

# Towards civic-based heritage education

Proposing a civic-based course curriculum for the Faculty of Archaeology (Leiden University)



Hidde Moerland, 2020



Universiteit  
Leiden

## Figures on cover:

An impression of a Museum For a Day session being led by A. Manders at residential care center *De Schutse* in Utrecht (Photograph taken by Paul Voorthuis/Highzone Fotografie, and used with permission); Universiteit Leiden Logo (<https://www.universiteitleiden.nl/>, accessed on November 21, 2019).

## Colophon

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**Hidde Moerland**

MA thesis, Leiden University, Leiden, December 2020, Repository Version

## Table of contents

<b>List of figures</b> .....	<b>5</b>
<b>List of appendices</b> .....	<b>5</b>
<b>Abstract</b> .....	<b>6</b>
<b>Preface</b> .....	<b>6</b>
<b>1. General introduction</b> .....	<b>8</b>
1.1 Introduction .....	8
1.2 Research problem .....	9
1.3 Primary aim and research questions.....	11
1.4 Research framework .....	12
1.5 Thesis outline .....	13
<b>2. Research methodology</b> .....	<b>15</b>
2.1 Introduction .....	15
2.2 Applied research methods .....	15
2.2.1 The theoretical framework – a literature study.....	15
2.2.2 Examples of civic-based heritage activities and education.....	16
2.2.3 Three semi-structured interviews.....	19
2.3 Additional sources.....	20
2.4 Conclusion .....	21
<b>3. Theoretical framework</b> .....	<b>22</b>
3.1 Introduction .....	22
3.2 The future of universities .....	22
3.2.1 Current trends.....	23
3.2.1 Predicting the future.....	24
3.3 Students of the future.....	27
3.3.1 Social responsibility, modularisation and lifelong-learning .....	27
3.3.2 Influences of digitalisation and IT .....	28
3.3.3 The curriculum of 2040 .....	28
3.4 The civic university.....	29
3.4.1 The emergence and decline of the civic university.....	30
3.4.2 The modern concept of the civic university.....	30
3.5 Civic-based heritage activities.....	32
3.5.1 Defining civic-based .....	32
3.5.2 Defining heritage and heritage activities .....	33
3.5.3 The definition of civic-based heritage activities .....	36

3.6 Civic-based heritage education.....	36
3.6.1 Civic engagement.....	36
3.6.2 Service learning.....	38
3.6.2.1 Defining service learning .....	39
3.6.2.2 Potential benefits and pitfalls of service learning .....	40
3.6.3 The definition of civic-based heritage education.....	41
3.6.4 The benefits of civic-based heritage education.....	42
3.7 Conclusion .....	43
<b>4. Examples of civic-based heritage activities in the Netherlands for archaeology .....</b>	<b>45</b>
4.1 Introduction .....	45
4.2 Community Archaeology in Rural Environments project.....	45
4.2.1 Background information .....	45
4.2.2 CARE-MsoC in the Netherlands.....	46
4.2.2 CARE-MsoC as a civic-based heritage activity.....	49
4.3 <i>Limes</i> visitor-centre <i>NIGRVM PVLLVM</i> .....	50
4.3.1 Background information .....	50
4.3.2 <i>NIGRVM PVLLVM</i> activities as civic-based heritage activities .....	52
4.4 Museum For a Day .....	53
4.4.1 Background information .....	53
4.4.2 Museum For a Day as a civic-based heritage activity .....	55
4.5 Conclusion .....	56
<b>5. Examples of civic-based heritage education in the Netherlands for archaeology.....</b>	<b>58</b>
5.1 Introduction .....	58
5.2 Heritage Practicum 2010-2011 – University of Amsterdam .....	58
5.2.1 Estate Beekestijn – background information .....	58
5.2.2 The course.....	59
5.2.3 Heritage Practicum 2010-2011 as a civic-based heritage course .....	61
5.3 Heritage, relevance, and participation 2018-2019 – Reinwardt Academy.....	63
5.3.1 Framer Framed – background information .....	63
5.3.2 The course.....	64
5.3.3 Heritage, relevance, and participation 2018-2019 as a civic-based heritage course .....	66
5.4 Heritage and Public Outreach 2019-2020 – University of Applied Sciences Saxion .....	67
5.4.1 <i>Oudheidkundige Kring Voorst</i> – background information .....	68
5.4.2 The course.....	69
5.4.3 Heritage and public outreach 2019-2020 as a civic-based heritage course .....	71
5.5 Conclusion .....	72

<b>6. Presenting and evaluating the interviews .....</b>	<b>75</b>
6.1 Introduction .....	75
6.2 The interviewees .....	75
6.3 Views regarding civic-based heritage education.....	75
6.4 Views regarding the realisation of a civic-based heritage course.....	77
6.5 Heritage students in the future and employability skills .....	79
6.6 Opportunities for cooperation .....	80
6.7 Role of the Archaeological Heritage and Society department (Faculty of Archaeology).....	82
6.8 Continuity and feasibility .....	82
6.8.1 Mapping (social) needs .....	83
6.8.2 Financing civic-based heritage activities.....	84
6.8.3 ECTS of the proposed course .....	84
6.8.4 Conclusion.....	85
6.9 Evaluation and conclusion: helping shape the civic-based heritage course .....	85
<b>7. Conclusion.....</b>	<b>90</b>
7.1 Introduction .....	90
7.2 Creating a civic-based heritage curriculum: answering the research questions.....	90
7.2.1 Sub-questions .....	90
7.2.2 The main research question.....	92
<b>8. Discussion .....</b>	<b>96</b>
8.1 Introduction .....	96
8.2 Significance and limitations.....	96
8.3 Alterations during the research .....	98
8.4 Additional recommendations.....	99
8.4.1 Interviewing students and public partners.....	99
8.4.2 Researching the possibilities for more tailor-made heritage education .....	99
8.4.3 Making the civic-based heritage service course increasingly interdisciplinary .....	101
8.4.4 Stimulate ‘celebrations of learning’ .....	101
8.4.5 Test the ‘flipped classroom’ .....	102
<b>Internet pages.....</b>	<b>104</b>
<b>Personal communication .....</b>	<b>107</b>
<b>Interviews .....</b>	<b>108</b>
<b>MS PowerPoint .....</b>	<b>108</b>
<b>Bibliography.....</b>	<b>109</b>
<b>Appendices .....</b>	<b>118</b>

## List of figures

Figure 1:	An impression of a CARE-MsoC test pit excavation in the village of Gemonde in 2019 (Photograph taken by Hue Wijnands, and used with permission).	48
Figure 2:	The Nigrum Pullum visitor-centre as a part of grand café De Haven (Photograph taken by M.J.H. Kerkhof, and used with permission).	50
Figure 3:	Roman-themed postcards made by residents of <i>Ipse de Bruggen</i> in the gift shop (Photograph taken by M.J.H. Kerkhof, and used with permission).	51
Figure 4:	Roman-themed birdhouses made by residents of <i>Ipse de Bruggen</i> in the gift shop (Photograph taken by M.J.H. Kerkhof, and used with permission).	52
Figure 5:	An impression of a Museum For a Day session being led by A. Manders at residential care center <i>De Schutse</i> in Utrecht (Photograph taken by Paul Voorthuis/Highzone Fotografie, and used with permission).	55

## List of appendices

Appendix A:	Interview information	118
Appendix B:	Skype interview with director Drs. A.H. Netiv from ' <i>Erfgoed Leiden en Omstreken</i> ' on May 8, 2020 between 11:30-12:30	126
Appendix C:	Skype interview with municipal executive councillor Drs. Y. van Delft from the municipality of Leiden on May 15, 2020 between 10:30-11:30	133
Appendix D:	Skype interview with policy maker Drs. F.C.M. Tomas from the Faculty of Archaeology (Leiden University) on May 20, 2020 between 10:00-11:00	140
Appendix E:	The proposed course curriculum	153

## Abstract

In the near future, society will expect more from universities (Van der Zwaan 2017). Now, more than ever, universities will have to enhance their social responsibility and engagement with the public. Simultaneously, increasingly more is being done by archaeologists and heritage workers to engage with the public. There are, however, opportunities for universities with heritage programmes to continue to invest in public engagement. This is also the case for the Faculty of Archaeology of Leiden University. The author therefore proposes a course curriculum that can serve society with the aid of heritage activities, while teaching students about heritage and civic service. This is done by discussing the students and university of the future; finding inspiration in the civic university, civic engagement, and service learning; by providing examples of heritage activities and courses in the Netherlands that help serve society; and by interviewing three potential stakeholders.

## Preface

Over the years I have learnt many things about the benefits of history, archaeology, and heritage. This knowledge has resulted in a personal goal to advance, enhance, and promote the usefulness and meaningfulness of all three disciplines whenever possible. Combined with the following lessons and views, this has led to the thesis that lies before you.

As a former history teaching student, I have learnt that the benefits of learning about history do not merely end when we learn about historical events. The benefits of learning about history can mostly be found in historical thinking (*i.e.* critically evaluating, analysing, and using historical knowledge). By critically studying the past, we can learn about the differences between facts and fiction, and we can learn that each period is unique. When we also realise that there have been countless different cultures with different (world)views, values, attitudes, and ways of living, we can also become more understanding, open-minded and tolerant regarding such varieties in the present. As a result, people can become more open-minded concerning proposed improvements and changes in the present, but also regarding alternative and clashing views. By studying history with the aid of historical thinking we can thus help our judgements become more lenient and nuanced, because we better understand the developments that led to current day circumstances and phenomena. Studying such developments can – and should – help us create historical analogies, lessons, or basic insights that can be valuable in the present, because we can see and experience the relation of history with ourselves, society and general human existence (*e.g.* studying about Hitler to learn why people vote for dictators, or studying the fall of the Roman empire to help answer how empires can fall). This makes it meaningful to study the past.



The above mentioned benefits can also be applied to archaeology as a ‘tool box’ or method, since archaeology helps to unravel a past with different cultures by critically and systematically gathering evidence. Archaeology can teach us how to critically research the past based on gathered evidence. Such a critical (research) attitude can be taught, resulting in more critical thinking, which in turn could help combat the spread of fake news for example. It is also known that conducting archaeological research can teach us a lot about (combating) climate change, sustainable methods to live, but also about human interaction with their surroundings, with objects, and with each other. Archaeological results can thus result in lessons and basic insights, similarly to those that can be derived by studying historical sources. Perhaps most importantly is that archaeology can benefit people as a social activity. Archaeological activities can enhance social cohesion, give (marginalised) people a voice, diminish social problems, tensions and conflicts, but it can also benefit the wellbeing of people for one. Such benefits need to be promoted more in order to maintain enough public support for archaeology, but also if we want to change the popular stereotypical view that archaeology is just a hobby that deals with old bits and pieces. This means that we need to think about archaeology *with* and *by* the public, and not just *for* or *in the name* of the public.

This is also where this thesis comes into play by promoting civic-based heritage activities. It is my firm believe that the field of archaeology and higher education institutions dealing with archaeology and heritage need to invest more in civic service. Not just to ensure more public support, but because we owe it to society to improve the well-being of people and to make our work relevant and meaningful.

This study could not have been conducted without Dr. M.H. van den Dries, who welcomed me as an intern of the ‘Erasmus+ EUCUL project’<sup>1</sup>, which paved the way for this study. As such I would also like to thank the Erasmus+ EUCUL project and all its members. Moreover, Dr. M.H. van den Dries supported me throughout this civic-based heritage journey by encouraging and supporting me, but also by providing me with valuable feedback and inspiration. Next, I would like to thank Drs. A.H. Netiv, Drs. Y. van Delft, Drs. F.C.M. Tomas, Drs. J.P.W Verspay, L.I. Schneider, Dr. T.M.C. van Kessel, M. van Hoorn, Dr. P.F.B. Jongste, M.J.H. Kerkhof, H. Wijnands, and P. Voorthuis for helping me realise this study with their valuable contributions. To my friends, girlfriend, and family: your support and kind words of encouragement kept me motivated during hard times. I sincerely hope you will enjoy reading this thesis, and that it can have a positive impact on meaningful heritage education.

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<sup>1</sup> ‘Exploring European Cultural Heritage for fostering academic teaching and social responsibility in Higher Education’ ([www.eucul.com/about](http://www.eucul.com/about)).

## 1. General introduction

***“[T]he scholarship of engagement means connecting the rich resources of the university to our most pressing social, civic and ethical problems, to our children, to our schools, to our teachers and to our cities (...)” (Boyer 1996, 20).***

### 1.1 Introduction

The third decade of the twenty-first century will, like previous decades, be a decade of social change. Such changes will relate to (social) needs, wishes, demands, and topics such as equality, diversity, inclusivity, and multivocality – topics that are becoming increasingly popular. In turn, these topics can be emphasised to help create a more humane world via policy changes at local, regional, national and even global levels. As such, it can be expected that these topics will increasingly influence the visions and missions of universities, and therefore change is to be expected with regard to university policies, programmes, and their social responsibility.

Over the past decades, universities have indeed focused more on their social responsibility, which can be linked with the term ‘third mission’. The term was first coined by Etzkowitz and Leydesdorff (2000), which has led to the global adoption of it in higher education policy (Berghaeuser and Hoelscher 2019). While there is no contemporary consensus on the definition, it originally relates to the contribution of universities to the (regional) economic development (Berghaeuser and Hoelscher 2019). A result of this is that the third mission of many universities – in addition to the first and second mission (education and research) – often relates to commercial activities and cooperation with industrial partners in their vicinity (Markman *et al.* 2005; Shattock 2005).

It can thus be stated that the third mission of universities often deals with knowledge transfer for economic gain. While this is an example of social responsibility, being socially responsible does not solely relate to economic benefits. It relates to all of society on multiple levels, including helping solve social issues or achieving social goals without direct economic benefits. There are thus opportunities for universities to increase their social responsibility in the near future by focusing on social issues, needs, and wishes as a part of their third mission. Luckily, such universities can draw inspiration from the modern concept of a ‘civic university’, a type of university that focuses on civic engagement by combining teaching, research, and engagement (third mission) – the three pillars in higher education (Goddard *et al.* 2016a). Additionally, the field of archaeology and heritage can provide us with a rising number of examples of public activities and projects that have aided individuals and communities (*e.g.* Breen *et al.* 2015; Hyatt *et al.* 2013; Kiddey 2018<sup>2</sup>; Pudney 2017a and 2017b; Stottman 2007;

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<sup>2</sup> See Kiddey and Schofield (2011) as well.

Zimmerman's 'archaeology of homelessness project'<sup>3</sup>). Such activities and projects can thus be used as case studies to inspire universities to prepare for the near future by changing their policy and programmes. They can, in other words, be used to inspire universities to increasingly use their rich resources to engage with society in order to help address social issues and achieve specific social goals. By doing so, the third mission will not just include economic engagement, but also a social one that includes all interaction with the external environment, as Glaser *et al.* (2014) put it.

In light of the above, the author of this study aims to advise the Faculty of Archaeology (Leiden University) what type of course it could implement to increasingly prepare herself for a future that will focus more on social responsibility and social topics. This will be done by presenting: 1) recommendations based on a literature study that focuses on 'the future of universities and students', 'the civic university', 'civic engagement', 'service learning', 'civic-based heritage activities', and 'civic-based heritage education', 2) inspirational case studies that help explain the latter two terms, and 3) semi-structured interviews with three stakeholders. Combined, they will be used to help design one course curriculum that focuses on serving local society via civic engagement (*i.e.* helping address social issues and/or achieving (social) wishes and/or needs) with the help of (archaeological) heritage while educating students at the same time about heritage and civic service. By applying the recommendations, and implementing the proposed course curriculum, the Faculty of Archaeology can potentially help realise a more humane and social just environment that can inspire others.

## 1.2 Research problem

We currently live in an age where people have the tools to be more vocal about social topics, and their wishes, needs, and demands. This is also related to institutions such as universities. In the near future, society will request more from universities according to Van der Zwaan (2017). If universities want to uphold their social support, they will have to change or alter their current vision, mission, policy, and in turn their programmes. Currently however, western universities primarily focus on the amount of students that they have, the number of degrees of excellence, and the number of publications. These focus areas can be seen as the 'production' of universities (Van der Zwaan 2017, 242), and are used to indicate academic prestige (Goddard 2018, 361; Hazelkorn 2015). This is also the case for Leiden University, a university with a primary focus on research and teaching, like many other western European universities. Due to the nature of such universities there is less focus on serving society, especially regarding addressing (local) social issues, even though social wishes, needs, and demands

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<sup>3</sup> See Zimmerman *et al.* (2010), and Zimmerman and Welch (2011), resulting in a book (Museum Studies Program IUPUI 2011) and two exhibitions (*e.g.* "What does homelessness look like? It depends on who is looking").

are increasing and social topics are becoming more important. For many universities this creates more opportunities, as mentioned in the introduction of this chapter.

In order for universities to implement aspects of civic service as a part of their third mission, small steps can be taken. This can of course be done by slowly but surely changing their mission, vision, and policy, but also via new activities, research projects, and courses. Since Leiden University has the ambition to continue engaging with society<sup>4</sup>, developing their civic university profile (Faculty of Archaeology 2020, 25, 27), and receiving new suggestions and ideas to improve their education<sup>5</sup>, this study offers recommendations and a course curriculum for the Faculty of Archaeology of Leiden University.

In addition to the above, it is essential to mention that western universities, such as Leiden University, are continuously researching how to improve their social responsibility and social engagement. One such research project, that made this study possible, is the ‘Erasmus+ EU-CUL project’<sup>6</sup> that started in 2018. The aim of the EU-CUL project is “to indicate how higher education can use (...) the resources of European Cultural Heritage [more effectively], to promote its educational and social value and to implement its own mission of a socially engaged and responsible institution”.<sup>7</sup> The author of this study was part of this project via an internship in 2019 to help find out how universities can promote the usage of heritage to service local society via higher education (Moerland 2019a and 2019b). This was done via literature research, discussions, interviews, and learning activities.

