuurprogramma. Aan het einde van 2015 zou cultuureducatie meer ingebed zijn in lokale infrastructuren op scholen en in gemeenten. Daarmee krijgt de scholen meer bevoegdheden.

5. Zijn er enige verschillen in de regio in uw provincie in de aandacht voor archeologische programma's, en kunt u enkele positieve voorbeelden geven?

In het Utrechts college cultuuronderwijs komt het onderwerp slechts sporadisch en in volledige willekeur op de agenda, maar de provincie stuurt de verschillende gemeenten wel aan als het gaat om ontwikkeling van het oudheidgerelateerde erfgoed. Wij hebben de Kromme Rijn als grens van de Romeinse Limes door onze provincie lopen. Sinds 2012 zijn er onderzoeksprogramma's waar actief onderzoek naar de Romeinse Limes gedaan wordt. Hierdoor zijn hier veel gelden voor vrijgekomen. Deze zal slechts kort aangestipt worden in het verplichte gedeelte van de onderwijsagenda, maar des te meer aandacht kan er gegenereerd worden via het ontwikkelen van extra programma's door Utrechtse projectontwikkelaars en programmamakers. De provinciale aandacht van dit programma staat haaks op de onderwijsprogramma's van verschillende plaatsen op de Utrechtse Heuvelrug, waar een lokaal programma de kinderen van onderwijs over grafheuvels in de regio laat genieten.

Wij weten dat de steden rondom Utrecht zoals de Meern, Vleuten en Woerden een sterke relatie met de Romeinse Limes hebben. Er zijn lokale musea ontwikkeld en in Woerden is ook in een parkeergarage aandacht besteed aan de archeologie. In Utrecht wordt de connectie met de Romeinse Limes via het project DOMunder verteld en verschillende educatieve programma's in deze steden en dorpen zijn er ontwikkeld. Ik vermoed dat er in deze regio's meer aandacht aan het Romeinse leven wordt besteed. Verder zijn er in verschillende dorpen en steden op de Utrechtse Heuvelrug aandacht besteed voor de Prehistorie, waarbij aandacht voor de Utrechtse grafheuvelontwikkeling ontstaat.

Interview:

Naam: Annemarie Pothaar
Instituut: Erfgoedhuis Zuid Holland
Datum: 21-06-2016
Locatie: Oude Delft 116, 2611 CG Delft

Annemarie Pothaar is sinds april 2016 werkzaam als consulent erfgoededucatie bij het Erfgoedhuis Zuid Holland. Zij is hiervoor werkzaam geweest als medewerker publieksbereik bij Museum Vlaardingen. Zij is werkzaam als expert developer in visitor experience. Haar ervaring in het werken in het publieksdomein wilt zij gebruiken om de vertaalslag te maken tussen het provinciale erfgoed in de provincie Zuid Holland, en het publiek.

1. Wat is uw visie op archeologie onderwijs in de provincie?

Als voormalig medewerker op de collectie archeologie in Museum Vlaardingen hecht ik veel waarde aan archeologie als educatiemiddel. Het is echter wel zo dat mijn visie niet gedeeld wordt door de provincie Zuid-Holland, die meer investeren in cultuur en geschiedenis onderwijs. Ik denk dat in de toekomst een samenwerkend orgaan van verschillende instituten in de provincie kan leiden tot een gezamenlijke aanpak van de archeologieagenda in de provincie.

2. Heeft het huidige onderwijsprogramma in uw provincie genoeg aandacht voor archeologie?

Erfgoed en cultuur als zodanig staat laag op de ladder in de provincie Zuid Holland. Waar de aandacht in onze provincie naar uit gaat zijn de zeven leerlijnen. Voor jouw onderzoek is het interessant dat één van deze zeven leerlijnen de Romeinse Limes betreft. Die leerlijnen worden weer samengesteld door een zogenoemde erfgoedtafel. Hier hebben betrokken musea, gemeenten en lokale bedrijven zitting in. Wij als Erfgoedhuis Zuid Holland zijn de directe uitvoerders van het programma dat de provincie Zuid Holland ons biedt. Wij mogen helaas zelf niets bepalen in het inhoudelijke programma van de erfgoedagenda. Ook zijn wij een tweedelijns organisatie die geen contacten onderhoudt met klanten of scholen. Erfgoedhuis Zuid Holland heeft nu één medewerker erfgoededucatie, waar voorheen vijftien personen werkzaam waren. Er is een duidelijke stop van de geldkraan vanuit de provincie en het Rijk merkbaar en heeft zijn invloed op ons instituut. Maar ook in plaatsen als Vlaardingen is een grote kaalslag bezig van het terugdraaien van gelden. Wij zijn genoodzaakt binnen de marges van de zeven erfgoedlijnen onderwijsprogramma's te maken, erfgoedspecialisten en vrijwilligers voor musea te trainen. Dit is vanwege de beperktheden en restricties een lastige baan, maar ook één met vele mogelijkheden.

3. Zou u kunnen stellen dat er een toe- of afname voor de aandacht van archeologie in het onderwijs is tussen 2006 en 2016?

Dat is problematisch. Want ik werk hier net een paar maanden. Zoals eerder gezegd is er wel veel bezuinigd bij dit instituut. Maar dit zegt meer over het HR-beleid van de provincie dan de aandacht voor archeologie. Nee, voor sommige programma's is er meer aandacht, volgens de zeven leerlijnen, maar andere programma's zijn weer totaal genegeerd door de provincie. Ik vind het moeilijk hier een uitspraak over te doen.

4. Kunt u voorbeelden geven van archeologie gerelateerde onderwijsprogramma's die uw visie ondersteunen of juist het tegendeel bewijzen?

Met de provincie doel je dus op ons, Erfgoedhuis Zuid Holland. Door het feit dat wij gebonden zijn aan de erfgoedlijnen hebben wij een lesprogramma over de Romeinse Limes gemaakt voor leerlingen in Zuid Holland. Dit lesprogramma bestaat uit vier lessen waarin

drie lessen in de klas worden onderwezen. De eerste les bestaat uit een introductieles waarin kinderen kennis maken met Romeinse technieken en bouwconstructies. In de tweede les kunnen zij op een creatieve manier aan de slag met de educatieve kennis die zij hebben opgebouwd. De derde les beslaat dan echt een bezoek aan het Archeon in Alphen aan den Rijn, hier zijn de leerlingen een dag zoet met het nadenken over Romeinse creaties en bouwconstructies.

De praktijk leert vaak dat het programma van het Erfgoedhuis Zuid Holland als schoolreisje ingevuld wordt door scholen, maar daar stevige concurrentie van "leukere" en "spelende" activiteiten ondervindt. Wij moeten dus enorm netwerken om ons programma aangeboden te krijgen aan scholen. Dit doen wij door regelmatig langs te gaan op scholen en duidelijk te maken dat wij de materialen zelf ontwikkeld hebben, ze zelf getest hebben en ook graag horen wat er goed en niet goed aan ons programma is.