This study is a direct result of the EU-CUL project and the internship, and continues to focus on the research problem of how universities can improve their social responsibility and social engagement via heritage in higher education. More specifically, it focuses on how (archaeological) heritage can be increasingly linked with social service by the Faculty of Archaeology of Leiden University. This is something that the Faculty of Archaeology (2020), the ‘Archaeological Heritage and Society’ department of the faculty<sup>8</sup>, and Dr. M.H. van den Dries<sup>9</sup> – associate professor at the Faculty of Archaeology and representative of Leiden University in the EU-CUL project – want to achieve.

Via projects such as the EU-CUL project, the Faculty of Archaeology of Leiden University continues to improve its social responsibility and social engagement via heritage.<sup>10</sup> The faculty does

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<sup>4</sup> [www.universiteitleiden.nl/en/dossiers/vision-on-teaching-and-learning/8-ambitions/engagement-with-society](http://www.universiteitleiden.nl/en/dossiers/vision-on-teaching-and-learning/8-ambitions/engagement-with-society)

<sup>5</sup> See [www.universiteitleiden.nl/mission2026](http://www.universiteitleiden.nl/mission2026) for example.

<sup>6</sup> ‘Exploring European Cultural Heritage for fostering academic teaching and social responsibility in Higher Education’. The consortium of the project consists of the University of Lower Silesian (Poland), University of Gothenburg (Sweden), University of Malaga (Spain), Open University of Cyprus (Cyprus), and Leiden University (the Netherlands) ([www.eucul.com/about](http://www.eucul.com/about)).

<sup>7</sup> [www.eucul.com/about](http://www.eucul.com/about)

<sup>8</sup> [www.universiteitleiden.nl/en/archaeology/archaeological-heritage-and-society/about](http://www.universiteitleiden.nl/en/archaeology/archaeological-heritage-and-society/about)

<sup>9</sup> Dr. M.H. van den Dries, associate professor at the Faculty of Archaeology (Leiden University), personal communication, January 17, 2019; [www.universiteitleiden.nl/en/staffmembers/monique-van-den-dries#tab-1](http://www.universiteitleiden.nl/en/staffmembers/monique-van-den-dries#tab-1).

<sup>10</sup> See [www.nearch.eu/what-is-nearch](http://www.nearch.eu/what-is-nearch) as well for example.

more however. It engages with partners, invites guest lecturers, and offers students the opportunity to serve the public via internships and theses. Moreover, students learn about social engagement and social responsibility via courses, during which they also enhance their soft and critical thinking skills. Such knowledge and skills can be used in real-world heritage activities during their study. This was also the case during the 'Archaeological Site Management' course<sup>11</sup> (5 ECTS) that was given in the previous academic years by Dr. M.H. van den Dries, and was taken by the author of this study. During this course, multiple groups of students learned to write a management plan for an archaeological site of their choosing that did not have a management plan yet. As such, students had to contact and consult the legal owners and discuss the needs and wishes, meaning they could make a real contribution to the management of the site.

With the focus on the near future – and the shared vision of the Faculty of Archaeology of Leiden University, the Archaeological Heritage and Society department of the faculty, and Dr. M.H. van den Dries – it is the author's belief that the Faculty of Archaeology should continuously invest in civic service courses with the help of (archaeological) heritage by combining education, research, and engagement in the real-world. According to Little and Zimmerman (2010, 131), archaeologists have responsibilities to work "in the public interest". Students should thus be able to service society via real-world activities, while gaining, developing, and testing their skills at the same time. Especially critical thinking skills are important, because these can help develop an inclusive (community) heritage (Shackel 2019a, 11) and help combat the assault on critical-thinking (Giroux 2007, 3-4). Universities can facilitate these educational needs, especially when society can benefit. This makes education meaningful and relevant. Archaeologists and heritage professionals indeed need to be able to make their work relevant, not just for themselves, but in the first place for the well-being of people in society and their daily lives (Sayer 2015). Additionally, it should be our aim to work with (and for) a diverse group of people (Sabloff 2008; Stottman 2010). This study aims to help realise just that.

### 1.3 Primary aim and research questions

The primary aim of this study has been briefly outlined in the previous sections, namely trying to find out what type of course the Faculty of Archaeology (Leiden University) could implement to increasingly service society while teaching students about heritage and civic service. This will be done by drawing inspiration from literature, interviews, case studies, additional sources, and personal experiences and views, resulting in recommendations and a civic-based course curriculum that uses (archaeological) heritage to service society. By doing so the faculty can prepare herself and its students for the near

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<sup>11</sup> [www.studiegids.universiteitleiden.nl/en/courses/89649/archaeological-site-management](http://www.studiegids.universiteitleiden.nl/en/courses/89649/archaeological-site-management)

future, while enhancing its social responsibility by contributing to society. The primary aim can therefore be summed up in the following research question:

What type of course, focused on heritage education, could the Faculty of Archaeology of Leiden University implement to service local society?

In order to answer the main question, this study makes use of the following six sub-questions:

1. What is civic-based heritage education?
2. What are the (supposed) benefits of civic-based heritage education according to literature?
3. What kind of examples are there of civic-based heritage activities in the Netherlands?
4. What kind of examples are there of civic-based heritage education that is organised by universities in the Netherlands?
5. What role could the Faculty of Archaeology of Leiden University play to service local society via civic-based heritage education?
6. What role could the municipality of Leiden play in a potentially introduced civic-based heritage course by the Faculty of Archaeology with the aim to service local society?

## 1.4 Research framework

In the previous section, the research questions were presented. Below follows a short framework of what is included in this research, and what is not.

This study focuses on providing the Faculty of Archaeology (Leiden University) with recommendations and a course curriculum that can (potentially) get implemented. As such, research is focused on literature, case studies, and semi-structured interviews that can provide answers to the sub research questions, and in turn inspiration to answer the main research question.

In this study, the literature study is limited to the following subjects: 'the future of universities and students', 'the civic university', 'civic engagement', 'service learning', 'civic-based heritage activities', and 'civic-based heritage education'.<sup>12</sup> All of these relate to civic service, a vital element of the main research question. This study, therefore, does not focus in detail on didactic methods, other

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<sup>12</sup> The terms 'civic-based heritage activities' and 'civic-based heritage education' do not exist as of yet. In order to describe these terms, the literature study focuses on definitions such as 'civic', 'heritage', 'service learning' and 'civic engagement', but it also looks at examples of heritage work and education with a civic focus.

types of universities, and other types of (educational) activities, since this would make the scope of the study too extensive. Additionally, the study limits itself to three case studies in the Netherlands that can be seen as civic-based heritage activities, and three case studies of heritage courses in the Netherlands that involve civic-based heritage activities to a high degree.

Subsequently, the amount of interviews is limited to three to keep the scope of the study within the boundaries of the master's thesis. Due to this, it was decided to interview a policy maker from the Faculty of Archaeology at Leiden University, a municipal executive councillor ('*wethouder*') from the municipality of Leiden responsible for the heritage and culture policy, and the director of the heritage institution '*Erfgoed Leiden en Omstreken*' from the municipality of Leiden to learn about their views regarding civic-based heritage education in general, and a potential civic-based heritage course. During each interview, eight questions were asked, with opportunities to ask further questions to gain more details (see Appendix A, B, C, and D).

The proposed course curriculum is presented in Appendix E as a separate document with its own appendices. In chapter 8 however, the proposed course curriculum will be discussed. It is important to note that the proposed course was a work in progress throughout the study; information obtained during the literature study, the interviews, and the case studies influenced its design, as well as additional sources (see chapter 2).

The proposed course curriculum is limited to: 1) the general course information, 2) the prerequisites to launch the proposed course, 3) the sources of the proposed course, 4) the proposed course structure (including mandatory readings and the subjects of the lectures), 5) all instructional forms the students need, and 6) the evaluation forms. Due to the scope of this study, the proposed course curriculum does not go into too much detail regarding the content of the lectures. Instead, the proposed course curriculum provides a summary of the lectures, the learning goals of each lecture, and compulsory student readings.

## 1.5 Thesis outline

In total, this study dedicates eight chapters to answer the research questions and discuss its results. Chapter 2 dedicates itself to the methodology of the study by focusing on the three research methods that were applied to help answer the research questions. Moreover, the chapter explains what additional sources were used in the proposed course curriculum that is presented in Appendix E. This chapter is followed by chapter 3, in which the theoretical framework is presented. It delves into the key concepts used in this study to create a foundation for the proposed course curriculum.

Chapter 4 focuses on three case studies of heritage activities that can be seen as civic-based heritage activities. As such, the case studies help explain the idea of civic-based heritage activities, but

they can also offer (educational) inspiration for the proposed course curriculum, since they relate to civic service with the help of heritage. Due to this, each activity has its own section. The chapter ends with a conclusion, and is followed by chapter 5. Chapter 5 provides three case studies of heritage courses in the Netherlands that meet the criteria of a civic-based heritage activity to a high degree. As a result, they can help explain the idea of civic-based heritage education, and provide inspiration for the creation and implementation of civic-based heritage courses in the Netherlands, which includes the proposed course curriculum. As in chapter 4, each example has its own section, and the chapter ends with a conclusion.

Chapter 6 delves into the results of the interviews with three potential stakeholders of the proposed course (see Appendix B, C and D). The chapter aims to answer what the interviewees think about civic-based heritage education, what kind of civic-based heritage course they want, what kind of opportunities the interviewees see for collaboration, but also how such a course can be realised and sustained. By doing so, the chapter will also help answer what the potential role of the Faculty of Archaeology of Leiden University and the municipality of Leiden could be with regard to the proposed course curriculum.

Chapter 7 answers the research questions of this study by considering the data and results from the previous chapters and the creation of the proposed course curriculum. This is followed by chapter 8, which discusses the study, and ends with additional recommendations based on the study.



## 2. Research methodology

### 2.1 Introduction

For the realisation of this study, three research methods were used, which have been partially discussed in the previous chapter. In this chapter, the research methodology to conduct the research will be presented in greater detail. The chapter starts by discussing why and how the literature study was applied during the study, followed by a similar discussion related to the multiple-case study approach that was used to find inspirational examples of heritage activities and heritage courses in the Netherlands that can be seen as civic-based heritage activities, and respectively civic-based heritage education to a high degree. Next, it discusses the semi-structured interviews that were held. All three research methods provided qualitative data, and are therefore defined. This results in a description of the entire research process. Lastly, this chapter explains how additional sources influenced the finished design of the proposed course that is presented in Appendix E.

### 2.2 Applied research methods

Researching the field of education is challenging according to Freebody (2003, 1), because educational activities are dynamic and complex, and are influenced by local settings and society. Add to this that each person learns differently, meaning that it is hard to pin down effective didactic methods. With the goal of this study in mind (*i.e.* a course curriculum that can help service society with the help of (archaeological) heritage), research focused on finding literature about education that focuses on serving society, and on inspirational examples of activities and courses that use heritage to serve society. In addition, it was the goal to learn about the views of three potential stakeholders with regard to a civic-based course that offers students the opportunities to work with and for society with the help of heritage. In this section, the research process of the above mentioned goals will be presented.

#### 2.2.1 The theoretical framework – a literature study

In order to create a foundation for the proposed course curriculum, a literature study was conducted that expanded the literature study that was conducted during the author's internship as a part of the EU-CUL project (Moerland 2019a and 2019b). For the theoretical framework, this started by primarily using the predictions of Van der Zwaan (2017) – former *Rector Magnificus* of Utrecht University<sup>13</sup> – regarding the university and students of the future, since this allows universities to prepare for such a potential future. Goddard (2018) and Van der Zwaan (2017), for one, believe that society will expect more from universities in the near future. This creates a starting point to promote civic engagement.

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<sup>13</sup> [www.uu.nl/medewerkers/GJvanderZwaan](http://www.uu.nl/medewerkers/GJvanderZwaan)

Based on the above starting point, the literature study focused on subjects related to civic service and education, namely ‘the civic university’, ‘civic engagement’, and ‘service learning’. As such, the contemporary ideas of Goddard (2018) about the civic university were used as a foundation, since this type of university – and consequently its type of education – combines teaching, research, and engagement. The civic university thus shares similarities with civic engagement, and service learning, for which literature was found that primarily focused on their descriptions. Combined with literature about definitions and benefits of heritage, a core foundation of the proposed course curriculum was created: students gain knowledge and skills inside and outside the classroom (teaching), and use and enhance their knowledge and skills by working together with and for public partners (engagement) in a heritage activity that is documented from the preliminary research phase to the evaluation phase (research), benefitting all involved parties. This core foundation played an essential role in the creation of the concept of civic-based heritage activities, and civic-based heritage education, two vital aspects of the proposed course curriculum that will be explained in chapter 3. As such, the theoretical framework also helps answer the first two research sub-questions as mentioned in paragraph 1.3.

### 2.2.2 Examples of civic-based heritage activities and education

Based on the definition of civic-based heritage activities, and civic-based heritage education, criteria were established (see below) to help find examples of heritage activities and heritage education with a civic-based component in the Netherlands. These examples could therefore range from archaeological examples to examples dealing with art and museum objects that can provide inspiration.

To find examples of civic-based heritage activities, search terms such as ‘*burgerparticipatie erfgoed*’ (‘heritage citizen participation’), ‘*burgerinitiatieven erfgoed*’ (‘heritage citizens initiatives’), ‘*burgerwetenschap erfgoed*’ (‘citizen science heritage’), ‘*erfgoedactiviteiten*’ (‘heritage activities’), ‘*best/good practices erfgoed*’ (‘best/good practices heritage’), ‘*erfgoed en welzijn*’ (‘heritage and wellbeing’), ‘*gemeenschapsarcheologie*’ (‘community archaeology’) and ‘*publieksarcheologie*’ (‘public archaeology’) were used online and in the library catalogue of Leiden University. In addition, the Nigrum Pullum case study (see paragraph 4.3) was selected as a potentially interesting case study as a result of the EU-CUL project, during which the Nigrum Pullum visitor-centre was visited with the project consortium. The Nigrum Pullum case study – and the other two selected case studies – was finally selected as one of three selected examples, because it met the following criteria of a civic-based heritage activity to a high degree:

1. A civic-based heritage activity is based on at least one (social) need<sup>14</sup> as defined by [fill in]<sup>15</sup> with the aim to help address or fulfil the need(s).
2. A civic-based heritage activity is organised, performed, and evaluated (for impact) by all involved parties whenever possible<sup>16</sup>.
3. A civic-based heritage activity involves, promotes, and enhances inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity whenever possible<sup>17</sup>.
4. A civic-based heritage activity involves physical experiences of ‘doing’ and emotional experiences of ‘being’ that involve tangible and/or intangible remains of the past.

Based on the obtained information of a selected case-study, a summary was written with as many details as possible, followed by a brief discussion of the case-study in light of the study (see chapter 4). By doing so, the examples can further explain civic-based heritage activities, provide inspiration for the proposed course curriculum, and potentially inspire the realisation of more civic-based heritage activities. Lastly, the examples help answer research sub-question 3, as presented in paragraph 1.3.

For the selection of examples of civic-based heritage education in the Netherlands, a slightly different research method was used, even though the above criteria of a civic-based heritage activity were also applied. In order to find examples, the first step was to look for higher education institutions in the Netherlands with a master’s or bachelor’s programme in heritage studies or archaeology.<sup>18</sup> In light of this study, the main focus was on master’s programmes in heritage studies, and secondarily on a bachelor’s level, similar to the Heritage and Museum studies master’s programme of Leiden University. If these were not offered, the focus was on archaeology programmes on a master’s or, secondarily, a bachelor’s level.

Besides Leiden University, only the University of Amsterdam<sup>19</sup>, the *Vrije Universiteit Amsterdam*<sup>20</sup>, and the Reinwardt Academy<sup>21</sup> (part of the Amsterdam University of the Arts) currently

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<sup>14</sup> ‘(Social) needs’ can range from (social) needs and wishes to social issues.

<sup>15</sup> This can range from one or more (concretely defined) individuals/citizens, groups, communities, institutions, organisations, and (local) governments.

<sup>16</sup> Due to restrictions (e.g. laws, regulations, mental health, and/or physical health), not all involved parties might be fully involved. These restrictions need to be clarified.

<sup>17</sup> *Idem*.

<sup>18</sup> With the exception of Leiden University in order to look for examples from other higher education institutions.

<sup>19</sup> The University of Amsterdam offers the following master’s programmes related to heritage studies: Curating Art and Cultures, Heritage and Memory Studies, Museum Studies ([www.uva.nl/en/education/master-s/master-s-programmes/masters-programmes.html?search=heritage+studies](http://www.uva.nl/en/education/master-s/master-s-programmes/masters-programmes.html?search=heritage+studies)).

<sup>20</sup> See <https://vuweb.vu.nl/en/education/master/programmes#search=heritage%20studies>

<sup>21</sup> From September 2020 and onwards, the Reinwardt Academy offers an Applied Museum and Heritage Studies master’s programme ([www.reinwardt.ahk.nl/master-applied-museum-and-heritage-studies/](http://www.reinwardt.ahk.nl/master-applied-museum-and-heritage-studies/)).

offer one or more master's programmes dedicated to heritage studies. On a bachelor's level, only the Reinwardt Academy<sup>22</sup> offers a programme on Cultural Heritage. The University of Groningen<sup>23</sup> and the University of Applied Sciences Saxion<sup>24</sup> do not offer a heritage studies programme, but they do offer one or more archaeology programmes.

Based on the inventory, one representative<sup>25</sup> of each of the five<sup>26</sup> mentioned higher education institutions was contacted by email.<sup>27</sup> In the email, the purpose and goal of the study was explained, after which the following three questions were asked:

1. Has the [higher education institution] offered students a heritage course in the past (or present) that involved helping solve (local) societal issues and/or achieve societal wishes/needs by working together with public partners in heritage activities?
2. If you answered question 1 with 'yes', could you describe the course in as much detail as possible (based on the following aspects if possible: name of the course, date of the course (ongoing or not), reasons for the course, amount of ECTS/course load, requirements to launch the course, admission requirements, course objectives, involved public partners, structure of the course, instruction modes, assessment methods, results/impact of the course for everyone involved, lessons learnt and pitfalls, and any final remarks)?
3. If you answered question 1 with 'no' or 'yes', are there other opportunities for students at the [higher education institution] to participate in heritage projects or heritage activities that try and help solve (local) societal issues and/or achieve societal wishes/needs by working together with public partners? If yes, could you describe these in as much detail as possible (based on the following aspects if possible: name of the projects/activities, date of the

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<sup>22</sup> See [www.reinwardt.ahk.nl/bachelor-cultureel-erfgoed/](http://www.reinwardt.ahk.nl/bachelor-cultureel-erfgoed/)

<sup>23</sup> See [www.rug.nl/education/programme-search/?&labels-programme-degree=programme-level-master&keywordsContains=archaeology&itemGroupName=studyPrograms](http://www.rug.nl/education/programme-search/?&labels-programme-degree=programme-level-master&keywordsContains=archaeology&itemGroupName=studyPrograms)

<sup>24</sup> See [www.saxion.nl/opleidingen/voltijd/bachelor/archeologie](http://www.saxion.nl/opleidingen/voltijd/bachelor/archeologie)

<sup>25</sup> A (programme) director, coordinator or lecturer.

<sup>26</sup> Excluding Leiden University.

<sup>27</sup> Due to the fact that the University of Amsterdam has multiple master's programmes in heritage studies, it was decided to contact the programme coordinator of the Heritage and Memory Studies master's programme. For the *Vrije Universiteit Amsterdam* the programme coordinator of the Heritage Studies master's programme was contacted. For the Reinwardt Academy, the programme director of the master's programme was contacted, who referred the author to two lecturers from the Cultural Heritage bachelor's programme. For the University of Groningen, the programme director of the Institute of Archaeology was contacted. Lastly, a lecturer of the University of Applied Sciences Saxion was contacted.

projects/activities (ongoing or not), reasons for the projects/activities, objectives of the projects/activities, requirements to launch the projects/activities, admission requirements, involved public partners, proceedings of everyone involved, instruction modes, assessment methods, results/impact of the projects/activities for everyone involved, lessons learnt and pitfalls, and any final remarks)?

Three out of the five representatives that were contacted had the time to provide examples of heritage courses. From the provided courses, one course was selected per participating higher education institution based on the definition of civic-based heritage education, and the criteria of a civic-based heritage activity. This means that the selected courses represent the definition of civic-based heritage education the most, and are explained in as much detail as possible based on the provided information. Combined, the three courses are discussed and evaluated, resulting in educational inspiration for the proposed course curriculum (see Appendix E). Additionally, the examples help answer research sub-question 4, as presented in paragraph 1.3.

### 2.2.3 Three semi-structured interviews

In order to help shape the proposed course curriculum, three semi-structured Skype-interviews<sup>28</sup> were held with three potential stakeholders, as previously mentioned. In consultation with Dr. M.H. van den Dries, it was decided to interview three trustworthy stakeholders with a different professional background (*i.e.* a representative of a heritage institution, the municipality, and the Faculty of Archaeology of Leiden University).

The first interviewee that was selected was Drs. A.H. Netiv, director from heritage institution *Erfgoed Leiden en Omstreken*. *Erfgoed Leiden en Omstreken* is an institution of the municipality of Leiden and manages multiple historical archives, and the archaeological depot of Leiden. The institution advises multiple parties with regard to cultural-historical values in the spatial environment, and focuses on public tasks, education and participation (Erfgoed Leiden en Omstreken 2017 and 2020).<sup>29</sup> Drs. A.H. Netiv was selected based on an EU-CUL project interview that was held with Drs. A.H. Netiv, and three of her employees in 2019 (Van den Dries *et al.* 2019). During the interview it became known that *Erfgoed Leiden en Omstreken* wants to continue making heritage accessible and visible, that they want to maintain contact with the Faculty of Archaeology, and that they are open for more collaboration with the faculty via projects.

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<sup>28</sup> Due to the coronavirus.

<sup>29</sup> [www.erfgoedleiden.nl/werkgebied/organisatie/onze-organisatie](http://www.erfgoedleiden.nl/werkgebied/organisatie/onze-organisatie)

The second interviewee that was selected was Drs. Y. van Delft, municipal executive councillor of the municipality of Leiden for the fields of work, income, economy, and culture.<sup>30</sup> She was selected, because she is responsible for promoting these fields, meaning that she is actively promoting heritage and culture in the municipality whenever possible by engaging with citizens, institutions, companies and other official government officials.

The last interviewee that was selected was Drs. F.C.M. Tomas, policy maker at the Faculty of Archaeology (Leiden University). She was selected, because she is involved in educational innovation, and quality assurance of education and teaching as a policy maker. In addition, she is an official secretary of the examination committee, and a *BKO*-coordinator (Basic Teaching Qualification coordinator) in order to make sure that all teachers acquire a basic teaching qualification. Drs. F.C.M. Tomas is currently also doing her doctoral research, which focuses on archaeology in relation to the job market. Lastly, she is working on the new 'Applied Archaeology' master's programme<sup>31</sup> within the faculty.

With the aid of eight questions (see Appendix A) that were asked in each interview, the wishes, comments, and recommendations of the interviewees regarding a civic-based heritage course were inventoried and presented (see chapter 6). As a result, they could be used to further help shape the design of the proposed course curriculum, and help answer research sub-question 5 and 6, as presented in paragraph 1.3.

## 2.3 Additional sources

The finished course curriculum that is proposed in Appendix E does not only draw inspiration from the literature study, the presented case studies, and the interviews. It is also based on additional sources, and creative freedom that helped shape the proposed course. Here, these additional sources will be briefly mentioned. In Appendix E, the influence of the additional sources is explained in more detail.

Firstly, the proposed course uses the general course information topics that Leiden University uses in the digital prospectus (*'studiegids'*).<sup>32</sup> Secondly, the proposed course requires students to apply the mandatory paper guidelines of the Faculty of Archaeology of Leiden University (Board of Examiners 2020). Thirdly, Dr. S. van der Linde is proposed as a guest lecturer in the proposed course as a result of the before mentioned 'Archaeological Site Management' course<sup>33</sup> that the author took in the academic year of 2018-2019. For a lecture of the course, Dr. M.H. van den Dries (the lecturer of the course), had invited Dr. S. van der Linde. The 'Archaeological Site Management' course is thus used as an additional

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<sup>30</sup> <https://gemeente.leiden.nl/bestuur/college-van-burgemeester-en-wethouders/wethouder-yvonne-van-delft/>

<sup>31</sup> [www.universiteitleiden.nl/en/education/study-programmes/master/archaeology/applied-archaeology](http://www.universiteitleiden.nl/en/education/study-programmes/master/archaeology/applied-archaeology)

<sup>32</sup> [www.studiegids.universiteitleiden.nl/en](http://www.studiegids.universiteitleiden.nl/en)

<sup>33</sup> [www.studiegids.universiteitleiden.nl/en/courses/78347/archaeological-site-management](http://www.studiegids.universiteitleiden.nl/en/courses/78347/archaeological-site-management)

source. For this course, non-mandatory literature was established by Dr. M.H. van den Dries that is used in the second lecture of the proposed course (see Table 4 in Appendix E). Moreover, Dr. M.H. van den Dries recommended '*Historic Landscapes and Mental Well-Being*' by Darvill *et al.* (2019), which is used in week 3 of the proposed course. This is also the case for the proposed literature in week 5.

Based on the above additional resources, it can be stated that these relate to the educational experiences of the author. This is also the case for the proposed Plan of Action (and the SMART-objectives therein) that students have to write in the proposed course. The author of this study has written many Plans of Action during his education. For some of these, the SMART-method needed to be used (as described by Grit 2011, 31-32). This method also needed to be applied during the 'Archaeological Site Management' course that the author took in the academic year of 2018-2019.

Lastly, the author used two templates as inspiration to create assessment forms for the proposed course. The assessment forms for the Plan of Action and final paper (see Appendix 3 and 7) are based on the template that Pollmann (2020) used for the '*Verbeelden van het Verleden*' ('Depicting the Past') course that second year archaeology students at the University of Applied Sciences Saxion took. The assessment forms for the presentation of both assignments (see Appendix 5), however, are based on the in-class presentation assessment template that Watkins (2019, 121-122) uses.

## 2.4 Conclusion

This chapter briefly described how the three research methods (a literature study, the multiple case-study approach, and three semi-structured interviews) were used, and what role they played in the study. Combined, each research method provides inspiration and recommendations, and in turn answer the six research sub-questions that were presented in paragraph 1.3. By applying the three research methods, the study yielded a foundation that helped shape the proposed course curriculum. With the aid of additional sources, this helped answer what type of heritage course the Faculty of Archaeology of Leiden University can implement to service local society, which is the main research goal of this study.

### 3. Theoretical framework

***“[A]n educator’s responsibility is about critical education, engaged citizenship, and social responsibility” (Shackel 2019a, 20).***

#### 3.1 Introduction

This chapter provides the theoretical framework of this study, and starts by discussing the future of education, and discusses the modern concept of the civic university. Combined, these topics provide an important starting point for the design of an (archaeological) heritage course that can service society and prepare the Faculty of Archaeology (Leiden University) and its students for the future.

Based on the above, the term ‘civic service’ played an important role in the design of the proposed course curriculum. In this study, it is defined as the Faculty of Archaeology of Leiden University working together with public partners (*i.e.* individuals/citizens, groups, communities, institutions, organisations, and (local) governments) in the municipality of Leiden to help address (local) social issues and/or to fulfil (social) wishes and/or needs.<sup>34</sup> One way the faculty can serve local society is via civic-based heritage activities, for which a definition will be provided in this chapter. This is followed by a discussion of civic-based heritage education, a type of education that draws inspiration from civic engagement and service learning to provide further inspiration for the heritage course.

#### 3.2 The future of universities

Nobody will deny that it is challenging to predict the near future, let alone what the future will hold for universities in the year 2040. Nowotny (2015, 198) even claims that it can lead to a disastrous sense of false security. There is, on the other hand, value in trying to predict the future of universities in order to be ahead of societal dynamics and demands. By trying to understand what the world might look like in 2040, universities can also try and predict what (financial) investments are needed and what changes should be made. We also must not forget that predictions can be self-fulfilling prophecies, meaning that they can be a powerful means to try and achieve a desired or expected outcome (Biggs 2013). Predictions regarding the future of universities, however, can be based on contemporary changes in society that we expect to continue (Van der Zwaan 2017, 110). In the end, universities that want to survive have to make predictions (Van der Zwaan 2017, 105). Below follows a summary of some predictions that can be made based on current trends in society.

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<sup>34</sup> Henceforth, this study will use ‘serving/serve the needs of public partners’ to refer to ‘addressing social issues’ and/or ‘achieving (social) wishes and/or needs’. Moreover, ‘(social) needs’ will be used to refer to (social) needs and wishes, and social issues.



### 3.2.1 Current trends

Like Van der Zwaan (2017), Goddard (2018) and Van Damme (2001) think that across the world, universities are increasingly being expected to be more active contributors to the public good. A reason for this is the ongoing globalisation of society and economy, which also introduced global challenges such as climate change and a growing global population. One outcome of this is the trend that questions are being asked about the contribution of universities to face these challenges. Universities, however, are not sitting still, as is evidenced by the European University for well-being project for example.<sup>35</sup> Nonetheless, it seems that more is required of universities, even though there are vast differences between regions and cultures.

It is clear that universities in 2040 will be different than today, and differences between universities will remain; no university is identical, *the university does not exist* (Van der Zwaan 2017, 31). Teaching and research, however, still form the core tasks of most universities, but research has become increasingly important since a major increase in university participation after World War Two. A result of this growth is that large (research) universities are starting to resemble “businesses”, because they are often managed as one (Van der Zwaan 2017, 26, 67). Moreover, it causes many problems universities are currently facing.

The problems of universities are related to the focus of universities, the incomes and sustainability of universities, the balance between autonomy and centralisation, government justification (due to a lack of trust between governments and institutions), an increase in bureaucracy, access to universities and tuition fees, global competition, and the pressure of publishing as a part of the production of universities, which is still growing and being used to establish university reputations and rankings (Chow and Leung 2016, 4-5; Van der Zwaan 2017, 24-28, 42-43, 49-51, 67-72). As a result of the “publish or perish” paradigm, research is seen as more valuable than teaching, which can negatively affect the funding for less ‘rich’ fields such as the humanities and social sciences (Van der Zwaan 2017, 49-51, 97). In the Netherlands for one, the Van Rijn Commission has recommended the Minister of Education in 2019 to reallocate funding to the technical and natural sciences at the cost of humanities, social sciences and medicine (Adviescommissie Bekostiging Hoger Onderwijs en Onderzoek 2019).<sup>36</sup>

One trend that has been set in motion influences the mentioned dilemmas, namely that universities receive less funding per student from governments. This means that they need to find funding elsewhere. They can increase their tuition fees, and provide knowledge in exchange for

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<sup>35</sup> [www.euniwell.eu](http://www.euniwell.eu)

<sup>36</sup> See [www.mareonline.nl/en/background/more-money-for-natural-sciences/](http://www.mareonline.nl/en/background/more-money-for-natural-sciences/) and [www.erasmusmagazine.nl/en/2019/07/05/dutch-universities-to-lose-millions-of-euros-worth-of-funding-eur-expresses-its-concern/](http://www.erasmusmagazine.nl/en/2019/07/05/dutch-universities-to-lose-millions-of-euros-worth-of-funding-eur-expresses-its-concern/) as well.

funding from public partners (an element of valorisation), but they can also gain funding via donations and gifts (Marcucci and Usher 2012; OECD 2008; Van der Zwaan 2017). A potential result of this is the emergence of an increasingly privatised system, impacting university access and potentially selection of students. Privatisation also introduces the risk of demands from financiers in exchange for funding, which influences the autonomy of universities. In the future, universities will have to make difficult decisions on how they will deal with such challenges, but more importantly: what will they do to seize opportunities and chances, and how will they handle a growing social divide? This requires an open debate (Van der Zwaan 2017, 45-47, 84-85).

Besides the above mentioned trends, there are other global trends that have emerged according to Van der Zwaan (2017, 110-112, 120). Firstly, the development of great economic blocks, which will result in a shift in the economic balance of power. Secondly, the increasing urbanisation rate, which will play an important role in the future concerning the development of knowledge centres. A third trend is that of IT (information technology) and digitalisation, which will increasingly impact universities in the future (Ernst & Young 2020 also stress this). These trends will continue influencing the development of the labour market. In addition, one trend has emerged since the financial crisis of 2008, namely that of a rising nationalist political climate that focuses on the region and questions authority and science, resulting in terms such as 'alternative facts' and 'fake news' being used.

Universities will be impacted by these trends. Moreover, universities will be affected by fundamental changes related to climate change, and the increasing decline of raw materials, and food and water for example, even though it is difficult to predict in what way exactly. UNESCO (2015) states that such topics, including energy issues, will increasingly come on the agenda. It is therefore clear that future universities have to be involved, more so than now, to help find solutions for global issues, since this will be expected by society. There is, however, hope, as Van der Zwaan (2017, 14-15) states:

In contrast to all these concerns and problems is the fact that the university is actually the most hopeful community that has ever existed, filled with young people who are looking to the future, and clever souls who are opening up new scientific horizons; a community that has shown for the last eight hundred years that it has the resilience to survive.

### 3.2.1 Predicting the future

The economy will play a vital role in the future of universities. In light of a shift in the balance of economic power, it is expected that Asian universities, especially those in China, will play a large global role in the future, resulting in more upward social mobility. In Western countries, the opposite is to be

expected, since upward social mobility will become more difficult due to the high level of education among citizens. One outcome of this is that it will be more difficult for graduates in Western countries to all get good paying jobs (Van der Zwaan 2017, 115-116). Combined with the fact that governments are 'retreating' in many countries with regard to university funding, it is expected that less people will participate in higher education, further increasing the dichotomy between rich and poor people (Van der Zwaan 2017, 117-118). Due to the expected rising costs to follow a programme or study, 'unbundling' complete programmes into separate 'knowledge packages', will become more popular, meaning that people can follow part of a programme or even a single course (Van der Zwaan 2017, 122). This is already the case in the Netherlands, where higher education institutions are offering single courses, and part-time programs. This also relates to the trend of 'modularisation', where people can select and follow modules/courses based on their tastes and needs, resulting in 'tailor-made education' (Van der Zwaan 2017, 145, 216, 234-235). Additionally, universities will be forced to operate more in a private market in the future, focusing more on demand instead of supply (Van der Zwaan 2017, 121).

The rising urbanisation rate will also play a vital role in the future of universities. Concentrations of knowledge institutions will be more linked with global cities due to the presence of enough pools of innovation and talent (Van der Zwaan 2017, 129). Moreover, it is expected that IT will lead to rapid changes in universities, especially when it comes to storing and using data, a trend that has already started. Universities might be more involved in the production of parts of data that will be combined into a single product, meaning that large data files have to be stored for availability. With the aid of powerful computers, this also brings opportunities to combine files from completely different disciplines, and the opportunity for large citizen science projects (Van der Zwaan 2017, 6, 136-138).