5. Zijn er enige verschillen in de regio in uw provincie in de aandacht voor archeologische programma's, en kunt u enkele positieve voorbeelden geven?

De interesse in archeologie en oude geschiedenis is zeer gekoppeld aan de historische en geografische ligging van steden en dorpen. Zo merken wij dat je in plaatsen langs de vroegere Limes niet aan aandacht voor het onderwijsprogramma ontkomt. Op plaatsen die wat verder weg van deze Romeinse Limes liggen is de aandacht minder. Maar hier is het weer zo dat de onderwerpen in de regiocanons (zoals Vlaardingen Cultuur) door lokale inititatieven wordt opgepakt. Helaas heb ik hier geen zicht op. Wel is het duidelijk dat er een sterke koppeling met de regiocanons te maken is.

Zoals ik eerder stelde heeft de provincie Zuid Holland de erfgoedlijn van de Romeinse Limes als uitgangspunt voor oude geschiedenis en archeologisch onderwijs uitgezet. In praktijk betekent dit dat wij als Erfgoedhuis Zuid Holland, samen met het archeologiehuis Zuid Holland, gevestigd naast het Archeon, betrokken zijn bij het ontwikkelen van lesprogramma's en activiteiten op locatie. Deze locaties zijn te vinden langs de rivier de Kromme Rijn, die in onze provincie vanaf Katwijk naar Leiden en vervolgens naar Alphen aan den Rijn en Bodegraven loopt. Langs deze route hebben wij de afgelopen jaren vooral programma's uitgestippeld voor locaties waar nog geen aandacht van het publiek hadden gegenereerd. De provincie wilt de Romeinse Limes als zodanig beleefbaar maken voor het grote publiek. Dit zal gaan gebeuren door historische locaties veilig te stellen, maar ook door reconstructies, informatieborden, markeringen en routes langs de Limes. De provincie ziet de stad Leiden, met het Rijksmuseum voor Oudheden en het onlangs geopende archeologisch park Matilo als startpunt van de reis die o.a langs Alphen aan den Rijn (met het Archeon en Archeologiehuis Zuid Holland) voert.

De provincie heeft bijvoorbeeld ook meegewerkt aan het stimuleren en genereren van aandacht voor een app die de Katwijkse verdedigingsplaats Brittenburg inzichtelijk maakt, deze is vorige maand gepresenteerd.

Interview:

Naam: Nadine Lemmers
Instituut: Hunebedcentrum Borger
Datum: 22-04-2016
Locatie: Hunebedstraat 27, 9531 JV Borger (interview afgenomen per telefoon)

Nadine Lemmers is als afgestudeerd archeologe sinds januari 2006 werkzaam bij het Hunebedcentrum Borger. Zij is hier werkzaam als archeologisch expert en maker van onderwijsprogramma's. Lemmers heeft tijdens haar MA archeologie aan de Rijksuniversiteit Groningen ervaring opgedaan om als (stagair) museumconsulent werkzaam te zijn en heeft na afstuderen in 2006 deze kennis gebruikt om te werken bij het nieuw geopende Hunebedcentrum. Daar heeft ze zich bezig gehouden met uitbreiding van het centrum en het ontwikkelen van onderwijsprogramma's voor basisschoolleerlingen. Tevens houdt Lemmers zich bezig met een intensieve samenwerking in lesprogramma's en musea in de provincie Drenthe.

1. Wat is uw visie op archeologie onderwijs en de rol die uw museum speelt?

Ik denk dat de rol van archeologie zeer belangrijk is in het basisonderwijs. Het geeft de kinderen een stukje kennis mee die zij via andere disciplines niet ontvangen. In het Hunebedcentrum wordt veel aandacht besteed aan de geschiedenis van de jagers en verzamelaars tot aan de Romeinse Tijd. Ons centrum wordt gekenmerkt door een Oertijdpark waar re-enactment van gerelateerde oudheid plaatsvindt. Er is ruimte voor het ambachtelijk uitvoeren van huishoudelijke taken als brood bakken, weven of potten bakken. Verder wordt ons Hunebedcentrum steeds meer als kenniscentrum voor prehistorie in Europa gezien en is het een centrum waar bewoners uit Drenthe, maar ook de gemeente Borger en scholieren uit het gehele land ons museum bezoeken.

De verschillen zijn niet groot. Vele scholen uit de provincie Drenthe bezoeken ons centrum door middel van het Culturele Mobiliteit programma wat in de regio present is. De provincie Drenthe betaalt hierin een deel van het vervoer naar een museum. Verder is ons Hunebedcentrum betrokken bij een gezamenlijk programma waarin museumbezoeken worden aangeboden aan alle leerlingen in de gemeente Midden Drenthe. Ook andere musea in Drenthe zijn betrokken in dit programma. Het gevolg van de incorporatie van dit programma, wat ik overigens zelf deels heb opgezet, is dat er veel scholen uit de provincie Midden Drenthe naar ons museum komen als onderdeel van dit programma. Maar er is ook ruimte voor scholen uit de Randstad, die ook hier langs komen. Wij kijken graag naar een oplossing op maat voor onze scholieren en denken daarbij aan vele manieren om dit te bereiken. Zo hebben wij wel eens begeleiding aan scholieren in een rolstoel of blinde scholieren gegeven.

2. In hoeverre worden scholen betrokken in het ontwikkelen van onderwijsprogramma's? En kunt u voorbeelden geven van de terugkoppeling van scholen en docenten hierover?

Scholen komen relatief weinig met eigen input als het om de ontwikkeling van vraag gestuurd onderwijs gaat, Scholen zijn zelf vrij terughoudend in het meedenken over educatieprogramma's voor musea. Soms is een Interne Cultuurcoördinator of geschiedenisdocent betrokken in de ontwikkeling. Wat wel heel interessant is dat als de leerlingen in het museum komen ze over een groter arsenaal aan kennis beschikken dan een aantal jaren geleden het geval was. De leerlingen zijn duidelijk door het deelnemen aan een lesprogramma beter geïnformeerd over de inhoud van ons programma en hebben daardoor meer kennis, wat resulteert in meer gerichte vragen naar onze publieksbegeleiders. Ik krijg regelmatig als input van de publieksbegeleiders dat zij echt merken dat er meer kennis beschikbaar is door deze aanpak.

3. Sluiten de lesprogramma's van het Hunebeddencentrum aan bij de doelstellingen die in de Cultuur met Kwaliteit agenda zijn geformuleerd?

Als eerste is het Hunebedcentrum betrokken bij het opstellen van de website Drentsecultuuracademie.nl. Hierin zijn leerlijnen voor de groepen 1 tot 8 ontwikkeld. Dit programma is opgesteld voor de scholieren in de gemeente Midden Drenthe. Cultuur voor kinderen staat centraal in dit programma. Helaas is de koppeling met kunstmuseums moeilijk te maken, al is de band met Kunst & Cultuur Drenthe zeer goed. De kinderen kunnen bij ons in groep vier kennis maken met de prehistorie en de archeologie. Zo gaat ze middels vier lessen meer kennis over de rol van kinderen in het onderwijs krijgen. In de eerste les zijn ze bezig met het interpreteren van vondsten zoals een archeoloog dat in de toekomst zal moeten doen, later krijgen ze een vergelijkingscollectie en een portfolio. Wat in de tweede les volgt is een programma waarin de leerlingen zelf verhalen mogen bedenken of tekenen wat zij denken gezien te hebben. Tijdens de derde les gaan zij daadwerkelijk naar het museum. Ze bezoeken ons Hunebedcentrum en krijgen eerst binnen in het gedeelte van de permanente collectie een rondleiding, daarna gaan zij naar buiten en volgt de rondleiding door ons Oertijdpark. Als zij zich een dag vermaakt hebben krijgen ze een week later een vierde les waarin gereflecteerd wordt wat er in de eerste drie lessen besproken is.Tenslotte hebben wij ons eigen programma waarin de kennis over Hunebedden en de samenleving in de Prehistorie uiteengezet wordt. Dit programma hebben wij onderverdeeld onder twee groepen. De eerste groep beslaat groep 1 tot 4. Het programma Op zoek met Oek biedt deze kinderen op spelende wijze een inzicht in het leven in de Prehistorie. De opvolger Speuren Naar de Prehistorie speelt echt in op een bezoek aan ons Oertijdpark en het beleven van de regionale prehistorie door een dagvullend lesprogramma.

4.Zijn de bezoekers van het museum afkomstig uit de gehele provincie of zelfs van buiten de provincie?

Wij ontvangen hier bezoekers uit verschillende regio's in Nederland. Om logistieke redenen zijn de meeste scholieren afkomstig uit Drenthe, maar ook zeker uit andere regio's. Ook hier krijgen wij vele aanvragen binnen en zijn wij zo rond Mei van ieder jaar volgeboekt. Dit betekent dat wij ongeveer 300 scholen per jaar ontvangen. Dit komt neer op ongeveer 7,000 leerlingen, die in groepen van maximaal 15 leerlingen onze school bezoeken.

Interview:

Naam: Jan van Zijverden
Instituut: Drents Museum
Datum: 17-06-2016
Locatie: Brink 1,9401 HS Assen (interview afgenomen per telefoon)

Drs J. (Jan) van Zijverden is sinds september 2013 werkzaam als coördinator Educatie bij het Drents Museum. In deze rol houdt hij zich bezig met het ontwikkelen van een gevarieerd aanbod aan wisseltentoonstellingen in het Drents Museum, en ontwikkeling van lesmateriaal, zoals het recent uitgebrachte kinderboek Het Meisje van Yde. Van Zijverden studeerde geschiedenis aan de Universiteit Leiden, alvorens hij zich aan verschillende musea als het Scheepvaartmuseum Amsterdam, Mariniersmuseum en Fries Museum verbond, als hoofd educatie.

1. Wat is uw visie op archeologie onderwijs en de rol die uw museum hierin speelt?

Ik denk zelf dat wij als provinciaal kunstmuseum ons niet zullen richten op archeologieonderwijs. Zelf vind ik het ook moeilijk hier een voorstelling bij te maken. Wij hebben wel archeologisch interessante collecties als de tentoonstelling over Dode Zeerollen en Chinese Terracottabeelden gehad waar ook onderwijsprogramma's omheen werden gemaakt, maar mijn nadruk ligt vooral op het ontwikkelen van een lesprogramma wat de kunsten en historische kennis stimuleert, archeologie heeft, moet ik je eerlijk zeggen, geen prominente plaats hierin.

2. In hoeverre worden scholen betrokken in het ontwikkelen van onderwijsprogramma's? En kunt u voorbeelden geven van de terugkoppeling van scholen en docenten hierover?

Om op deze vraag antwoord te geven is het goed om eerst even te kijken naar de collectie van het Drents Museum. Wij hebben een vaste collectie die het verhaal van de archeologie van Drenthe vertelt en ingaat op de prehistorie en veenlijken. Deze collectie bestaat al meer dan 20 jaar en wordt soms aangepast, naar wensen uit het onderwijs veld.

Ik ben erg voorstander van vraag gestuurd werken, wat inhoudt dat wij in dialoog met de scholen die naar ons museum willen komen een onderwijsprogramma ontwikkelen. Het is echter zo dat 90 procent van de participerende scholen niet toekomt aan het meedenken over het vraag gestuurde programma. Hierdoor hebben wij als museum een belangrijke rol in het zelf benaderen van scholen en onderwijsontwikkelaars.

Een voorbeeld van een vraag gestuurd programma is het programma van de beeldcultuur. In dit programma, onderdeel van de Drentse Cultuuracdemie, kunnen leerlingen uit groep 3 kennis komen maken met de beeldcultuur door de jaren heen. Er zit dus ook een prehistorische en archeologische component aan het ontwikkelen van dit programma verbonden. Grappig voorbeeld is bijvoorbeeld dat de kinderen ook zelf aan de slag gaan met een IKEA kast. Het idee voor dit programma is bedacht door één juf uit een school in Midden Drenthe, en zij rolde zelf een netwerk uit onder docenten uit groep 3 in de buurt om dit programma verder door te voeren. Het Drents Museum helpt graag met dergelijke adviezen om er een onderwijsprogramma van te maken.

3. Sluiten de lesprogramma's van het Drents Museum aan bij de doelstellingen die in de Cultuur met Kwaliteit agenda zijn geformuleerd?

Jazeker, het Drents Museum heeft onderwijsprogramma's waarin interactiviteit centraal staat. Onze onderwijsprogramma's worden in alle jaren aangeboden en onze keuze voor buitenlandse collecties die het verhaal van onze vaste collecties complementeren, dat is waar wij naar op zoek zijn. Het belangrijkste is toch om via persoonlijke contacten naar Museumgroepen in contact te komen met de ontwikkelaars van onderwijsprogramma's. Wij hebben

daar een heel PR team om het contact met deze musea op peil te houden. Er is ook een PR onderwijsteam wat bezig is met het warm houden van deze contacten.

Even tussendoor, waar ik echt niet bij kan is dat er niet meer flexibiliteit in het onderwijs ontstaat voor educatieprogramma's zoals wij aanbieden. Scholen zijn tegenwoordig erg gewend om via een vaste structuur op betrouwbare cursussen te bieden waar ze al jaren mee te maken hebben. Onbegrijpelijk naar mijn mening. Het tweede waar ik mij aan stoor is dat er maar meer onderwijsprogramma's gemaakt worden, zonder dat er gekeken wordt naar de kwaliteit van de onderwijsprogramma's. Er ontstaat een markt waarin goede onderwijsmakers worden beconcurreerd door nieuwe ontwikkelaars van onderwijs. Deze markt is overvol en vaste consultants verdwijnen. Dit is iets wat ook onze positie aangaat.