IT will also influence digital teaching, which will become more popular, as it already has since the past decade with MOOCs (modules of massive open online courses), SPOCS (small private online courses), and other types of e-learning (Van der Zwaan 2017, 62, 140, 143-144, 216). This is also a trend that can be seen in the formats of Open Universities. The Faculty of Archaeology (Leiden University), that already offers two MOOCs<sup>37</sup>, will, for one, also investigate in 2024-2025 how they can combine online teaching and learning for students working remotely (Faculty of Archaeology 2020, 17). Additionally, the Faculty of Archaeology (2020, 15) of Leiden University has noted that "[t]he current generation of students studies in new ways: often online, using digital sources (...)". Campus education, however, will still exist in 2040, but unbundling and modularisation might result in more 'distance learning' (Van der Zwaan 2017, 146). Moreover, the spread of diseases such as COVID-19 has

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<sup>37</sup> [www.universiteitleiden.nl/en/archaeology/education](http://www.universiteitleiden.nl/en/archaeology/education)

also resulted in more distance learning, but its long term impact on distance learning is, as of yet, unknown.

Future universities also need to take the labour market into consideration when they make decisions. Currently there are signs that there are not enough jobs for all university graduates (Van der Zwaan 2017, 150; see Uitvoeringsinstituut Werknemersverzekeringen 2020).<sup>38</sup> This can become a problem if governments keep encouraging higher education participation for the knowledge economy (Van der Zwaan 2017, 150-151). Universities will therefore have to make decisions regarding supply and demand. Barber *et al.* (2013) and Dawson<sup>39</sup> believe that a new form of education could arise, consisting of shorter, modularised study programmes with content that is tailor-made. We may expect people to enter the labour market more quickly in the future if the market demands it, meaning that people may complete their training at a later stage via 'lifelong-learning' (see Van Damme 2001 as well). Dawson<sup>40</sup> believes that modular knowledge tailored to its user will be used to solve problems in the future, when it is needed. Networks, access, critical thinking, and problem-solving will play an important role in this.

All universities will have to take customised and problem-solving education into consideration, and contemplate how they will handle a seemingly growing demand for lifelong-learning. This type of education is also part of 'the engaged university', as introduced by Smidt and Surssock (2011). Like the engaged university, the civic university that Goddard (2018) promotes (see paragraph 3.4 for more detail), will have to deal with all kinds of problems in the future, problems that not only require technological innovation, but also sociological innovation; the social sciences and humanities will thus form a vital field in the future (Van der Zwaan 2017, 156).

Universities of the future will be justified in many ways, but justifying them will not be straightforward. Universities in 2040 will be a part of society that will demand constant justification, meaning that universities have to take their social responsibility and relevance more seriously in order to help address major social problems (Van der Zwaan 2017, 159-163, 165). Barnett (2011) acknowledges that universities have an essential role to play in society. Van der Zwaan (2017, 165-166) believes that universities need to engage with governments in an ongoing debate in the future to maintain a strong system consisting of various types of (specialised) universities that ideally will start to form connected ecosystems with other knowledge institutions. Knowledge transfer, however, will not be enough; universities in the future need to make meaningful contributions to society. In order to have an 'impact', universities will need to maintain their absolute integrity and independence; "the

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<sup>38</sup> [www.data.oecd.org/unemp/unemployment-rates-by-education-level.htm#indicator-chart](http://www.data.oecd.org/unemp/unemployment-rates-by-education-level.htm#indicator-chart)

<sup>39</sup> [www.rossdawson.com/keynote-speaker/keynote-speaking-topics/keynote-speaking-topics-the-future-of-universities-and-education/](http://www.rossdawson.com/keynote-speaker/keynote-speaking-topics/keynote-speaking-topics-the-future-of-universities-and-education/)

<sup>40</sup> *Idem.*

university can and must play the role of an intermediary between knowledge and societal problems and phenomena” (Van der Zwaan 2017, 182). This requires a flexible and readily adaptable university, meaning that its organisation needs to adapt accordingly (Van der Zwaan 2017, 182).

Whatever choices universities make, they need to be sure that they safeguard the balance between interdependence and independence, and their reliability needs to be absolute, meaning that they need to be transparent and accountable for everything (Van der Zwaan 2017, 188). “The university must become a trusted oracle once more, instead of being just one of the many opinions, barely audible above the din of the wisdom of the crowd” (Van der Zwaan 2017, 194). A university is thus needed that is constantly reflecting and debating its existence (Van der Zwaan 2017, 178). In the end, universities have to ask themselves what they will do to seize new opportunities and chances, and what they will do to solve societal issues. This requires an open date (*cf.* Van der Zwaan 2017, 46).

### 3.3 Students of the future

Now that a foundation has been established of global trends in relation to the future of universities, it is time to look at future students, including what kind of students are needed, a vital question that universities need to ask themselves constantly. In this section, we will look at the students of the future through the lens of expected educational changes, linking them with the future of universities.

#### 3.3.1 Social responsibility, modularisation and lifelong-learning

One expected outcome of the trend that universities have to increase their social responsibility is that students, according to Van der Zwaan (2017, 224), may assess and select universities in the future based on the contributions that these universities make to society. Students will be more interested in the future, and in their role in society. This can already be seen at the Faculty of Archaeology, where students show a great interest in social service and relevance by choosing society based courses, and following the master’s specialisation ‘Archaeological Heritage Management’, which launched in 2009.<sup>41</sup>

Students will first and foremost follow a degree programme to ensure them a good job (Van der Zwaan 2017, 237). Future students will probably also be able to select the courses that interest them due to modularisation and unbundling, giving rise to a form of tailor-made education to meet their needs (Van der Zwaan 2017, 145, 153, 216, 233; see Barber *et al.* 2013).<sup>42</sup> Modularisation, on the other hand, also enables students to select parts of a curriculum for which there is a need, or that can be used directly to help address problems that have arisen (Van der Zwaan 2017, 234). This relates to the

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<sup>41</sup> Dr. M.H. van den Dries, personal communication, April 24, 2020.

<sup>42</sup> See [www.rossdawson.com/keynote-speaker/keynote-speaking-topics/keynote-speaking-topics-the-future-of-universities-and-education/](http://www.rossdawson.com/keynote-speaker/keynote-speaking-topics/keynote-speaking-topics-the-future-of-universities-and-education/) as well.

idea of 'workflow learning', which involves learning something only if there is a need in response to problems and questions.<sup>43</sup> This type of learning also applies to the idea of lifelong-learning; individuals can decide what they want or need to learn during their career or their lifetime. This provides opportunities for additional training and retraining, meaning that people can be more flexible on the job market to cater to their own needs. It should be noted however, that there is a chance that students will enter the labour market sooner if the labour market demands this, meaning that people will have to complete their training later via lifelong-learning. This, however, also means that final degree certificates may become less valuable (Van der Zwaan 2017, 143, 153, 165; see Chow and Leung 2016 as well).

### 3.3.2 Influences of digitalisation and IT

Another trend that has been set in motion that will also affect students in the future, is the increasing rate of digitalisation and IT. With the increasingly important role of IT and digitalisation, it can be expected that MOOCs, SPOCS, and other forms of e-learning, will become more popular for students who want to continue learning. This type of education thus enables distance learning, and perhaps other forms of teaching (Van der Zwaan 2017, 165, 139). It can be expected that students will have to work with large amounts of knowledge and teaching material, which also influences the role of the teacher, who will become a guide. Knowledge will be omnipresent, and accessible everywhere at all times (Van der Zwaan 2017, 139-140).

### 3.3.3 The curriculum of 2040

What do the above expected changes mean for the curriculum of 2040? A trend in Western universities, especially European ones, is that education has become increasingly specialised in the last decades. Students mainly acquire disciplinary knowledge via university training. In American universities, a shift is occurring based on voices in favour of a university that prepares students in a more targeted fashion for the labour market. Competition is high amongst graduates, and only the best will have good shots at getting a job. University programmes that provide tailored programmes based on societal demand will therefore become more important. This requires a different mindset, since most curricula are supply-driven. As a result, less attention is paid to the development of leadership-, IT-, and soft skills in curricula. However, future society will require these skills more often, meaning that students need to be able to develop and strengthen these during their study. Due to the expected trend that data will be available everywhere, it becomes increasingly important that students

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<sup>43</sup> [www.rossdawson.com/keynote-speaker/keynote-speaking-topics/keynote-speaking-topics-the-future-of-universities-and-education/](http://www.rossdawson.com/keynote-speaker/keynote-speaking-topics/keynote-speaking-topics-the-future-of-universities-and-education/)

know how to extract, and use that data, especially in interdisciplinary contexts (Van der Zwaan 2017, 227-228; see Georgia Institute of Technology Commission on Creating the Next in Education 2018; and National Research Council 2015 as well). Zhao (2018, 299) even argues that “content and pedagogical knowledge” will probably not remain “the core qualification of teachers”, and that teachers will probably not “need to know the content of the subject”, because students can learn “more effectively through other approaches rather than direct instruction and have access to other experts and content”. The Faculty of Archaeology of Leiden University acknowledges that the current generation of students do indeed study in new ways: “often online, using digital sources, and this presents great opportunities for intensive, activated and blended learning” (Faculty of Archaeology 2020, 15).

In the future, it is expected that students have to become ‘T-shaped professionals’, where the vertical column of the ‘T’ stands for in-depth disciplinary knowledge, and the horizontal bar the usage of said disciplinary knowledge in interdisciplinary contexts. Disciplinary knowledge, and thus disciplinary training, will always be required, but it will, more than ever, be used in interdisciplinary (learning) projects, which will create new partnerships between disciplines. Students need to be prepared by universities for their future roles. This is one of the reasons why leadership-, IT-, and soft skills will become important, especially considering that universities need to contribute to solving social issues. Society can indeed benefit when rhetoric-, critical thinking skills, and creatively and independent thinking skills are trained, developed, and encouraged at an early stage. One reason for this is that research can be introduced at an early stage. A curriculum thus needs to be developed that provides opportunities to achieve these objectives (Van der Zwaan 2017, 228-232).

This, however, also requires deeper dialogue between universities and governments in the future, because governments have a role to play (Van der Zwaan 2017, 241-242; see Hazelkorn 2016b, 77). Universities that want to achieve these objectives can find inspiration in the modern concept of the civic university, which combines education, teaching, and research, offering opportunities to prepare students for all kinds of professions, and their role as future leaders in society. This is why the civic university will be discussed in the following section.

### 3.4 The civic university

There are, and will be, many opportunities for universities to help address social issues and meet social demands. Bawa and Munck (2012, XVII) rightly warn us that “we need to be aware of (...) the danger of taking one particular national model as the norm for CE [civic engagement]. (...) [W]e need to accept that “one size fits all” is not a viable philosophy for CE”. For this study, however, the civic university has been selected as the main focus point, since it focuses on serving society by combining teaching, research, and engagement, a vital element of the proposed course design. As such, this section will

provide inspiration for the proposed course and (the Faculty of Archaeology of) Leiden University by discussing the emergence and contemporary concept of the civic university.

#### 3.4.1 The emergence and decline of the civic university

Many universities throughout Europe were (or still are) civic in the more general sense that they were founded as institutions of municipalities with strong roots in the cities in which they were founded (Bender 1988). Civic, according to Barnett (2007, 27-28) relates to a citizen and a city, meaning that the civic university provides two services: services “towards individuals as responsible persons, and towards the political region (the city and/or the state)”. Such a strong civic tradition started to develop in the nineteenth-century in the United Kingdom (UK), and similarly in the United States of America (USA) (Vallance 2016). In the former they served the industrial needs in their cities, and consequently the UK (Barnes 1996; Goddard 2018; Vallance 2016; Vernon 2001; Walsh 2009), while in the latter, the so-called land-grant colleges focused on the development of agriculture via knowledge transfer and engagement with rural communities (McDowell 2003), meaning that they were located outside of cities (Mack and Stolarick 2014). Due to changes in the twentieth century, the civic missions of the nineteenth-century civic universities in the UK and the USA diminished (Vallance 2016, 20-23). Nonetheless, there are calls for a revival of the civic role of universities (see AASCU Task Force on Public Engagement 2002; Boyer 1990 and 1996; Bringle and Hatcher 1996; Hartley 2009; Goddard 2009; and Zlotkowski 2007 for example). This brings us to the modern concept of the civic university.

#### 3.4.2 The modern concept of the civic university

Globally, more and more questions are being asked about the contributions and purpose of universities regarding the public good, as discussed before. Consequently, universities cannot avoid a relationship with their surroundings, consisting of communities and other institutions (Goddard 2018, 356). Additionally, universities cannot turn a blind eye to (social) needs; they need to make contributions to major societal challenges (Goddard 2018, 358-359). This means that universities need to have a social responsibility. A lot of universities, however, have adopted the well-established model of the entrepreneurial university, which focuses on links with enterprise and commercialisation (see Clark 1998; Etzkowitz and Leydesdorff 2000). This can be seen as a hindrance in light of the above, because their focus lies on economic returns, which are seen as the only valuable form of benefit, undermining the societal contributions universities can and should make (Van der Zwaan 2017, 242). Goddard (2018, 361) also acknowledges the shortcomings of the entrepreneurial model due to “its focus on research in science and technology and links to business”, neglecting teaching (except when it is related to entrepreneurship), “the role of humanities and social sciences, place-based communities,



and civil society more generally". Entrepreneurial universities can thus be seen as 'un-civic', or as non-civic universities.

Non-civic universities are a type of university that see teaching, research, and engagement as three strictly separate and distinct pillars/missions. Furthermore, performances are tied to the amount of publication in peer-reviewed journals and student-satisfaction scores. The third mission activities of non-civic universities are only part of the core if hard funding targets are attached. As a result, non-research and non-teaching activities that are not related to hard funding targets are usually side-lined, meaning they are not part of the core, and thus pushed to the periphery (Goddard *et al.* 2016b, 5; Goddard 2018, 362). The contemporary civic university, on the other hand, contrasts this. The idea of the re-invention of the civic university dates back to 2009, when Goddard argued for the re-invention of the civic university by stating:

"The engaged civic university (...) is one which provides opportunities for the society of which it forms part. It engages as a whole with its surroundings, not piecemeal; it partners with other universities and colleges; and is managed in a way that ensures it participates fully in the region of which it forms part. While it operates on a global scale, it realises that its location helps to form its identity and provide opportunities for it to grow and help others, including individual learners, business and public institutions, to do so too" (Goddard 2009, 5).

Based on this idea, an alternative model of the civic university was developed by Goddard, Hazelkorn, Kempton and Vallance (2016a) that contrasts the non-civic university. In the new model, teaching, research, and engagement are combined and enhance each other, meaning that engagement is not a separate third pillar. There is thus no core or periphery in the civic university; a flexible and soft boundary exists between a civic university and society, whereas a hard one is maintained in non-civic universities. Due to the overlap between teaching, research, and engagement, there are many opportunities to serve society by working together with public partners. This will in turn result in new questions for further research (Goddard *et al.* 2016b, 5-7; Goddard 2018, 361-362). If a university successfully combines all three areas, "the university will be engaged in transformative, demand-led actions, and in this space its impact will be greater than the sum of each activity alone" (Goddard *et al.* 2016b, 7). This is positive for students, who will engage more with their own learning when they gain enhanced critical skills as a result of understanding and trying to resolve societal challenges (Coates and McCormick 2014).

In their book, Goddard *et al.* (2016a), came up with seven dimensions that define a contemporary civic university. Below follows a summary of these dimensions provided by Goddard (2018, 362-363):

1. It is *actively engaged* with the wider world as well as the local community of the place in which it is located.
2. It takes a *holistic approach* to engagement, seeing it as institution-wide activity and not confined to specific individuals or teams.
3. It has a strong *sense of place*—it recognizes the extent to which its [sic] location helps to form its unique identity as an institution.
4. It has a *sense of purpose*—understanding not just what it is good at, but what it is good for.
5. It is *willing to invest* in order to have impact beyond the academy.
6. It is *transparent and accountable* to its stakeholders and the wider public.
7. It uses *innovative methodologies* such as social media and team building in its engagement activities with the world at large. [original emphasis]

These seven dimensions can be used by universities who wish to enhance their civic role and social responsibility. The core elements of the civic university can thus further inspire Leiden University, and the Faculty of Archaeology, with regard to its programmes, since the university is developing a civic university profile (Faculty of Archaeology 2020, 25, 27). In the next section this inspiration will be combined with the idea of civic-based heritage activities, which can be used to service society while teaching students about heritage and civic service.

### 3.5 Civic-based heritage activities

The term ‘civic-based heritage activities’ does, as of yet, not exist. Different from the term ‘community-based heritage activities’, the ‘civic-based heritage activities’ term wants to emphasise its civic-based nature, inspired by civic service, and the previously discussed civic university. Moreover, the term distinguishes itself by trying to be as inclusive as possible; individuals can also conduct a heritage activity, not just one or more defined communities. In order to define the term, a closer look at two vital components of the term is therefore required, namely ‘civic’ and ‘heritage’.

#### 3.5.1 Defining civic-based

The idea of civic (and that of the civic university) according to Barnett (2007, 27-28), relates to a citizen and a city:

The citizen performs his or her civic duty by fulfilling the responsibilities of being a citizen (of a city). There are two separate sets of ideas in these elementary observations. Firstly, the idea of 'civic' works at two levels, that of the collectivity (the city, the city state) and of the individual (who gains rights but has responsibilities to fulfil). Secondly, the link between the individual and his/her identifying region (city/state) is an ethical link. The civic university, therefore, suggests a dual orientation of service: towards individuals as responsible persons, and towards the political region (the city and/or the state).