4.Zijn de bezoekers van het museum vooral afkomstig uit Assen, de gehele provincie of zelfs van buiten de provincie?

Er komen relatief veel bezoekers uit Assen, maar dat is eigenlijk pas sinds kort, gek genoeg. De straal voor het grootste deel aan scholieren dat ons museum bezoekt is 60 kilometer rondom Assen. Wij 'pakken' het Zuiden van de provincie Groningen en de Stellingwerven in Friesland mee. Ook het reguliere achterland in de provincie Drenthe wordt nog bereikt. Sinds de scholen in Assen zitting hebben in het Cultuurmenu kunnen ze actief bezig zijn met het ontwikkelen van onderwijsprogramma's. Hiervoor was daar geen sprake van. Gemeenten kijken breed en komen naar Assen als ze iets over archeologie of kunst in de 19e eeuw willen weten. Toch zijn er veel gemeenten die naar een museum in de regio gaan. Grappig is dat zo'n maatregel als gratis busvervoer wat bijvoorbeeld het Rijksmuseum in Amsterdam, of ik geloof ook een aantal andere provincies aanbiedt, alleen tot verplaatsing van het aantal bezoekers leidt, maar deze verschuiving zorgt ervoor dat er in andere gebieden een leegloop aan het aantal bezoekers is. Uit studies blijkt dat deze maatregel zorgt dat scholen bewust een keuze maken voor een bestemming verder weg en bestemmingen in de buurt links laten liggen.

Interview:

Naam: Tim Veldhuis
Instituut: Het Noordbrabants Museum
Datum: 08-04-2016
Locatie: Verwersstraat 41,5211 HT 's-Hertogenbosch (interview afgenomen per telefoon)

Tim Veldhuis is sinds Februari 2012 werkzaam als medewerker educatie bij het Noordbrabants Museum. Hij is verantwoordelijk voor de museumeducatie van scholieren. Hierin gebruikt hij klassieke en nieuwe media in zijn museumlessen, workshops en rondleidingen. Veldhuis heeft een MA-geschiedenis aan de Universiteit Utrecht afgerond en is een tijd werkzaam geweest als geschiedenisdocent. Tenslotte maakt hij educatieve ontwerpen voor tentoonstellingen.

1. Wat is uw visie op archeologie onderwijs en de rol die uw museum hierin speelt?

Ik vind archeologie onderwijs een interessante discipline. Ik hoor veel over de samenwerking tussen Erfgoed Brabant, wat naast ons museum zit, en verschillende archeologische initiatieven. Ik vind het ook belangrijk om ons programma, met de Romeinenzaal die in ons museum te vinden is, uit te breiden en in te zetten op het blijven ontwikkelen van (archeologische) lesprogramma's om een andere benaderingswijze voor die Romeinenzaal en de tentoongestelde onderwerpen te bewerkstelligen.

2. In hoeverre worden scholen betrokken in het ontwikkelen van onderwijsprogramma's? En kunt u voorbeelden geven van de terugkoppeling van scholen en docenten hierover?

De scholen in de regio Noord Brabant worden actief betrokken in het maken van lesprogramma's. De kwaliteit laat echter in sommige gevallen echter sterk op zich wachten en dat is te merken in de onderwijsprogramma's. De inhoudelijke vragen vanuit de scholen in de provincie zijn ook op één hand te tellen. Er zijn vooral praktische vragen van de cultuurcoördinatoren in de buurt. Wij werken met een duaal systeem waarin scholen actief gevraagd wordt om deel te nemen om samen een onderwijsprogramma te maken. Het Noordbrabants Museum heeft een sturende rol in het ontwikkelen van het onderwijs curriculum en wij hopen dat scholen hierop gaan inspelen.

3. Sluiten de lesprogramma's van het Noordbrabants Museum aan bij de doelstellingen die in de Cultuur met Kwaliteit agenda zijn geformuleerd?

De lesprogramma's die wij aanbieden sluiten perfect aan bij het programma dat aangeboden wordt. Zo bestaan alle projecten die wij aanbieden uit vier lessen waar een introductie, interpretatie, bezoek aan museum en evaluatie moment ingebouwd is. Verder wordt er via de doorlopende leerlijn regelmatig een evaluatie van eerder vergaarde kennis opgedaan. Je moet weten dat het Noord Brabants Museum namens de provincie actief betrokken is bij de presentatie van de provinciale archeologie en oudheid. Wij hebben een permanente collectie met twee zalen waar voornamelijk Prehistorische en Romeinse vondsten worden tentoongesteld. Een stimulans vanuit de provincie is er te maken door het feit dat de Museumschatjes agenda kinderen uit de provincie Noord Brabant in de maand september en oktober naar een museum laat komen. Er zijn aardig veel scholen die gebruik maken van deze keuze en ons museum bezoeken in die maanden.

4.Zijn de bezoekers van het museum vooral afkomstig uit Den Bosch, de gehele provincie of zelfs van buiten de provincie?

Vooral scholen uit de omgeving den Bosch bezoeken ons museum. Hierbij heeft afstand wel degelijk iets te maken met de keuze voor een museum bezoek. Scholen komen verder voornamelijk uit de provincie Brabant en een zuidelijk stuk van de provincies Zuid Holland en Gelderland. Wij zijn echter geen museum met een grote nationale importantie, dus scholen uit de Randstad of het noorden van het land zijn er weinig.

Interview:

Naam: Hubert Slings
Instituut: Stichting entoen.nu
Datum: 08-04-2016, 13:00 – 14:00
Locatie: Vrije Universiteit Amsterdam, 14e verdieping

Hubert Slings is sinds juni 2007 directeur van stichting entoen. Nu, de organisatie die verantwoordelijk is voor de monitor en kwaliteitsbehoud van de Canon van Nederland. Slings had tevens als secretaris zitting in de Commissie van Oostrom en is sinds 2011 verantwoordelijk voor het educatiebeleid van het Nationaal historisch museum. Slings geeft verder gastcolleges op meerdere universiteiten als Universiteit Leiden en de Vrije Universiteit. Hij kan gezien worden als de vraagbaak als het om de Canon van Nederland gaat.

1. De rol van stichting entoen.nu is in de afgelopen jaren flink veranderd. De organisatie is in het verleden actief bezig geweest met de implementatie van de Canon, maar heeft nu een meer monitorende rol, hoe is dat voor u?

Ik vind entoen.nu nog steeds een belangrijke rol in het Nederlandse educatiesysteem hebben. Wij zorgen voor de provisie van educatie door middel van het aanbieden van veel informatie en lesprogramma's over regionale onderwerpen met betrekking tot historie en archeologie. Zo hebben wij de pagina regiocanons.nl in ons domein. Deze website wordt veel gebruikt in regionale lesprogramma's.