The Cambridge Dictionary also underlines the relation of a citizen and a city in their definition of civic: "of a town or city or the people who live in it".<sup>44</sup> In this study, however, Leiden University plays a vital role when we speak about civic-based heritage activities in light of the design of the proposed course, meaning that the university engages with the city of Leiden and its citizens. More specifically, 'civic-based' implies that the Faculty of Archaeology of Leiden University tries to fulfil its duty in the municipality of Leiden by working together with public partners such as individuals/citizens, groups, communities, institutions, organisations, and (local) governments to help serve their needs. The heritage activities that will form a part of the design of the proposed course are thus based on the above mission. This brings us to the definition of heritage.

### 3.5.2 Defining heritage and heritage activities

Throughout time, people have defined heritage differently, meaning that its definition is dynamic. People can therefore have different answers to heritage related questions. What is heritage for example? And who decides what heritage is, and what heritage can and cannot do? What heritage should be safeguarded for the future, and what heritage should not? What can people do with heritage, and what not? It is therefore important to note that heritage is a difficult concept, and that there can be multiple 'heritages' (Harrison 2009, 10-11). For this reason, multiple definitions of heritage will be presented here before presenting one definition that is used in this study to define heritage activities.

In the Netherlands, cultural heritage is defined as follows in the Heritage Act of 2016:

"[T]angible and intangible resources inherited from the past, created in the course of time by people or arising from the interaction between man and the environment that people, irrespective of the ownership thereof, identify as a reflection and expression

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<sup>44</sup> [www.dictionary.cambridge.org/dictionary/english/civic](http://www.dictionary.cambridge.org/dictionary/english/civic)

of continuously evolving values, beliefs, knowledge and traditions, and that offer a frame of reference to them and to future generations” (Cultural Heritage Agency 2016, 6).

During a Dutch professional heritage consultation, heritage was defined as a collective term which refers to traces of the past that we, as a society, find worthy to preserve for the future (Hagenaars *et al.* 2014, 7). Based on these two definitions, it can be stated that resources or traces of the past, both tangible and intangible, play an essential role in heritage. This becomes clear when other definitions of heritage are presented. Little and Shackel (2014, 39) for one, describe heritage – in its most basic form – as “whatever matters to people today that provides some connection between past and present (...) and it includes the tangible and intangible in culture and nature”. This definition has overlap with the definition of heritage that Chilton and Mason (2010) use. In their definition, heritage includes “the full range of inherited traditions, monuments, objects, and living environments, and, most importantly, the range of contemporary activities, meanings, and behaviors that are drawn from them” (Chilton and Mason 2010, 2). In their vision heritage thus “includes both tangible and intangible remains of the past (...), and the full range of contemporary activities associated with these remains, including preservation, purposeful destruction, commodification, commemoration, interpretation, repatriation, public education, policymaking, and tourism” (Chilton and Mason 2010, 2-3).

What also becomes clear from the above descriptions of heritage is that heritage seems to involve a valuation component, meaning that remains of the past are being valued by people for some purpose in the present and future. Or, to use the words of the American Anthropological Association, “[c]ultural heritage is the relevance of the past to contemporary communities and future generations.”<sup>45</sup> Such a valuation process can differ per person and groups of people (see Harrison 2009, 9-12). This introduces a value-based approach towards heritage.<sup>46</sup> People can indeed value tangible and intangible remains differently. In light of this, Smith (2006, 13) sees heritage as a “social and cultural practice [...] of meaning and identity making”; it is “a process of engagement, an act of communication and an act of making meaning in and for the present” (2006, 1). Following Smith’s argument, heritage can be seen as something that not just ‘is’, it is not a ‘thing’, but tangible and intangible remains of the past can ‘become’ heritage when they are being valued, giving them meaning. To support this idea, Smith (2006, 3) gives the following example:

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<sup>45</sup> [www.americananthro.org/ParticipateAndAdvocate/AdvocacyDetail.aspx?ItemNumber=20528](http://www.americananthro.org/ParticipateAndAdvocate/AdvocacyDetail.aspx?ItemNumber=20528)

<sup>46</sup> See McClelland (2018) for a recent discussion of a value-based approach towards heritage.

Stonehenge, for instance, is basically a collection of rocks in a field. What makes these things valuable and meaningful – what makes them ‘heritage’, or what makes the collection of rocks in a field ‘Stonehenge’ – are the present-day cultural processes and activities that are undertaken at and around them, and of which they become a part. It is these processes that identify them as physically symbolic of particular cultural and social events, and thus give them value and meaning.

An essential part of the ‘creation’ of heritage is thus a social and cultural process/performance of constant meaning making. In this study, this concept – as used by Smith (2006) – is used to help define heritage and heritage activities. Consequently, heritage is seen here as all tangible and intangible remains of the past that have ‘become’ heritage via a social and cultural process/performance of constant meaning making for some purpose in the present and future. Here, meaning making is understood as the result of activities/performances. Such activities/performances can range from “remembering, commemoration, [to] communicating and passing on knowledge and memories” according to Smith (2006, 83), but more activities/performances are of course plausible (*e.g.* performances related to spirituality, aesthetics, smell, touch, sound and/or taste). Moreover, activities/performances can influence other heritage performances, such as visiting, managing, conserving, exhibiting, disintegrating, destroying, or interpreting tangible and intangible remains of the past in the present (see Smith 2006 and 2012). In light of this it is also important to note that activities/performances – that make an object, physical place or intangible event important or heritage – can also ‘become’ heritage due to its association with an object<sup>47</sup>, physical place and/or intangible event (*cf.* Smith 2006, 304-305). In sum, heritage activities/performances involve physical experiences of ‘doing’, and emotional experiences of ‘being’ (*i.e.* emotions, experiences, memories, that help facilitate a sense of belonging and identity)<sup>48</sup> (Smith 2006, 71, 83).

The above mentioned heritage aspects, however, do not provide us with a working definition for heritage activities in light of this study. Here, heritage activities are understood as activities that involve experiences of ‘doing’ and emotional experiences of ‘being’ with regard to tangible and intangible remains of the past for some purpose in the present and future. Such remains can already be seen as heritage by participants through a social and cultural process/performance of constant meaning making, but when they are not (yet), the activity can ‘turn’ these remains into heritage and/or become heritage on its own.

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<sup>47</sup> An interesting argument for the agency of objects has been presented by Dudley (2010) and Gosden (2005).

<sup>48</sup> Networks and relations can also be continuously (re-)created via activities/performances, and thus help facilitate a sense of belonging and identity (Smith 2006, 83).

### 3.5.3 The definition of civic-based heritage activities

The description and usage of ‘civic-based’ and ‘heritage activities’ in this study can be combined into a single definition for civic-based heritage activities. ‘Civic-based heritage activities’ entail activities that are organised, performed, and evaluated (for impact) to serve the (social) needs of [fill in]<sup>49</sup> via physical experiences of ‘doing’ and emotional experiences of ‘being’ that involve tangible and intangible remains of the past.

In light of this study, students of the Faculty of Archaeology of Leiden University could, for example, work together with a heritage institution, the archaeological depot of Leiden, and lonely residents in a neighbourhood (*i.e.* the public partners) to help combat the loneliness of said residents via a civic-based heritage activity that involves loaned archaeological objects from the archaeological depot. Nonetheless, civic-based heritage activities are not exclusively organised, performed, and evaluated by higher education institutions and their public partners; one or more citizens, groups, communities, institutions, organisations, and (local) governments can also do so. Civic-based heritage activities however, are always based on one or more (social) needs<sup>50</sup>, and they involve, promote, and enhance inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity whenever possible<sup>51</sup>.

### 3.6 Civic-based heritage education

The contemporary concept of the civic university can provide universities with inspiration to develop a type of education that engages with public partners by combining teaching, research, and engagement. Based on the ideas of the civic university, civic engagement, and service learning, this study presents the idea of ‘civic-based heritage education’ that can help serve local society with the help of heritage, while teaching students at the same time. In this section, civic-based heritage education will be discussed in more detail. What does it, for example, entail, and what are its benefits? This section will try to answer these questions by looking into the concepts of civic engagement and service learning, while connecting it to civic-based heritage activities and aspects of the civic university.

#### 3.6.1 Civic engagement

Universities need to be engaged in communities, but what does engagement actually mean? Civic, as discussed before, refers to citizens and a city or town, and engagement is generally understood as

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<sup>49</sup> This can range from one or more (concretely defined) individuals/citizens, groups, communities, institutions, organisations, and (local) governments.

<sup>50</sup> As stated in footnote 34, ‘(social) needs’ can range from (social) needs and wishes to social issues.

<sup>51</sup> Due to restrictions (*e.g.* laws, regulations, mental health, and/or physical health), not all involved parties might be able to be fully involved in a civic-based heritage activity. These restrictions need to be clarified.

participation/involvement (Ronan 2011). In the case of institutions it is understood as “engagement with the external world” (Hazelkorn 2016b, 72). For higher education institutions it refers to the way they “interrelate with societal, civil and economic stakeholders and connect with issues, problems or organisations beyond campus boundaries” (Hazelkorn 2016a, 44). However, there is no universal definition of civic engagement, meaning that diverse disciplinary interpretations lead to confusion (Berger 2009), and there is not a “one size fits all” model as Bawa and Munck (2012, XVII) warned. Nonetheless, it is important to define civic engagement in light of this study.

In 2000, Ehrlich tried to combine disciplinary conceptualisations of civic engagement into a single working definition. He writes that:

“Civic engagement means working to make a difference in the civic life of our communities and developing the combination of knowledge, skills, values and motivation to make that difference. It means promoting the quality of life in a community, through both political and non-political processes” (Ehrlich 2000b, vi).

The definition by Ehrlich can be used as a foundation to understand civic engagement, but in order to understand it in light of the engaged university, we can also look at the following qualities of engagement as provided by the Committee on Institutional Cooperation<sup>52</sup> (2005, 10), a collaboration of American research universities:

- Engagement brings the university’s intellectual resources to bear on societal needs.
- Engagement is a form of scholarship that cuts across teaching, research and service.
- Engagement implies reciprocity, whereby the institutions and partners in the community both benefit and contribute.
- Engagement blends scientific knowledge from the university with experiential knowledge within the community to establish an environment of co-learning.
- Engagement involves shared decision-making.
- Engagement is a practice that enables faculties to be better scholars; enhances the learning experience for students; and multiplies the institution’s impact on external constituencies.

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<sup>52</sup> Currently known as the Big Ten Academic Alliance ([www.btaa.org/about](http://www.btaa.org/about)).

- Engagement is actively listening to all stakeholders that reflect the diversity of our communities – especially those stakeholders who have not been engaged before.
- A university is engaged when stakeholders see the institution as the ‘resource of choice’ when dealing with an issue or problem.
- Engagement documents and evaluates its effectiveness through traditional measures of academic excellence.
- The quality of engagement is tied to public accountability and is measured by impact and outcomes on the communities and individuals it serves.

While it is unclear whether all of the above qualities need to be met by a university to be considered as an engaged university, the qualities help define engagement. Moreover, they can be used to state that civic engagement, when it is tied to an engaged university, focuses on serving (the needs of) communities, which involves diversity, multivocality, reciprocity, co-learning, students, and impact measurements, while combining teaching, research, and engagement. As such, engagement can enhance curricula, teaching and learning; prepare citizens to become educated and more engaged citizens; empower people; strengthen democratic values and civic responsibility; address social issues, and thus contribute to civic prosperity, peace, social justice and, in sum, the public good (Committee on Institutional Cooperation 2005; Little and Shackel 2014; for the potential benefits of youth civic engagement see Adler and Goggin 2005; Pancer 2015; Pancer *et al.* 2007; Putnam 2000; Sander and Putnam 2010). Archaeology, and heritage work in general, can play a role in this regard, since it is an effective tool for civic engagement (Little and Shackel 2007, 2014). Heritage work can, for example, “help illuminate the roots of contemporary social, economic, and political injustices” (Little and Shackel 2014, 111). Such problems could be dismantled over time with service learning that involves heritage work. This brings us to the next section.

### 3.6.2 Service learning

In 1995 Schank and Cleave wrote that:

“The method people naturally employ to acquire knowledge is largely unsupported by traditional classroom practice. The human mind is better equipped to gather information about the world by operating within it than by reading about it, hearing lectures on it, or studying abstract models of it” (Schank and Cleave 1995, 175).



Education provided by most higher education institutions, however, focuses primarily on texts, lectures, and abstractions (Zlotkowski 2007, 38). Service learning challenges this, and offers an alternative method to educate people. In the field of archaeology, public archaeologists are also turning to engage the public and their students via service learning (Nassaney 2012). In the end, engaged higher education institutions have to: 1) respond to the needs of the students of today and tomorrow, and 2) “enrich students’ experiences by bringing research and engagement into the curriculum and offering practical opportunities for students to prepare for the world they will enter”, and 3) work on the problems that “the communities it serves face” (NASULGC 1999, 10). It is here that service learning can increasingly play a role.

### 3.6.2.1 Defining service learning

Via service learning<sup>53</sup>, “students and academic staff work collaboratively with community partners and link this work back to classroom learning, theory and reflection” (Hazelkorn 2016b, 70). Service learning thus provides students with real-world learning experiences, meaning that it is embedded into the curriculum (see Bringle and Hatcher 1996; Zlotkowski 2007). This can occur in many different ways in higher education (*e.g.* internships), but the needs of communities always define the service tasks, and the tasks are done with others. It therefore logically follows that service learning requires dialogues with communities before services begin, and that the communities involved can also participate in the teaching and learning process. A service needs to benefit the community and the university. The goal is to address issues that are underlying societal problems (Little and Shackel 2014, 98-99, 101; see Kendall 1990; and Jacoby 1996 as well).

One interesting model of civic engagement and service learning that can inspire<sup>54</sup> civic-based heritage education is presented by Sotarauta (2016), and relates to an innovative challenge platform/service called ‘Demola’, which was created by the University of Tampere and its partners<sup>55</sup>. Demola “connect[s] students to practice, and practice to students” (Sotarauta 2016, 127).<sup>56</sup> It aims to solve real world challenges – which companies and organisations introduce – with a multidisciplinary team that involves university students (see more below). Some of these challenges involve projects related to ‘society and culture’, ‘sustainability’, and ‘better life and wellbeing’.<sup>57</sup> Now, Demola operates in 18 countries, and brings 50 universities and 750 thousand students together.<sup>58</sup> Demola thus offers

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<sup>53</sup> See Salam *et al.* (2019a) for an in-depth literature review on service learning in higher education.

<sup>54</sup> For more inspiration, see the EnRRICH project, and the PERARES project ([www.livingknowledge.org/projects/enrich/](http://www.livingknowledge.org/projects/enrich/); [www.livingknowledge.org/projects/perares/](http://www.livingknowledge.org/projects/perares/)).

<sup>55</sup> Tampere University of Technology, Tampere University of Applied Sciences, local and regional authorities, and firms (Sotarauta 2016, 127).

<sup>56</sup> <https://demola.net>

<sup>57</sup> <https://applications.demola.net>

<sup>58</sup> <https://demola.net/about/>

an interesting civic engagement and service learning model that can inspire the creation of a civic-based heritage course, and will be briefly discussed below.

On its old website, Demola was marketed to students as follows:

“Demola offers university students a great opportunity to add some real-life twist into the conventional path towards a career. It means that you work in a project with a multidisciplinary team to solve real-life cases together with partner companies. And yes, it’s all part of your degree program” (Demola 2014 in Sotarauta 2016, 128).

Demola typically works as follows: 1) a company or (public) organisation outsources a problem or an idea to Demola which requires a solution; 2) after evaluation, the challenge is formalised into a project by Demola; 3) a multidisciplinary team of students from different universities is assembled to work on the challenge, which includes the signing of a contract regarding intellectual property rights and the timetable; 4) students work on the challenge, which lasts for three months with support from Demola staff members and the involved organisation; 5) the solution/prototype gets demonstrated, followed by a project evaluation and finalisation of license agreements. As such, Demola serves society, and provides opportunities for start-ups if students retain institutional property rights. If not, the partner organisation can provide the student team with a license and reward them based on the contractual agreements (Raunio *et al.* 2013, 26).<sup>59</sup> Demola can, in conclusion, inspire civic-based heritage education. Before a definition of civic-based heritage education is provided, however, some potential benefits and pitfalls of service learning will be presented below.

### 3.6.2.2 Potential benefits and pitfalls of service learning

Eyler *et al.* (2001) have shown that service learning is beneficial for all groups involved (communities, institutions, faculties, and students). If done properly, it can promote and foster civic responsibility and (collaborative) problem-based learning (Ehrlich 2000a), “[developing] a greater sense of belonging and responsibility as members of a larger community” via reciprocity (Little and Shackel 2014, 99). In addition to social responsibility, service learning has shown a positive impact on personal development, interpersonal skills, tolerance, and learning (Eyler and Giles 1999).

Recent studies also point at its benefits.<sup>60</sup> Meyer *et al.* (2016) say that service learning benefits student learning and practical experience, and Olberding and Hacker (2015) mention its benefits with regards to civic engagement and the reciprocal relationship between communities and campus’. Service learning can enhance the social responsibility and civic leadership of students, but they can

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<sup>59</sup> <https://demola.net/companies/>

<sup>60</sup> See Salam *et al.* (2019a) for more benefits of service learning for students, faculty members, and communities.

also gain skills related to critical thinking, communication, working independently, teamwork, problem-solving, and social awareness (Barth *et al.* 2014; Bowie and Cassim 2016; Fullerton *et al.* 2015; Hart 2015; Marshall *et al.* 2015; Weiler *et al.* 2013). Moreover, service learning can improve community life by imparting problem-solving skills and awareness (Geller *et al.* 2016). In addition, students will understand the contents of a course at a deeper level (Dienhart *et al.* 2016), including real-world problems (Hart 2015).

It is important that service learning has a component of critical reflection, which is essential for learning, but also theory and practice (Little and Shackel 2014, 101). Critical reflection is also important to improve service learning. Toporek and Worthington (2014), for example, mention that it is a challenge to facilitate proper interaction between all involved partners (community members, instructors and students) without a proper communication channel (*cf.* Salam *et al.* 2019b). It is also difficult to sustain projects for longer periods (Salam *et al.* 2019b). Other issues can relate to poor time management and scheduling issues with regard to field trips, but overlapping activities and conflicts among team members can also cause issues (Burke and Bush 2013). In addition, it can be challenging to assess service learning projects in relation to established learning objectives (Peters 2011; Schoenherr 2015). A lot of preparation is thus required to launch a course that involves service learning (Peters 2011). Based on this, a cautious expectation can be drawn that the above mentioned benefits and pitfalls can (potentially) also apply to civic-based heritage education, for which a definition will be provided below.

### 3.6.3 The definition of civic-based heritage education

Based on the discussed elements so far, and with the goal of this study in mind, ‘civic-based heritage education’ can be understood as a type of project-based heritage learning that involves experiential, collaborative, student- and public partner-centred, problem based learning.<sup>61</sup> More specifically, civic-based heritage education is a type of higher education that combines education, research, and engagement via interactive lectures about heritage and civic service, and civic-based heritage activities to serve the (social) needs of public partners from the concretely defined surroundings of one or more higher education institutions. The civic-based heritage activities are organised, performed, and evaluated (for impact) by students and all involved public partners whenever possible<sup>62</sup> to serve the latter. A higher education institution that applies civic-based heritage education is thus serving society; the civic-based heritage activities are always based on the (social) needs of the public partner(s). As in

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<sup>61</sup> See Bender and Messenger (2019), and Messenger and Bender (2019) for theoretical-studies and case-studies related to pedagogies of heritage, and heritage studies in the past and present.

<sup>62</sup> Due to restrictions (*e.g.* laws, regulations, mental health, and/or physical health), not all public partners might be able to be fully involved in a civic-based heritage activity. These restrictions need to be clarified.

service learning, this requires good communication with public partners. These can broadly consist of individuals/citizens, groups, communities, institutions, organisations, and (local) governments. This thus increases the complexity of heritage education (*cf.* Hazelkorn 2016b, 70-72). During civic-based heritage education, students work together in a reciprocal partnership with one or more public partners, but they will be supported and guided by one or more staff members/lecturers, and the public partners whenever possible. Lastly, civic-based heritage education can involve multiple public partners, faculties and higher education institutions (and thus staff members and students with a different background), making it multidisciplinary. It therefore has the potential to benefit all involved parties.

#### 3.6.4 The benefits of civic-based heritage education

Due to the fact that no literature has been written on civic-based heritage education specifically, it is difficult, as of yet, to describe its benefits. We can, however, expect that benefits of service learning (as presented in paragraph 3.6.2) can apply to civic-based heritage education. This is also the case for the brief summary below of some social benefits of heritage (work) and benefits of heritage activities that involved students.

Based on literature, it can be stated that heritage (work) can be used to train people, commemorate and remember, celebrate community identity, instil a sense of pride and achievement, give (marginalised) people a voice, empower people, boost community participation, ease community tensions, combat problems, and help peace-building processes, but it can also promote humanistic values and virtues, personal reflection, social justice, social cohesion, and a sense of responsibility, and additionally it can improve inclusivity and equality, critical thinking, the (mental) health and well-being of people, and help build up discipline, confidence, and motivation in people (*e.g.* Ander *et al.* 2012; Breen *et al.* 2015; Boom 2018; Borgström and Bäckström 2011 in Holtorf 2011; Burström 2009; Colomer and Erlingsson 2018; Darvill *et al.* 2018; Darvill *et al.* 2019; Finnegan 2016; Fujiwara *et al.* 2014; Gadsby and Chidester 2011; Glendinning 2011; Grut 2013; Grut *et al.* 2013; Hansen 2017; Hazenberg 2015; Holtorf 2011; Hyatt *et al.* 2013; Kiddey 2018; Phillips and Gilchrist 2012; Pudney 2017a and 2017b; Sayer 2015; Ševčenko 2004; Schaepe *et al.* 2017; Scham and Yahya 2003; Shackel 2019a; Smith 2006; Stottman 2007; Synnestvedt and Persson 2011 in Holtorf 2011; Van den Dries *et al.* 2015; Van den Dries 2019; Zipsane 2011 in Holtorf 2011; Zipsane 2011).

Archaeologists, and heritage workers, can, for example, work together with “marginalised or disenfranchised community groups to unravel untold histories and gain recognition that has heretofore been denied them” (Nassaney 2012, 423). In addition, they can work together with community groups for commemorative purposes, but also contribute to social justice through “writing

an activist or vindicatory history” (Nassaney 2012, 423). Moreover, they can be a vehicle for underrepresented groups, such as people with physical and mental disabilities, to feel socially included (see Hazenberg 2015; Van den Dries 2019).

In *‘History and Approaches to Heritage Studies’*, Shackel (2019a) and Hayes *et al.* (2019) also present multiple case studies of students involved in civic engagement related to heritage. These educational heritage projects and activities affirmed collective identities, promoted critical thinking, social justice (which was also addressed), and representation.<sup>63</sup> During the ‘Happy Hill project’, for one, Paul Thacker and his undergraduate students worked with local residents after being invited by community leaders of the Happy Hill neighbourhood to help find African American structures with the help of archaeology. Together, they formulated a research problem, democratised knowledge “by validating multiple sources of knowledge and promoting the use of multiple methods of discovery and dissemination”, and used social action to help achieve social justice and social change (Thacker 2009 in Shackel 2019a, 14-15). The project, which took place during the redevelopment of the neighbourhood, helped reveal a history that enhanced the connection of the community with the past and the area. Moreover, it gave the community a voice in helping develop the area (Thacker 2009 in Shackel 2019a, 14-15).

While more research will be required to assess the benefits of civic-based heritage education, it is clear that heritage (work) can be used to help serve society. It is also clear that a program or curriculum in heritage studies can be transformative for students; it can strengthen their sense of social responsibility, and critical thinking, and in turn help realise a more just society (Shackel 2019b, xii; see Giroux 2007, 5; Little and Shackel 2014, 102).

### 3.7 Conclusion

In this chapter, the potential future of universities and students has been presented, followed by the modern concept of the civic university, and the concepts of civic engagement and service learning. Combined, these topics provide an interesting and important entry point for the design of a civic-based heritage course that can benefit society. Consequently, the definitions of civic-based heritage activities and civic-based heritage education were presented.

In this chapter, it has been discussed that society will expect more from universities in the future. In light of current trends, universities will have to change their mission, vision, policy, and consequently their research and educational programmes. The civic university can provide inspiration with regard to

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<sup>63</sup> E.g. the ‘Human Action Lab projects’, the ‘Guantánamo Public Memory Project’, the ‘Bohemian Flats public archaeology project’ (Hayes *et al.* 2019, 134, 139), the ‘Happy Hill project’ (Thacker 2009 in Shackel 2019a, 14-15), and the ‘Lakeland Community Heritage Project’ (Shackel 2019a, 16-17).

this, since it can engage and serve society while preparing students for their roles as leaders. Students of the future need to be able to gain and develop their soft skills and their academic skills further if they wish to become 'T'-shaped professionals. One way students will be able to do so is via interdisciplinary (learning) projects, but it is also expected that students will be able to train and develop such skills via modularisation, lifelong-learning, and/or distance learning.

A heritage curriculum or course that wants to prepare the university and its students for the future, needs to take these expected developments into consideration. This can be done by applying civic-based heritage education, a type of higher education that, in turn, draws inspiration from the civic university, civic engagement, and service learning. In this study, this type of education is thus recommended.

A civic-based heritage course has the potential to serve the (social) needs as defined by public partners. A university with such a course will consequently serve society, respecting social requests for a more involved university. Moreover, students will be taught about heritage and civic service, and they can gain valuable experience from civic-based heritage activities. Together, this creates a foundation that is applied in the proposed heritage course that is presented in Appendix E: students gain knowledge and skills inside and outside the classroom (teaching), and use and enhance their knowledge and skills by working with and for public partners (engagement) in a heritage activity that is documented from the preliminary research phase to the evaluation phase (research). This type of education can benefit all parties, and has the potential to provide students with opportunities to enhance skills such as critical thinking, communication, working independently, teamwork, problem-solving, and social awareness. Additionally, students will understand the theory of the course, and real-world problems better.

## 4. Examples of civic-based heritage activities in the Netherlands for archaeology

### 4.1 Introduction

In the previous chapter, the definition of civic-based heritage activities was introduced. While we are dealing with a newly introduced definition, there are examples of heritage projects in the Netherlands that can be classified as projects involving the criteria of civic-based heritage activities to a high degree. While the concept of civic-based heritage activities is in its infancy in the Netherlands, such examples can be used as inspiration for a civic-based heritage course that uses (archaeological) heritage to serve the needs of society. As such, this chapter will present three case studies in the Netherlands that were selected on the below criteria of a civic-based heritage activity. In addition, this chapter will provide constructive criticism to stimulate the realisation of (archaeological) heritage activities in the Netherlands to better meet the below criteria:

1. A civic-based heritage activity is based on at least one (social) need<sup>64</sup> as defined by [fill in]<sup>65</sup> with the aim to help address or fulfil the need(s).
2. A civic-based heritage activity is organised, performed, and evaluated (for impact) by all involved parties whenever possible<sup>66</sup>.
3. A civic-based heritage activity involves, promotes, and enhances inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity whenever possible<sup>67</sup>.
4. A civic-based heritage activity involves physical experiences of 'doing' and emotional experiences of 'being' that involve tangible and/or intangible remains of the past.

### 4.2 Community Archaeology in Rural Environments project

#### 4.2.1 Background information

In 2019, the 'Community Archaeology in Rural Environments – Meeting Societal Challenges' (CARE-MSoC) research project was launched as a part of the European 'Joint Programming Initiative on

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<sup>64</sup> As stated in footnote 34, '(social) needs' can range from (social) needs and wishes to social issues.

<sup>65</sup> This can range from one or more (concretely defined) individuals/citizens, groups, communities, institutions, organisations, and (local) governments.

<sup>66</sup> Due to restrictions (e.g. laws, regulations, mental health, and/or physical health), not all involved parties might be fully involved. These restrictions need to be clarified.

<sup>67</sup> *Idem*.

Cultural Heritage' (JPICH), and is financed by the national research councils of all involved countries.<sup>68</sup> Within the project, the University of Amsterdam (NL) works together with the University of Lincoln (UK), the University of West-Bohemia (CZ), and the Adam Mickiewicz-University of Poznań (PL).<sup>69</sup> During the three year-long project, local people from Poland, the Czech Republic, the United Kingdom, and the Netherlands, will be involved in community test pit excavations. The test pit excavations are aimed to advance our understanding of the origins and development of (currently inhabited) historical villages. At the same time the researchers explore to what extent community archaeology can help alleviate social challenges in rural communities as a result of demographic, economic, and technological changes that affect the well-being of residents.<sup>70</sup>

Via one-metre square test pits, residents “will work with archaeologists to make new discoveries about the village they live in, using finds from [the test pits] which residents themselves plan and carry out throughout the village in which they live”.<sup>71</sup> One of the aims of the project is to map the long-term development of rural settlements, and to find out how archaeological heritage – and particularly the joint discovery, investigation, and presentation thereof – can strengthen social cohesion, the quality of the living environment, and alleviate the social challenges rural communities face.<sup>72</sup> In the UK, this approach has already demonstrated its social benefits. It can increase social mobility, strengthen social cohesion, extend social networks, connect people with place, enhance self-esteem, enrich lives, instil new transferrable skills, and raise academic aspirations (Lewis 2014 and 2015; Lewis *et al.* 2019). In the end, the goal of the project is to “disseminate [gained] knowledge and create toolkits to help heritage practitioners deliver such programmes more widely in the future”.<sup>73</sup>

#### 4.2.2 CARE-MsoC in the Netherlands

In the Netherlands the CARE-MsoC project is being led by the University of Amsterdam, and takes place in National Landscape ‘*Het Groene Woud*’, a region in the province of North-Brabant, located between the cities of Eindhoven, Tilburg, and ‘s-Hertogenbosch. In this region, a varied landscape exists with small rural villages amidst old agricultural areas, forests, swamps, and heather.<sup>74</sup> Within *Het Groene Woud*, eight villages participate in the project, namely the village of Best, Boxtel, Esch, Gemonde, Liempde, Oirschot, Woensel, and Schijndel.<sup>75</sup>

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<sup>68</sup> [www.uva.nl/discipline/archeologie/onderzoek/community-archaeology/community-archaeology-care.html](http://www.uva.nl/discipline/archeologie/onderzoek/community-archaeology/community-archaeology-care.html);  
<https://archaeologyeurope.blogs.lincoln.ac.uk/sample-page/project-overview/>

<sup>69</sup> [www.gemeenschapsarcheologie.nl/onderzoek/](http://www.gemeenschapsarcheologie.nl/onderzoek/)

<sup>70</sup> [archaeologyeurope.blogs.lincoln.ac.uk/project-concept/](https://archaeologyeurope.blogs.lincoln.ac.uk/project-concept/); Drs. J.P.W. Verspay, senior researcher CARE-MSoC project and research fellow at the Faculty of Humanities (University of Amsterdam), personal communication, November 11, 2020.

<sup>71</sup> <https://archaeologyeurope.blogs.lincoln.ac.uk/project-concept/>

<sup>72</sup> [www.gemeenschapsarcheologie.nl/onderzoek/](http://www.gemeenschapsarcheologie.nl/onderzoek/)

<sup>73</sup> <https://archaeologyeurope.blogs.lincoln.ac.uk/sample-page/project-overview/>

<sup>74</sup> [www.gemeenschapsarcheologie.nl/groenewoud/](http://www.gemeenschapsarcheologie.nl/groenewoud/)

<sup>75</sup> [www.gemeenschapsarcheologie.nl/dorpen/](http://www.gemeenschapsarcheologie.nl/dorpen/); Drs. J.P.W. Verspay, personal communication, November 11, 2020.



In each village, two campaigns take place. In 2019, a pilot-excavation took place in Aarle, and in the same year the first campaign started in the villages of Gemonde, Liempde, and Woensel.<sup>76</sup> Due to the coronavirus, the scheduled first campaigns of 2020 in Best, Boxtel, Esch, and Schijndel were postponed. This was also the case for the second campaigns in Gemonde, Liempde, and Woensel.<sup>77</sup>

A CARE-MsoC campaign in one of the participating villages generally goes as follows.<sup>78</sup> Before any campaign can take place, the project-team needs to receive official permission from the local government. Before this can be granted, an official desk based assessment needs to take place. Once accepted, a Plan of Requirements, and a Plan of Action needs to be written, and accepted by the local government. For a CARE-MsoC campaign, this results in the selection of test pit locations that are based on historical relevance, accessibility, and the offered backyards of participants (see below).<sup>79</sup>

During a campaign, test pit excavations will be carried out with people with varying ages. Via an online fill-in list, people (residents and other volunteers) can sign up and participate in each campaign.<sup>80</sup> Moreover, when they sign up, residents can decide to offer their own backyard/plot for a test pit excavation, in which they may excavate themselves if they so choose. The backyards of residents, in turn, become part of the preliminary research, and thus the project as a whole. Additionally, participants can select in what part of the research they want to participate (fieldwork, processing artefacts, support, or no preference<sup>81</sup>). This offers opportunities for people with health issues to participate in parts of the research that suits them.

Once all the participants are known for a campaign, and the local government has granted the project-team permission to start, the locations of the test pits are marked so that the excavations can start in one selected weekend. Before the excavations start, however, a briefing takes place in a central building, which serves as a base of operations throughout the weekend. During the briefing, all participants are registered, and they receive information about the purpose of the project, but they also receive health, safety, and research instructions. Afterwards, each fieldwork team (approximately three/four individuals) will gather their equipment (which will be provided for them), go to their test pit, and start digging with the help of an archaeologist throughout the weekend (see Figure 1 for an impression).<sup>82</sup>

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<sup>76</sup> [www.gemeenschapsarcheologie.nl/aarle/](http://www.gemeenschapsarcheologie.nl/aarle/); [www.gemeenschapsarcheologie.nl/gemonde/](http://www.gemeenschapsarcheologie.nl/gemonde/); [www.gemeenschapsarcheologie.nl/liempde/](http://www.gemeenschapsarcheologie.nl/liempde/); [www.gemeenschapsarcheologie.nl/woensel/](http://www.gemeenschapsarcheologie.nl/woensel/)

<sup>77</sup> [www.gemeenschapsarcheologie.nl](http://www.gemeenschapsarcheologie.nl)

<sup>78</sup> [www.gemeenschapsarcheologie.nl/hoe-werkt-het/](http://www.gemeenschapsarcheologie.nl/hoe-werkt-het/)

<sup>79</sup> Drs. J.P.W. Verspay, personal communication, May 19 and November 11, 2020.

<sup>80</sup> [www.gemeenschapsarcheologie.nl/deelname/](http://www.gemeenschapsarcheologie.nl/deelname/); Drs. J.P.W. Verspay, personal communication, November 11, 2020.

<sup>81</sup> Other options are: find collecting, PR, helping with the organisation, and general on-the-day support (Drs. J.P.W. Verspay, personal communication, November 11, 2020).