1a. Maar de notie van de Canon is wat naar de achtergrond verdwenen, of niet?

Dat denk ik niet. Ja, je hoort minder over de Canon in de media en in de politiek, maar de incorporatie van het programma kent nog steeds een hoge urgentiegraad. Het huidige geschiedenisonderwijs wordt gekenmerkt door het feit dat alle vijftig vensters aangestipt dienen te worden door een basisschool. Tevens ben je misschien wel bekend dat sinds twee jaar het eindexamen geschiedenis de tien tijdvakken beslaat. Deze ontwikkelingen zijn mede door het agenderen van de Canon van Nederland uiteindelijk in het onderwijs terecht gekomen. Zoals ik eerder stelde is er geen berichtgeving meer over de Canon in de media, maar de implementatie in het basisonderwijs is naar mijn idee behoorlijk geslaagd.

2. Is er specifiek iets te zeggen over het aantal bezoeker s voor de twee vensters in de Canon die over oude geschiedenis gaan?

De precieze cijfers voor het aantal bezoekers van de pagina's van de vensters Hunebedden en Romeinse Limes heb ik niet paraat, maar die kan ik voor je opzoeken. [korte stilte] Nu ik er over nadenk, is er natuurlijk een groot verschil tussen het aantal bezoekers dat toevallig op de website het venster Hunebedden bezoeken, omdat dit de eerste hit is. Ik zou een analyse kunnen maken van het aantal mensen dat gericht naar deze website gaat, en het aantal mensen dat al snel doorklikt naar een volgende pagina.

2a. Door bijvoorbeeld naar de tijd dat mensen op de Hunebeddenpagina zijn door te rekenen naar gemiddelden en aantallen?

Goed idee! Als mensen kort op de Hunebeddenpagina zijn, kun je stellen dat ze snel doorgeklikt zijn of weggegaan zijn. Mensen die lang op de pagina zijn zou je kunnen beredeneren dat deze mensen lang op de site zijn en gericht informatie over de Hunebedden willen krijgen.

Goed. Je hebt de bezoekersaantallen per jaar gekregen, heb je ze bestudeerd? Hierin is te zien dat er een stijging van het aantal bezoekers per jaar te zien is vanaf 2006 tot nu. Sinds 2012 ben ik echter wel overgestapt op Google Analytics als meetinstrument en kan ik ook het aantal unieke bezoeken meten. Dat wil zeggen, het aantal keer dat er een computer, tablet

of mobile device voor de eerste keer een site bezoekt. Dit is te meten door de ip-adressen van dit adres te filteren naar gebruikspatroon.

3. Is er iets bekend over het gebruik van de website? Weet u bijvoorbeeld of er leerlingen of docenten vanuit huis of vanuit scholen de website gebruiken?

Nee, dit is bij mij niet bekend. Ik heb wel eens bekeken of je een veelvoud aan één IP-adres tegen komt, en dat gebeurt ook best regelmatig, maar ik mag geen gegevens uit IP-adressen filteren dus het definitieve antwoord op deze vraag heb ik niet. Het kan namelijk zijn dat als er één ip-adres veelvuldig in mijn databestand voor komt van een basisschool afkomstig is, maar het kan net zo goed van een erfgoed gerelateerd bedrijf of zelfs overheidsinstelling komen, om maar even wat te noemen. Persoonlijke zoekacties van een docent of leerling vanaf een thuisadres zijn al helemaal moeilijk te achterhalen, omdat deze minder in mijn bestand voorkomen.

Uit de eerdere onderzoeken van Van Haalen & Kieft (2008 en 2012) en persoonlijke gesprekken die ik met mensen in het onderwijsveld heb gevoerd blijkt wel dat de website entoen.nu en www.regiocanons.nl veelgebruikte websites in schoolklassen zijn. Door het complete aanbod van een docentmodule, leerlingen methode en extra materiaal voor leerlingen die bovengemiddeld scoren en assisterende tools als digiboarden, posters op de muren, vensterplaten die afgedrukt in de klas kunnen worden gebruikt en vooral de beschikbare methoden die op de websites worden aangeboden wordt erg gewaardeerd door het onderwijs.

4. Uit persoonlijke interesse, kunt u iets vertellen over de samenstelling van de Commissie van Oostrom in 2005/2006? En waarom heeft er geen archeoloog of oud historicus zitting genomen in de commissie?

De selectie van de Commissie van Oostrom is door het Ministerie van Onderwijs, Cultuur en Wetenschap bepaald. Maria van der Hoeven, de toenmalige minister van Onderwijs, wilde een commissie samenstellen waar vier historici en vier niet-historici zitting in hadden. Uiteindelijk heeft de comissie van Oostrom zelf besloten dat de vier niet historici uit de disciplines letterkunde, digitale geografie, geesteswetenschappen en een columnist van het NRC Handelsblad. Ik moet eerlijk toegeven dat het uitnodigen van een archeoloog, oudhistoricus en classicus niet echt een optie is geweest om in de commissie te plaatsen. Ook in de voorgaande commissies De Wit en De Rooij ook geen kennis op het gebied van Nederlandse oudheid is geraadpleegd. Ik denk dat de oorzaak hiervan te verklaren is dat archeologie op basisscholen voornamelijk vanuit een historische benadering onderwezen wordt.

4a. U bedoelt dat er vooral op een vertellende manier vanuit de klassieke educatieve bronnen zoals geschiedenisboeken en Romeinse geschriften de oudheid op basisscholen worden benaderd.

Interessante these. Ik kan mij nog herinneren dat wij wel de doelstelling hebben uitgesproken om de oudheid en reecentere geschiedenis via gangbare theoriën in de archeologie te benaderen. Of dit doel geslaagd is of niet is aan anderen om te beoordelen.Dit is naar mijn idee ook het goede aan het dynamische karakter van de Canon. Verschillende groepen denken anders over de representatie van "hun" discipline in de Canon. Er kunnen archeologen zijn die twee vensters te weinig vinden en een derde thema erbij willen hebben, maar misschien moet er wel een onderwerp gewijzigd worden. Dat is het evaluerende en reflecterende karakter wat wij graag zien in de Canon.

Interview:

Naam: Titia Lefers
Instituut: Erfgoedconsulente provincie Gelderland
Datum: 09-05-2016, 09:30-10:30
Locatie: Geniet in de Weerd, Weerdjesstraat 168, 6811 JH Arnhem

Titia Lefers is sinds januari 2014 werkzaam als ZZP'er bij haar eigen bedrijf Lefers van der Zande. Haar expertise beslaat de praktische invulling van Cultuur met Kwaliteit beleid voor diverse scholen in de provincie Gelderland. Tot 2014 is Lefers werkzaam geweest bij de cultuurorganisatie EDU-ART en kent daar ook Ben Bregman van. Bij EDU-ART heeft zijn verschillende werkzaamheden als een activiteitenadministratie, kenniscentrum en adviseur ontwikkeling en onderzoek uitgevoerd. Nu richt zij zich vooral op onderzoek, evaluatie- en monitor van de Cultuur met Kwaliteit agenda en werkt als projectondersteuner.