<sup>82</sup> [www.gemeenschapsarcheologie.nl/hoe-werkt-het/](http://www.gemeenschapsarcheologie.nl/hoe-werkt-het/)

During a test pit excavation, sieves and tarpaulins are used to help collect finds. All finds are collected in find bags per test pit and 10 centimetre spits, and documented on paper. While the excavations are in full swing, filled find bags are already being collected at the base of operations to be washed, dried, sorted, categorised, added to a database, dated, and (interesting finds are) recorded via pictures and drawings per test pit and per 10 centimetre spits by participants. Once a test pit is finished<sup>83</sup> in the field, the test pits are filled up again, and the processing of the artefacts is completed. Additionally, the participants are interviewed about their experiences and findings, which each group also shares with each other, resulting in a presentation of the first findings.<sup>84</sup> These interviews will be used to measure the impact of the project via a value assessment with the help of criteria that Mason (2002) uses; the results of the assessment will be published at a later date.<sup>85</sup> It can, however, already be stated that a CARE-MsoC community has been created.<sup>86</sup>



**Figure 1** – An impression of a CARE-MsoC test pit excavation in the village of Gemonde in 2019 (Photograph taken by Hue Wijnands, and used with permission).

<sup>83</sup> Either because the natural substrate is reached or a depth of 1.20 metre is exceeded (Drs. J.P.W. Verspay, personal communication, November 11, 2020).

<sup>84</sup> [www.gemeenschapsarcheologie.nl/hoe-werkt-het/](http://www.gemeenschapsarcheologie.nl/hoe-werkt-het/); An impression of a similar project in Bosworth (UK), organised by the Market Bosworth Society, can be found on Vimeo (see [www.vimeo.com/241023767](https://www.vimeo.com/241023767) and [www.vimeo.com/291487987](https://www.vimeo.com/291487987)).

<sup>85</sup> L.I. Schneider, research assistant CARE-MSoC project and psychology lecturer at the Faculty of Social and Behavioural Sciences (University of Amsterdam), personal communication, October 1, 2020.

<sup>86</sup> Drs. J.P.W. Verspay, personal communication, May 19, 2020.

#### 4.2.2 CARE-MsoC as a civic-based heritage activity

Citizen science is a relatively new concept in the Netherlands, especially in the field of archaeology, meaning that the CARE-MsoC project is rare. Consequently, the CARE-MsoC offers an interesting approach towards citizen science in the Netherlands that has the potential to improve social cohesion, social well-being, and in turn help alleviate social challenges that (rural) communities face. The project can therefore inspire civic-based heritage activities.

Due to the nature of the Dutch Heritage Act (Cultural Heritage Agency 2016), archaeological research is professionalised in the Netherlands.<sup>87</sup> For the CARE-MsoC project this means that trained archaeologists need to be involved in the whole process; nobody can excavate without an official license and permit in the Netherlands. Archaeologists are thus granted with a necessary status. As a result, there are top-down aspects involved in the CARE-MsoC project, even though participants influence the project with their stories, insights, and by offering their backyards for the research. Participants are, in sum, involved as much as possible, and the CARE-MsoC team wants to look at possibilities to provide non-archaeologists with workshops and training, so they can be more involved.<sup>88</sup>

Based on the necessary top-down requirements, the CARE-MsoC project cannot fully promote and enhance inclusivity, multivocality, and equality. It needs to be mentioned, however, that the project was not launched with these goals in mind.<sup>89</sup> The project, however, needs to be seen as ‘not exclusive’, meaning that anyone of good will can join a campaign in their town or region, resulting in the participation of people with different backgrounds and ages that are interested in archaeology and discovery.<sup>90</sup>

Based on the above, the CARE-MsoC project meets the criteria of a civic-based heritage activity if it takes the “whenever possible” criteria into account. And while the project aims to strengthen social cohesion, and the social well-being of participants, this aim can be seen as a meaningful and intended by-product.<sup>91</sup> Due to its design, the project did not start by investigating local (social) needs in the participating towns that it could help address or fulfil. Instead, the project started with generally seen challenges in rural communities that affect the well-being of residents. In order to meet the first criteria of a civic-based heritage activity as best as possible, a similar project can be based on one or more (social) needs, since these define a civic-based heritage activity. This requires preliminary research, which could improve the civic-based nature of the project. It is here that test pit excavations,

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<sup>87</sup> See Van den Dries (2014, 73-76) for more obstacles to democratise archaeology in the Netherlands.

<sup>88</sup> Drs. J.P.W. Verspay, personal communication, May 19, 2020.

<sup>89</sup> Drs. J.P.W. Verspay, personal communication, November 11, 2020.

<sup>90</sup> *Idem.*

<sup>91</sup> *Idem.*

inspired by the CARE-MsoC project, could play a role as a civic-based heritage activity if feasible<sup>92</sup>, even though the Dutch Heritage Act will restrict the involvement of non-archaeologists to a certain degree.

### 4.3 Limes visitor-centre *NIGRVM PVLLVM*

#### 4.3.1 Background information

'*NIGRVM PVLLVM*' is a Roman *Limes* visitor-centre on the '*Hooge Burch*' estate (see Figure 2), which is part of the healthcare institution '*Ipse de Bruggen*' in the village of Zwammerdam (province of South-Holland). The visitor-centre was built between 2014-2016 and uses the findings of archaeological research that took place between 1968-1974 (prior to the construction of the healthcare facility) as a by-product.<sup>93</sup> This research led to the discovery of the Roman '*castellum NIGRVM PVLLVM*' (Nigrum Pullum hereafter), and six Roman ships in the former harbour of the *castellum*. Artefacts that were found during the excavations are displayed in the visitor-centre, in combination with scale models of the ships, and museum display boards to tell the story of the *castellum* to visitors for free (see Hazenberg 2015 as well).<sup>94</sup>



Figure 2 – The Nigrum Pullum visitor-centre as a part of grand café *De Haven* (Photograph taken by M.J.H. Kerkhof, and used with permission).

<sup>92</sup> This depends on multiple factors, such as permissions, resources, locations, and the depth and state of (anthropogenic) soil layers.

<sup>93</sup> Archaeologist Drs. T. Hazenberg was, and is, involved in the research of the Zwammerdam ships, and advised the board of *Ipse de Bruggen* with regard to the realisation of the visitor-centre (Moerland 2019c).

<sup>94</sup> [www.ipsedebruggen.nl/over-ons](http://www.ipsedebruggen.nl/over-ons); [www.nigrumpullum.nl](http://www.nigrumpullum.nl); [www.nigrumpullum.nl/?page\\_id=55](http://www.nigrumpullum.nl/?page_id=55); [www.zwammerdamschepen.nl/het-project.html](http://www.zwammerdamschepen.nl/het-project.html)

It is important to mention that the exhibition in the visitor-centre is a by-product of the real aim of the visitor-centre. The main aim was to realise a day care location for the residents of the *Hooge Burch* facility, who have psychical and/or mental disabilities (e.g. Down syndrome and/or dementia). By offering the residents opportunities for social interaction and daytime activities, their quality of life is being improved, since they can integrate more in society. This is being measured via scientific research, and systematic evaluations (Ipse de Bruggen 2019; Van den Dries 2019). The residents, for one, are actively involved in the visitor-centre, which also serves as a café. In grand café 'De Haven' ('The Harbour'), visitors can get lunch, buy drinks, cakes, and Roman-themed souvenirs (such as Roman-themed cookies, beer, guard-tower inspired birdhouses, paintings, ceramics and postcards, see Figure 3 and 4). The food and drinks are prepared and served by the residents, and the souvenirs are also made by them with the help of staff members. Moreover, residents help make Roman-themed banners, and some residents are trained to tell the story of the *castellum* with volunteer guides, meaning that they are involved in tours. In essence, the residents run the café, providing them with opportunities to interact with visitors, and to participate in heritage related activities. Heritage is therefore used in a meaningful way, which benefits the residents (Hazenberg 2015; Moerland 2019c; Van den Dries 2019; Van den Dries and Kerkhof 2019a).<sup>95</sup>



Figure 3 – Roman-themed postcards made by residents of Ipse de Bruggen in the gift shop (Photograph taken by M.J.H. Kerkhof, and used with permission).

<sup>95</sup> [www.archeologieleeft.nl/archeosuccessen/limesbezoekerscentrum-nigrum-pullum/](http://www.archeologieleeft.nl/archeosuccessen/limesbezoekerscentrum-nigrum-pullum/); [www.nigrumpullum.nl](http://www.nigrumpullum.nl)



**Figure 4** – Roman-themed birdhouses made by residents of *Ipse de Bruggen* in the gift shop (Photograph taken by M.J.H. Kerkhof, and used with permission).

#### 4.3.2 *NIGRVM PVLLVM* activities as civic-based heritage activities

The Nigrum Pullum project offers an interesting example how archaeology and heritage can benefit the healthcare sector, and in turn the quality of life of people. Especially the heritage related activities that occur on the estate are interesting for inspiration, as they demonstrate how relatively straightforward social activities can benefit people.

The heritage related activities that occur at healthcare facility *Hooge Burch* can inspire civic-based heritage activities. The creation of Roman-themed food and souvenirs, and guided tours at an archaeological site, monument or museum, have the ability to help address or fulfil (social) needs, such as improving social interaction, and human integration in society. It however needs to be mentioned that the residents at *Hooge Burch* are not involved in the design of said daytime activities, since this is done by staff members. This logically also affects the degree of inclusivity, multivocality, multiperspectivity, and equality, which is part of the third criteria of a civic-based heritage activity. Additionally, it is currently unknown to what extent all participating residents realise in what capacity they are involved in physical experiences of ‘doing’ and emotional experiences of ‘being’ in relation to heritage when they participate in activities. This is a topic that requires more research. It is, consequently, unknown to what extend the daytime activities meet criteria four of a civic-based heritage activity. There are, however, indications that residents feel good or happy when they make Roman inspired items, and that some residents have learned how to socialise with other humans or how to make Roman inspired items (see Van den Dries 2019).

Nonetheless, it can be stated that the Nigrum Pullum daytime activities can inspire the creation of civic-based heritage activities with public partners to promote social interaction, the integration of people, and in turn the social well-being of people. Even if this means that caretakers of people with mental disorders play a more active role in the design and organisation of the activity due to mental and physical restrictions. As such, the Nigrum Pullum can be seen as a civic-based heritage activity if the “whenever possible” criteria is taken into account. Lastly, the project opens other opportunities that involve caretakers of other groups (see paragraph 4.4 below).

## 4.4 Museum For a Day

### 4.4.1 Background information

In order to promote the well-being and cultural participation of the elderly in the city of Utrecht, A. Manders created ‘*Museum Voor 1 Dag*’ (‘Museum For a Day’) with the ‘*Van Baaren Stichting*’<sup>96</sup>, ‘*Stichting Utrechts Museumkwartier*’<sup>97</sup>, and ‘*AxionContinu*’<sup>98</sup> in 2011 (Manders 2012).<sup>99</sup> Museum For a Day is a customized free product that offers residents of nursing and care homes (who are no longer able to visit museums due to movement issues, anxiety, dementia, and/or fatigue for example) a means to experience the collection of museums with the aid of a hired storyteller (Manders 2012).<sup>100</sup>

Museum For a Day takes the specific needs and possibilities of said residents into account. Stories and objects play a central role for one, and have been selected with care for this target group, based on a set of prerequisites that were determined and finalised during a joint consultation with thirteen participating museums. Each of the participating museums selects and loans one object from their collection every year, accompanied by relevant information, and stories (Manders 2012, 35).<sup>101</sup> With the help of the objects and stories, Museum For a Day hopes to recall the memories of the residents when they were actively involved in society, enhancing their self-confidence and positively affecting their self-image.<sup>102</sup> Reminiscing thus plays an active role when Museum For a Day engages with residents through object handling, making it easier to make residents curious about new information, modern art, new stories, and unknown objects (Manders 2012).<sup>103</sup>

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<sup>96</sup> A non-profit foundation that supports socio-cultural projects in Utrecht.

<sup>97</sup> A non-profit foundation of museums in Utrecht.

<sup>98</sup> A healthcare institution.

<sup>99</sup> [www.mv1d.nl/Over%20MV1D/achtergrond.html](http://www.mv1d.nl/Over%20MV1D/achtergrond.html)

<sup>100</sup> A similar project, focused on residents with dementia and Alzheimer, is ‘*Pakhuis on Tour*’ of museum ‘*Het Pakhuis*’ in the Dutch village of Ermelo. During this project, volunteers that have received extensive training, bring a cart with museum objects to healthcare institutions to engage with residents ([www.hetpakhuisermelo.nl/museum-op-locatie/](http://www.hetpakhuisermelo.nl/museum-op-locatie/)).

<sup>101</sup> The items are moved in smaller chests within a larger chest weighing approximately 70 kilo (Manders 2012, 41, 65).

<sup>102</sup> In Sweden, a similar heritage project started that involved elderly people with early stages of dementia. The objects that related to the childhood and youth of the elderly stimulated their memory and self-esteem, thus contributing to their well-being, and possibly slowing down the progress of the disease (Borgström and Bäckström 2011 in Holtorf 2011).

<sup>103</sup> [www.mv1d.nl/over.html](http://www.mv1d.nl/over.html)

In order to realise Museum For a Day, a clear division of tasks was needed between all involved parties, which meant the realisation of one central point of contact for the museums, and one for the health care institutions. Within the health care institutions that participated, contact persons were appointed at various levels to arrange the internal coordination and implementation of the project. As a result, 21 different nursing and care homes participated in 2011 (Manders 2012, 25-27).

During an activity, a group of 8-12 residents<sup>104</sup> is brought to a central room by the activity supervisors (see Figure 5 for an impression). As such, the group is small enough for the hired storyteller to give each resident the same amount of attention, and it is easier for residents to hear and see everything well, which ensures that their attention is being kept. This also creates more opportunities for interaction amongst the residents during the activity, which preferably lasts a maximum of one hour (Manders 2012, 29, 35).

Due to the age of the residents (between 80-90), some of the items date back to the 1930s<sup>105</sup>, which promotes reminiscing – a pleasant and meaningful experience that can make positive contributions to the quality of healthcare. In addition, objects and stories will be viewed from different angles, in order to meet the varying needs and interests of the mentally vital elderly and demented elderly. This also meant that the varying mental and physical restrictions of the residents were taken into consideration, including their different backgrounds, experiences, interests, and different ways of learning (Manders 2012, 30-31). The opinion of the residents with regard to the program is therefore important, but due to their mental and/or physical restrictions they do not fill in surveys. This is done by the supervisors of the activity, who see Museum For a Day as a meaningful activity for residents. One outcome of this is that residents, according to the supervisors, experience the activities as a gift. Museum For a Day is seen as a very interesting, educational, and fun activity that made residents attentive, interested, and active. This is based on observations, personal conversations, and comments of the residents. As a result, all activity supervisors (from different nursing and care homes) wish to invite Museum For a Day at least two times per year, and 30% even wishes to do so as many times as possible (Manders 2011, 31-32).

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<sup>104</sup> In 70% of the cases, the residents were personally selected and invited by the activity supervisors (staff members of the nursing and care homes), which was based on social motives in some cases (Manders 2012, 34).

<sup>105</sup> Due to the fact that the field of 'contemporary archaeology' deals with the last two centuries, this also offers opportunities to use recognisable objects from/with an archaeological context.





Figure 5 – An impression of a Museum For a Day session being led by A. Manders at residential care center *De Schutse* in Utrecht (Photograph taken by Paul Voorthuis/Highzone Fotografie, and used with permission).

#### 4.4.2 Museum For a Day as a civic-based heritage activity

In this chapter, it has already been demonstrated that the heritage field can work together with the healthcare field to benefit a variety of people that receive healthcare. Like the Nigrum Pullum project, Museum For a Day offers inspiration for civic-based heritage activities. While Museum For a Day does not exclusively work with archaeological objects, this can be realised, since the field of contemporary archaeology has become increasingly popular. This provides opportunities to use archaeological objects from at least the last two centuries that can still be recognised by (elder) people. Objects therefore do not necessarily have to come from museums, since they can also be loaned from archaeological depots, archaeological (higher education) institutions, or private owners for example.

With the exception of the residents – who were nonetheless represented by the staff members of their respective nursing and care home – all partners of Museum For a Day are involved in the organisation and, indirectly, the performance of the project. Additionally, evaluation is done with the activity supervisors and museum representatives. As such, Museum For a Day aims to bring the museum to residents of nursing and care homes who can no longer visit museums on their own. During

an activity, residents get to interact with tangible and (associated) intangible remains of the past, providing them with experiences of 'doing' and 'being', while taking the needs and restrictions of the residents into consideration.

Museum For a Day, in sum, aims to involve, promote, and enhance inclusivity, participation, multiperspectivity, co-learning, equality, and reciprocity, even though the residents do not decide what objects and stories are part of Museum For a Day. If the mental capabilities of residents allow it, the latter could be included in a civic-based heritage activity if the wish of residents is to visit a museum, or interact with certain (archaeological) objects and stories that can be provided. Consequently, the activity could potentially achieve more personal needs. This means that the activity can become more inclusive, and promote, and enhance, multivocality, multiperspectivity, equality, and reciprocity further.

## 4.5 Conclusion

In this chapter, three examples were given of projects that demonstrate how heritage can play a role to improve the social well-being of a diverse group of people. As such, the involved activities of the projects can become a part of a civic-based heritage course, and stimulate more civic-based heritage activities.

In the first case-study, the CARE-MsoC project, archaeology is used as a tool to enhance social cohesion, and to connect a diverse group of people with place while instilling them with new skills. In the second case-study, the Nigrum Pullum project, local Roman remains are used as inspiration to create Roman-themed products, which is used to enhance social interaction and promote social integration in a social setting. Finally, the third case-study, Museum For a Day, demonstrates how the museum – or archaeological objects for that matter – can be 'brought' to residents of nursing and care homes who can no longer visit museums on their own. Via the project, residents can recall old memories, enhance their self-confidence, positively affect their self-image, and potentially slow down the progress of dementia if present in an early stage.