1. Kunt u enige voorbeelden geven van erfgoedprojecten in de prinvicie Gelderland die succesvol zijn? Ziet u bijvoorbeeld regionale verschillen tussen de Achterhoek en de Betuwe?

Succesvolle erfgoedprojecten in de provincie Gelderland zijn er veel. Er zijn scholen in de Achterhoek die succesvol inspelen in de lange geschiedenis die Ruurlo kent. Ook wordt er in Nijmegen veelal stil gestaan bij de Romeinse geschiedenis die de plaats kent. Ook in de Betuwe zijn ze actief betrokken bij de Bataafse geschiedenis van het dorp. Maar aan de andere kant zijn er ook veel dorpen op de Bible Belt, op de Veluwe die een andere geschiedschrijving raadplegen dan andere scholen. Opvallend is dat deze scholen vanuit een Christelijk perspectief veel liever voor erfgoedprojecten kiezen, in plaats van kunstprojecten. Wordt kunst toch meer als afstotelijk gezien.

2. U bent erfgoedconsulent, in welke hoedanigheid bent u actief en wat zijn de voornaamste werkzaamheden die u uitvoert?

Eigenlijk wil ik voornamelijk werken aan het transparant en inzichtelijk maken van de status van een school in het Cultuur met Kwaliteit project. Als erfgoedconsulent stuur ik scholen in de provincie Gelderland, een klein deel van Brabant en Overijssel aan om toe te zien op de uitvoering van de Cultuur met Kwaliteit agenda. Sinds kort zijn er metingen gedaan naar de implementatie van dit rapport en het project is verlengd. Voorheen was deze rol weggelegd voor de onderwijsinspectie.

Nu is de kwaliteit van kunst en cultuur moeilijk te meten, omdat het een subjectief begrip is. Toch kunnen wij echter wel een aantal uitspraken hierover doen. Zo kan ik een digitaal dashboard maken waarin scholen zelf hun scores over CMK-regelingen kunnen inzien en beoordelen. Ik ben verder betrokken bij het uitvoeren van een nulmeting en kwantitatieve evaluatierondes waar de inhoud van het lesprogramma van een school getoetst kan worden naar een aantal voorwaarden. Ook kan ik tussen en eindevaluaties doen om de kwaliteit van het onderwijsprogramma te meten volgens de standaarden van de onderwijsinspectie. Tenslotte kan ik een online evaluatiestructuur opzetten die elke school zelf zou kunnen toepassen.

Uit onderzoek blijkt bijvoorbeeld ook dat de uitwisseling van kennis tussen docenten en experts één van de belangrijkste pijlers voor kennisvergaring is. Daarom wil ik graag tot op lange termijn onderzoek blijven doen naar de impact en implementatie van deze kennisvergaring middels het Cultuur met Kwaliteit programma.

3. Wat zijn uw belangrijkste bevindingen in het contact tussen de Nationale overheid en scholen?

Ik spreek dagelijks met scholen en schooldirecteuren. Zij geven allen aan dat ze niet blij worden als een overheidsinstelling weer eens met een verplicht onderzoek aan komen zetten.

Ze hebben geen interesse in het meedoen aan een onderzoek naar de landelijke impact, omdat het belang van de regio zelden terug komt in het onderzoek. Ook weet ik dat scholen graag snel iets terug verwachten als een onderzoek of bepaalde inzichten die ze verder kunnen helpen. Deze resultaten worden nu echter in een laat stadium gepresenteerd aan scholen, terwijl ze al een aantal stappen verder zijn.

Nogmaals, wederkerigheid is een belangrijke stap in dit onderzoek. Docenten van scholen verwachten gelijk iets terug van hun tijd en energie. Ook werkt direct persoonlijk contact goed om scholen en schoolbesturen te activeren om deel te nemen aan dit onderzoek. Mij lukt het bijvoorbeeld vrij gemakkelijk door mijn goede netwerk, en omdat docenten weten dat ze direct iets terug krijgen van mij. Ik raad de nationale overheid aan dat als ze een monitor naar de kwaliteit van Cultuur of geschiedenisonderwijs opstellen, ze het via lokale kanalen proberen omdat het bereik dan stukken groter is.

4. In wat voor vorm nemen docenten deel aan uw programma's?

Mijn programma's, trainingen en monitor surveys kunnen in vele vormen uitgewerkt worden en dat wordt erg gewaardeerd door scholen. Één van de vormen waar ik mee werk is om specialisten uit verschillende disciplines uit te nodigen en ze mee te nemen naar elkaars disciplines. Vooral in de muziekwereld werkt het erg goed dat er docenten die geen ervaring hebben in de muziek worden uitgenodigd om deel te nemen aan dit vak. Docenten en experts in cultuur leren erg snel van elkaar en kunnen op deze manier snel informatie en kennis met elkaar delen.

Belangrijk onderdeel van de kennisoverdracht vind ik dat docenten zich moeten realiseren dat zij net zo goed kennis overdragen als een museumrondleider. De rondleider is dan wel een expert, maar de docent moet zich ook goed verdiept hebben in de materie om deel te nemen aan de cursus.

F Table of contacted interviews for survey

	Invited	Accepted	Declined	No response
Minstry of Education, Culture and Science, The Hague	X	X		
Cultuur Compagnie Noord Holland	X		X	
Stichting Erfgoedhuis Zuid Holland	X	X		
Stichting Cultureel Erfgoed Zeeland	X			X
Museum federatie Fryslan	X			X
Nieuw land erfgoedcentrum Flevoland	X			X
Landschap erfgoed Utrecht	X	X		
Brabants Erfgoed	X	X		
Erfgoedpartners Groningen	X			X
Kunst & cultuur Drenthe	X			X
Stichting Gelders erfgoed	X	X		
Huis van de kunsten Limburg	X		X	
Museum Wierdenland, Ezinge	X			X
Groninger Museum, Groningen	X			X
Fries Museum, Leeuwarden	X			X
Drents Museum, Assen	X	X		
Hunebedcentrum, Borger	X	X		
Museum het Valkhof, Nijmegen	X		X	
Limburgs Museum, Venlo	X			X
Thermenmuseum, Heerlen	X			X
Noordbrabants museum, 'S Hertogenbosch	X	X		
Huis van Hilde, Castricum	X		X	
Rijksmuseum van Oudheden, Leiden	X	X		
Rijksmuseum, Amsterdam	X			X
Rijksmuseum Twenthe	X			X
Archeon, Alphen a/d Rijn	X			X

G   Regiocanons

Province of Zuid Holland		Trijntje from Prehistory period 'Vlaardingen cultuur'	Romeinen in Zuid Holland
	Leiden		Guardpost Matilo
	Leidschendam / Voorburg	Hilversumcultuur	Forum Hadriani
	Voorne Putten	Farming life commences	
	Alblasserwaard		Heerweg
Province of Zeeland		Land van Saeftinge	Nehalleniatemple Colijnsplaat
Province of Noord Brabant		Tumulii	Romanisation of local culture
	Oss	'Royal tomb' of Oss	Roman villages in Oss
	Waalwijk	12.000: First signs of human existence	
	Oirschot		Castrae in Stratum
	Grave	First agrarian settlements	
	Veghel	Tumulus of Veghel	Potsherd housing
Province of Limburg		Band-ceramics Flint Mines	Eburonen treasure from Amby Via Belgica Villa Holzkuil Roman spa in Heerlen Siant Servaas
Province of Utrecht		3500 BC: tumuli	47BC: Roman Limes
	Eemland	3500BC : tumulii	37BC: Roman influences
	Southeast Utrecht	3500BC: tumulii	47BC: Roman Limes
	Utrecht (city)	8000 BC: Utrecht in Prehistory	10BC: Roman Limes
	Ijsselstein	5000BC: Pioneers in settlements	
	Nieuwegein	2100BC: Forming of the landscape 1800-1500BC: Sword of Jutphaas	
	Woerden	3000BC: First residents	41BC - 260 AD: The Romans are coming
	Northwest Utrecht	3500BC: First residents	50 BC: Romans, Frisians and Franks
	Northeast Utrecht	3500-50 BC: Settlements in the landscape	50 BC - 350 AD: The Romans
Province of Flevoland		4000-2500BC: Swifterband culture	300-100BC: Flevo Lacus

Province	Region	BC column	AD column
Province of Noord Holland	Noordkop	3500BC: Trechterbeker-culture in the Noordkop	0: Romans in the Noordkop
	Zaanstreek	3500BC: The Zaan, the swamps and the Frisians	250BC: Late Iron age and Romans
	Kennemerland		0: Romans in Velsen
	Heemstede & Bennebroek	5000- 1200 BC: The Wilderness	
	Zijpe	2600BC: Small season settlement at Keimersberg	
	Gooi & Vechtstreek	3000BC: pioneers in this region 3000BC: Erfgooiers	
Province of Drenthe		3350- 3050: Giant stones 3300BC : The road is the road 2800BC: Tumulii 1300BC: Secrets of the turf	47 BC: There are the Romans
	Coevorden	120.000BC: traces of pre-history	400AD: Princess of Zweeloo
	Noorderveld	2800BC: Hunebed and tumulus	
	Tynaarlo	1300-300BC: Lady of Yde	
Province of Friesland		The Cow: the arrival of cows& farmers	40AD: Hludana stone 400AD: Hogebeintum
Province of Groningen		Grafheuvels	'Wierden': Ezinge, Eennummer, Warffum
Province of Gelderland		Tumulii	The Limes
	Nijmegen	500BC: Rich Merovingians 400BC: First warriors	19BC: Roman army camps 10BC: Oppidum Batavorum 10BC: Ulpio Noviomagus
	Harderwijk	Tumulii	
	Nijkerk	1500BC: Prehistoric settlements	200BC: Roman Marching camp 110BC: Earliest ice
	Putten	6000BC: Earliest pioneers of Putten	
	Culemborg	5000BC: First pioneers	200BC: 'Fight spirit' having redhears
	Lochem	150000BC: Lochemse mountain 3000BC: Earliest settlements	150-300BC: Witte wieven
	Ruurlo	8000BC: First traces of humanity	250-50: Earliest settlements in Ruurlo 100BC - 100AD: Urns on the cattle belt
	Ermelo	1000BC: Raatakkers	170AD: Roman marching camp
	Lingewaard	1500BC: Prehistory in the Lingewaard	50 AD: Romans and Batavians.

H Questions of cito's ppon survey(2008)

Part I - Prehistory

1 Mammoet en wolharige neushoorn

Zulke tekeningen zijn door prehistorische jagersvolken gemaakt.
Waar zijn deze tekeningen op getekend?

A op houten planken
B op huiden van dieren
C op schalen en vazen van porselein
D op wanden van grotten

2 De eerste mensen die in ons land woonden hadden geen vaste woonplaatsen, maar trokken steeds van de ene plek naar de andere. Waarom deden ze dat?
Ze waren voortdurend op zoek naar ...

A andere stammen om oorlog te voeren.
B gebieden waar voldoende voedsel te vinden was.
C gebieden waar het zonnig, droog en warm was.
D vuurstenen om werktuigen van te maken.

3 Wereldkaart

In sommige delen van de wereld komen nog groepen mensen voor die leven als prehistorische jagers/verzamelaars.
Waar komen zulke groepen nog voor?

A bij 1 en 2
B bij 1 en 4
C bij 2 en 3
D bij 3 en 4

4 Waarom wilden jagers/verzamelaars liever niet dat hun groep groter werd dan 50 personen?

A Dan konden ze elkaars namen niet meer goed onthouden.
B Dan konden ze in een gebied niet voldoende voedsel vinden voor de hele groep.
C Dan zouden ze te snel veel lawaai maken en de dieren in hun jachtgebied wegjagen.
D Dan zouden ze te vaak ruzie krijgen, omdat de hoofdman niet goed meer op iedereen kon letten.

5 1 Bijl gemaakt van een runderbot

2 Getande spits van been, gebruikt als punt van visspeer

3 Dolk in ijzeren schede

Welke voorwerpen werden gebruikt door de jagers/verzamelaars uit de prehistorie?

A 1 en 2
B 1 en 3
C 2 en 3
D alle drie

6 Veel mensen in de prehistorie hielden op met jagen en verzamelen. In plaats daarvan werden ze boeren.
Wat veranderde er daardoor ook?

A De kinderen moesten voortaan allemaal naar school.
B Er ontstond verschil in godsdienst tussen de leden van de groep.
C Er ontstond verschil in rijkdom tussen de leden van een groep.
D Iedereen kreeg veel meer vrije tijd.

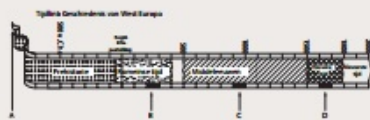**Part II – Antiquity**

7 Grotschildering

In welke tijd is deze grotschildering gemaakt?

8 Overblijfselen uit de geschiedenis

Wat zullen de kleine stippen op dit kaartje betekenen?

A   legerkampen
B   ruïnes van kastelen
C   stoomfabrieken
D   terpen

9 Kleding uit de prehistorie

Dit is een zeer zeldzame vondst, want van jagers en boeren uit de prehistorie is bijna geen kleding teruggevonden.
Hoe komt dat vooral?

A   Als de mensen gestorven waren, werden ze met hun kleren aan verbrand.
B   Boeren en jagers droegen kleding met schutkleuren zodat ze bijna niet opvielen.
C   Kleding vergaat in de loop der jaren meestal.
D   Kleren waren kostbaar en werden gedragen tot ze helemaal versleten waren.
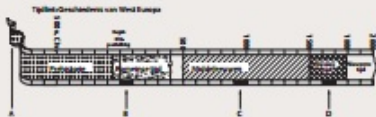
10 Mijn in de Steentijd
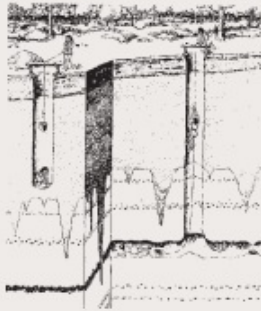
Deze mijn was al ergens in Nederland in de
Steentijd (rond 3000 v. Chr.) in gebruik.
Wat zal men hier uit de bodem hebben gehaald?

A   aardolie
B   goud
C   ijzererts
D   vuursteen

11 Resten van een hunebed

In welke tijd werden in Nederland hunebedden
gebouwd?

**12 Waarom gaven mensen die in de prehistorie leefden
een dode heel vaak allerlei voorwerpen mee in hun
graf?**

Antwoord: _____

_____

_____

**13 Wanneer leefden de mensen in West-Europa vooral
van de jacht op rendieren en van het verzamelen van
bessen, vruchten en zaden?**

1 Bouwwerk uit de Romeinse tijd

Wat was dit voor gebouw?

A   een gevangenis
B   een kazerne voor de soldaten
C   een marktplaats waar men handel dreef
D   een tempel waar men de goden aanbad

2

Dagmar is een Germaanse jongen. Hij rijdt vaak met zijn vader naar het Romeinse legerkamp in de buurt om allerlei spullen te ruilen.
Wat zouden ze in hun kar vervoeren om te ruilen met de Romeinen?

A   boeken en schriften
B   geweren en kogels
C   koeienhuiden en graan
D   landkaarten van de omgeving

3 Oude grafsteen

Deze grafsteen is een van de eerste sporen van geschreven teksten in onze streken.
In welke taal zal deze tekst geschreven zijn?

A Duits
B Italiaans
C Latijn
D Nederlands

4 Overblijfselen van oude gebouwen

Tijdens zijn vakantie komt Gert overblijfselen van oude bouwwerken tegen.
Van welk gebouw zijn dit de overblijfselen?

A van een kasteel uit de tijd van steden en staten
B van een oude fabriek uit de tijd van burgers en stoommachines
C van een tempel uit de tijd van de Grieken en Romeinen
D van een vesting van de Vikingen uit de tijd van monniken en ridders

5 Vier gebouwen van vroeger

A

C

B

D

Welk van deze gebouwen is een Romeins bouwwerk?

6 Romeinse mijlpalen

Zulke mijlpalen stonden langs de Romeinse heirwegen.
Met welk voorwerp van tegenwoordig kun je deze mijlpalen het beste vergelijken?

A Met een aankondigingsbord voor een wegrestaurant.
B Met een praatpaal van de wegenwacht.
C Met een richtingwijzer met plaatsnamen.
D Met een slagboom bij een grensovergang.

7 De Romeinen kenden vele goden. Ze geloofden dat de goden hen konden beschermen tegen gevaar. Het was daarom belangrijk de goden te vriend te houden. Hoe probeerden de Romeinen dat?

A Door geschenken te offeren aan de goden.
B Door goed voor hun medemens te zijn.
C Door op reis te gaan naar het heilige land.
D Door te bidden met het gezicht naar Rome.

8 Badhuis
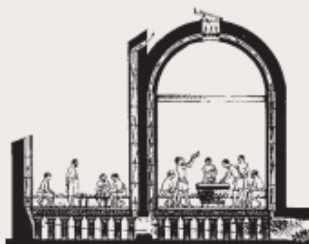
Dit badhuis werd met vuren onder de vloer centraal verwarmd.
Wie gingen veel naar zulke badhuizen?

A Romeinse burgers (100 – 300)
B ridders in de middeleeuwen (1100 – 1400)
C rijke kooplieden in de Gouden Eeuw (1600 – 1700)
D monniken in de middeleeuwen (1100 – 1400)

9 Omstreeks 400 na Chr. hebben de Romeinen al hun versterkingen langs de Rijn voorgoed verlaten.
Wat was een reden voor hun vertrek?

A Ze konden niet wennen aan het gure klimaat.
B Ze kregen geen loon meer en weigerden daarom langer te blijven.
C Ze moesten naar Afrika om nieuwe gebieden te veroveren.
D Ze werden teruggeroepen om Rome te helpen verdedigen.

10 Badhuis met plattegrond
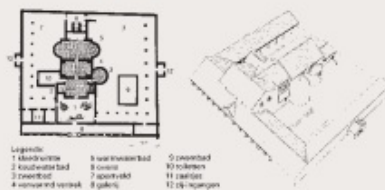
In welke tijd werden zulke badhuizen gebruikt?

A tijdens de prehistorie (5000 voor Christus)
B tijdens de Romeinse tijd (50 voor Christus)
C in de tijd van de kruistochten (1100)
D tijdens de Gouden Eeuw (1600)

11 Het oude Rome

In welke periode van de geschiedenis zag Rome er zo uit?

12 Kaart van Europa

Welk titel past het best bij deze kaart?

A het rijk van de Romeinen in 120
B het rijk van de Vikingen in 900
C het rijk van Napoleon in 1812
D het rijk van de Duitsers in 1941

13 Een ansichtkaart

Wietse stuurt Jochem een kaart van zijn vakantie-adres:

"Het is hier erg leuk. Gisteren zijn we naar de resten van een Romeins badhuis gewandeld. Je kon aan de fundamenten en de resten van de vloeren zien waar de baden en andere gebouwen waren. Je kon ook zien dat de Romeinen hete lucht onder de vloeren door lieten stromen om het gebouw te verwarmen.

Groetjes, Wietse.

In welke provincie kan Wietse de resten van een Romeins badhuis hebben gezien?

A Drenthe
B Friesland
C Limburg
D Noord-Holland

14 Stadsbeeld uit de geschiedenis

In welke tijd zag het straatbeeld er zo uit?
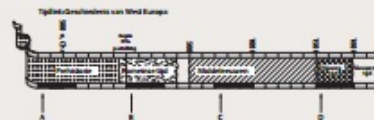
A in de Romeinse tijd (rond 200)
B in de Gouden Eeuw (rond 1600)
C in de tijd van de Industriële Revolutie (rond 1850)

15 Luxe villa's

Voor het eerst werden in Nederland zulke luxe landhuizen gebouwd die villa's werden genoemd.Deze villa's vormden het middelpunt van een landgoed met bossen, akkers en weiden. De bewoners waren groot-grondbezitters die leefden van de opbrengst van de akkers en van de veeteelt.

In welke tijd gebeurde dit?

I   Original image of entoen.nu