Based on the case studies it becomes clear that they contain elements of a civic-based heritage activity to a high degree. In all cases there are social aims involved that can be realised, even though the involvement of partners varies in relation to the organisation (*e.g.* shared decision-making), implementation, and evaluation of the activities. In the CARE-MsoC project it becomes clear that this relates to the restrictions of the Dutch heritage act, and in the Nigrum Pullum and Museum For a Day project this relates to the mental and physical capabilities of involved parties. This logically affects the degree of inclusivity, multivocality, multiperspectivity, and equality. All activities do however involve, promote, and enhance reciprocity, as all involved parties benefit.

If the public, or heritage workers for that matter, wish to start a civic-based heritage activity, it should be based on at least one (social) need. By doing so, the heritage activity can contribute to society in a meaningful way, because it aims to serve the (social) needs of one or more public partners. In the Netherlands this is slowly but surely being done, but more could be done to arrange (archaeological) heritage activities based on (social) needs. The case studies in this chapter can help promote this.

## 5. Examples of civic-based heritage education in the Netherlands for archaeology

### 5.1 Introduction

In this chapter, three heritage courses from the Netherlands, which can be classified as civic-based heritage courses to a high degree, will be presented as inspiration for the design of the proposed course curriculum. As explained in chapter 2, all<sup>106</sup> higher education institutions in the Netherlands with one or more programmes in heritage studies (primarily) or archaeology (secondarily) were contacted by e-mail to find examples of civic-based heritage courses. Three out of the five higher education institutions that were contacted had the time to provide examples. For each of the three participating higher education institutions, one course will be presented in this chapter.<sup>107</sup> Similar to chapter 4, this chapter will provide constructive criticism based on the presented criteria of a civic-based heritage activity to stimulate the realisation of civic-based heritage education in the Netherlands.

### 5.2 Heritage Practicum 2010-2011 – University of Amsterdam

Until September 2013, the master's programme Heritage Studies of the University of Amsterdam offered master's students the '*Erfgoedpraktijk*' ('Heritage Practicum') course of 5 ECTS. In the academic year of 2010-2011, the course focused on '*Landgoed Beeckestijn*' ('Estate Beeckestijn') in Velsen-Zuid in the province of North-Holland, and was given by two lecturers (Van Kessel and Westra 2011a).<sup>108</sup>

#### 5.2.1 Estate Beeckestijn – background information

In order to understand the course, it is vital to provide background information about Estate Beeckestijn. The history of Estate Beeckestijn dates back to the 15<sup>th</sup> century. In the eighteenth century, however, a so-called '*buitenplaats*' or summer residence was realised, and over time renovated, and enlarged for Dutch regents. Over the years, the estate has been preserved and restored, and is open to visitors, who may freely use its garden. Moreover, people can visit the museum within the country house, and marry on the estate (Berendsen and Van Oeffelt 2010, 3).<sup>109</sup> The country house and its outbuildings are currently owned by the '*Hendrick de Keyser*' association, while the ground of the

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<sup>106</sup> With the exception of Leiden University (in order to look for examples from other higher education institutions).

<sup>107</sup> Based on all the course information that could be provided.

<sup>108</sup> Dr. T.M.C. van Kessel, programme coordinator master's programme Heritage and Memory Studies at the Faculty of Humanities (University of Amsterdam), personal communication, April 24, 2020.

<sup>109</sup> [www.buitenplaatsbeeckestijn.nl/huis/](http://www.buitenplaatsbeeckestijn.nl/huis/)

estate is owned by '*Natuurmonumenten*', a Dutch association that protects nature reserves, landscapes, and cultural heritage (Berendsen and Van Oeffelt 2010, 4).<sup>110</sup>

In 2010, when the ownership of the ground of the estate came into the hands of *Natuurmonumenten*, plans were made for the new future of Estate Beekestijn by the Beekestijn project realisation foundation with the goal to preserve the estate, and to develop the estate as a podium for garden and landscape culture (Berendsen and Van Oeffelt 2010, 4). One way the foundation wanted to do so was by sharing its knowledge, and arranging multiple activities (Berendsen and Van Oeffelt 2010, 6). The University of Amsterdam therefore saw opportunities to contact the foundation to see how their master's students could help. Together they came up with the idea for students to provide the foundation with ideas to improve the connection of the paid exhibition in the main building (that was present at that time) with the freely accessible surrounding garden, and the residents of the adjacent neighbourhood who frequently visit the garden to walk (their dogs) (Van Kessel and Westra 2011a).<sup>111</sup>

### 5.2.2 The course

The course started with 11 students on the 4<sup>th</sup> of February, 2011, and the last lecture took place on the 27<sup>th</sup> of May that same year. During this period of 17 weeks, five central lectures/meetings were held at one of the buildings of the University of Amsterdam, while two sessions were held at Estate Beekestijn.<sup>112</sup> During the remaining ten weeks there were no classes. Instead, students were working on the assignment/product proposal, but they could contact the lecturers for questions (Van Kessel and Westra 2011a).

During the first lecture, the design and the goal of the course were explained, including the assignment. Students were told they were going to create a product proposal for the foundation to enhance the relationship between the country house, the garden, and the (frequent) visitors with the aim to interest them for the history of the place. They were free to come up with ideas, as long as the above aim was honoured. The foundation mentioned, however, that they were interested in QR-code related opportunities/ideas, meaning that students were stimulated to include them (Van Kessel and Westra 2011a).

One week later, students visited the estate and met a representative of the foundation, who gave a tour on the estate, and discussed the assignment and the newly planned exhibition. In the

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<sup>110</sup> [www.buitenplaatsbeekestijn.nl/huis/](http://www.buitenplaatsbeekestijn.nl/huis/); [www.natuurmonumenten.nl/over-natuurmonumenten](http://www.natuurmonumenten.nl/over-natuurmonumenten)

<sup>111</sup> Dr. T.M.C. van Kessel, personal communication, April 24 and May 20, 2020; Dr. C.A.H.H. Bertram, Architectural History lecturer at the Faculty of Humanities (University of Amsterdam), personal communication, personal communication, July 15, 2020.

<sup>112</sup> Students were free to visit the estate in their own time to do more research.

meantime, students had to read literature about Beeckestijn and *buitenplaatsen*, but also about nature and the landscape in North-Holland (Van Kessel and Westra 2011a and 2011b).<sup>113</sup> Over the next two weeks there were no lectures. Instead, students had to 1) form groups<sup>114</sup>, 2) choose and define the theme of their final product, 3) create an inventory of literature and other sources, and 4) create a research plan. This was followed by a central meeting, during which a guest lecture was given about *buitenplaatsen*. Moreover, each group presented their progress so far based on the four tasks they were given. After each presentation, feedback was given to help the groups.<sup>115</sup> As such, this session was also used to keep track of progress (Van Kessel and Westra 2011a).

After the presentations were held, there were no central meetings for three weeks, meaning that the students were working on their product proposal. This was followed by another central meeting that was used for student presentations about their research so far, followed by discussions thereof. After the presentations, a representative of the company Tinker (the makers of the exhibition for Beeckestijn at that time), gave a presentation and answered questions. On the 8<sup>th</sup> of April, 2011, there was no central meeting, but students had to work on their product proposal and prepare a presentation about their results for the director of the Beeckestijn Foundation and a representative of the foundation with a speciality in landscape- and garden architecture (Van Kessel and Westra 2011a).<sup>116</sup> This presentation took place the next week, and provided the students with feedback, after which all groups had two weeks to continue working on their product proposal until the next presentation took place. During this presentation, students presented their interim results, after which the content of the final presentation was discussed. All groups thus had another two weeks to finish their product proposal, and their final presentation (Van Kessel and Westra 2011a).

The final presentation took place on the 27<sup>th</sup> of May, 2011, at Estate Beeckestijn. During the presentation, feedback was given by the director and the landscape- and garden architecture specialist of the foundation. In the end, the students were graded for their final product per group by the two lecturers of the course (Van Kessel and Westra 2011a).<sup>117</sup> The grades were based on the following criteria<sup>118</sup>:

- The structure of the product;
- The development of an idea into a concrete product;

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<sup>113</sup> A literature list was provided at the start of the course.

<sup>114</sup> Four couples, and one group of three.

<sup>115</sup> All presentations that were given during the course influenced the final grade.

<sup>116</sup> Dr. T.M.C. van Kessel, personal communication, May 20, 2020; Dr. C.A.H.H. Bertram, personal communication, July 15, 2020.

<sup>117</sup> *Idem*.

<sup>118</sup> Dr. T.M.C. van Kessel, personal communication, May 20, 2020.

- The clarity of the oral and written presentations;
- Aesthetic quality and effectiveness of the illustrations;
- The connection between the ideas and theoretical literature;
- The extent to which the product highlights Beeckestijns unique history, design or location;
- Whether the product properly addressed the need of the Foundation Project Realisation Beeckestijn to explore the opportunities of QR-codes.

One example of a product proposal that was provided focused on a heritage experience for dog walkers (Labrie and Kuijt 2011). The aim of the product was to increase the knowledge of dog walkers by increasing the heritage experience in the garden that they frequently use. At the same time, the goal was to make them aware of rules related to leashing and removing faeces to prevent damage to the garden, and a diminishment of the quality of a visit for other visitors. Based on a literature study, observations in the garden, and interviews with dog walkers, the students came up with three proposals. The first proposal was to mark the back entry of the garden with a signage to make it known that dog walkers are entering the estate. The second proposal was to add signage that welcomes dog owners to certain parts of the garden, and to alter the already present 'forbidden for dogs' signage. The final proposal the group made was to arrange tours for dog walkers.

### 5.2.3 Heritage Practicum 2010-2011 as a civic-based heritage course

The 'Heritage Practicum' course of 2010-2011 offered by the University of Amsterdam offers an interesting example how students can try and help fulfil a need (in this case the need of the Beeckestijn project realisation foundation). During the course, students created product proposals based on tangible (Estate Beeckestijn) and intangible heritage (the usage and visit of the estate, and the emotional experiences that this brings). Moreover, students engaged with visitors and users of Estate Beeckestijn during their activity to try and help fulfil the need of the foundation. As a result, the course meets the first criteria of a civic-based heritage activity, even though it was not a social need.

Due to the design of the assignment (*i.e.* writing and presenting a product proposal) the second and third criteria of a civic-based heritage activity is only partially met. The public partners were not fully involved in helping realise and evaluate the product proposals. This affects the degree of involvement, promotion, and enhancement of inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity, as stated in criteria three of a civic-based heritage activity. Nonetheless, students did include the opinions, wishes and experiences of visitors and users in their product proposals, as was the case in the provided example (Labrie and Kuijt 2011).

This means that there were some aspects of inclusivity, multivocality, and multiperspectivity involved that influenced the product proposals, but this does not mean that visitors and users helped co-design or evaluate the suggestions in the product proposals to help fulfil the need of the foundation.

The fourth criteria of a civic-based heritage activity is met if one accepts that the students – in order to write the product proposals (the ‘doing’) – had to involve tangible heritage (Estate Beeckestijn), and intangible heritage (the visits and usage of the estate, and the emotional experiences that this brings), which can be seen as emotional experiences of ‘being’. These experiences of ‘being’ could have potentially been enhanced with the implementation of some of the proposals. The Beeckestijn project realisation foundation were, for example, interested in the proposed idea of making it clearer that people were entering the estate in order to enhance the awareness of the historical value.<sup>119</sup> Such a proposal could have benefitted visitors, who could have gotten a more educational and potentially better (heritage) experience upon visiting the estate. *Natuurmonumenten*, the owner of the garden, however, had different priorities at that time, meaning that none of the product proposals were used.<sup>120</sup>

In sum, it can be stated that the course provides inspiration how students can learn to create a product proposal for a public partner. Additionally, it demonstrates how students can enhance their social awareness regarding needs, and skills such as researching, communicating, critical thinking, creativity, problem-solving, presenting, working independently from lecturers, and teamwork.

While the course did not include archaeology, and the product proposals do not meet all criteria of a civic-based heritage activity (and thus civic-based heritage education), it can provide us with inspiration for the realisation of one that does. In an altered form, students could, for example, write a proposal for an archaeological heritage activity at an archaeological site based on the input of all involved public partners (*e.g.* the municipality, local residents, archaeologists, and artists), because the municipality has the (social) need to enhance social cohesion, and raise awareness of the site at the same time. Such a proposal could then be organised, performed, and evaluated with all involved public partners. The activity could, for example, involve the reconstruction or artistic visualisation of one or more elements of the archaeological site; the creation and placement of signage at the site that present the archaeological values and contemporary usage and values attached to the site; or the creation of a community day at the site that includes archaeological objects, historically inspired foods and drinks, and personal stories, pictures and artwork of local people that relate to the site.

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<sup>119</sup> Dr. T.M.C. van Kessel, personal communication, May 20, 2020; Dr. C.A.H.H. Bertram, personal communication, July 15, 2020.

<sup>120</sup> *Idem.*



### 5.3 Heritage, relevance, and participation 2018-2019 – Reinwardt Academy

In the academic year of 2018-2019, the Reinwardt Academy, a part of the Amsterdam University of the Arts, offered their third year bachelor's students the course '*Erfgoed, relevantie en participatie*' ('Heritage, relevance, and participation') as a part of their minor '*Publiek*' ('Public').<sup>121</sup> The course has been part of this minor, in its current form, for five years, and focuses on heritage institutions and participation, but also about the relevance of heritage institutions. In 2018-2019, the course was given by one lecturer, and entailed an assignment from 'Framer Framed' in Amsterdam (Van Hoorn 2019a and 2019b).<sup>122</sup>

#### 5.3.1 Framer Framed – background information

"Framer Framed is a platform for contemporary art, visual culture, and critical theory and practice" that started in 2014 in the '*Tolhuistuin*'.<sup>123</sup> Each year, Framer Framed presents multiple exhibitions in collaboration with international curators and artists. With the aid of an extensive public program, Framer Framed wants to shed light on the topics discussed in the exhibitions.<sup>124</sup> These programs can range from artist talks, lectures, debates, film screenings, performances, to educational programs. The platform aims to question dominant power structures and processes of inclusion and exclusion (Van Hoorn 2019a, 3). As such, Framer Framed creates "a common space for dialogue", "and [shows] a plurality of voices in a globalized society."<sup>125</sup>

In 2016, the University of Amsterdam conducted research in neighbourhood the '*Molenwijk*' in Amsterdam on behalf of Framer Framed. One of the outcomes was that there were hardly any facilities present in *Molenwijk* with regard to art or culture, and that there were insufficient meeting places for local residents (Van Hoorn 2019a, 3). As a result, Framer Framed opened a project space in the neighbourhood under the name '*Werkplaats Molenwijk*' ('Workspace Molenwijk') "for and by residents interested in art, culture, heritage and society."<sup>126</sup> Visitors can use the workplace to join conversations, share meals, initiate new programmes, actively take part in the organisation, and enjoy presentations and exhibitions. Additionally, the workplace acts as a temporary residency for artists, meaning that they can interact with the neighbourhood while making art (Van Hoorn 2019a, 3).<sup>127</sup> One of the goals of Framer Framed is to stimulate local residents to reflect on the personal history and

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<sup>121</sup> M. van Hoorn, cultural heritage lecturer at the Reinwardt Academy, personal communication, July 10, 2020; The minor consists of six courses (5 ECTS each). The course had the following time investment: 60 hours for the main assignment and lectures, 36 hours for literature, preparations, and processing the lectures, 24 hours for research and processing literature, and the essay, and finally 20 hours for preparing/giving the presentations and final presentation (Van Hoorn 2019b).

<sup>122</sup> M. van Hoorn, personal communication, July 10, 2020.

<sup>123</sup> [www.framerframed.nl/en/over-ons/](http://www.framerframed.nl/en/over-ons/)

<sup>124</sup> *Idem*.

<sup>125</sup> *Idem*.

<sup>126</sup> [www.framerframed.nl/en/werkplaats/](http://www.framerframed.nl/en/werkplaats/)

<sup>127</sup> *Idem*.

experience of the public space in the neighbourhood. One result is that differences and similarities between residents become visible. Through awareness and participation, Framer Framed hopes to contribute to the creation of a shared narrative in *Molenwijk* (Van Hoorn 2019a, 3).

In the academic year of 2018-2019, Framer Framed and the Reinwardt Academy sat together, and created an assignment for students in mutual agreement based on the wishes of Framer Framed, and the learning goals<sup>128</sup> that the Reinwardt Academy had established for its students.<sup>129</sup> The assignment was based on art in the public space of *Molenwijk*. Many residents, however, do not notice the art. The goal was therefore to interact with as many residents as possible to find out what associations and memories residents have with the art. Subsequently, the students had to give Framer Framed advice (in groups of five to six students) how the stories of residents could be visualised in such a way that the interlocutors could be involved (Van Hoorn 2019a, 4; Van Hoorn 2019b).

### 5.3.2 The course

The course started on the 12<sup>th</sup> of April, 2019, with about 20 to 26 students who were split over five to six groups, and the last lecture took place on the 7<sup>th</sup> of June that same year (Van Hoorn 2019b).<sup>130</sup> The first lecture took place at Workspace Molenwijk, for which students had to prepare themselves by watching videos and reading literature about participation. The course started with an introduction about the course, followed up by a lecture about participation, and finally an introduction about Framer Framed and the main assignment (60% of the final grade). Besides the main assignment, students were told that they were going to work on two individual assignments (40% of the final grade). The first one focused on the design of a participatory heritage activity for a place or museum to improve the current situation (1600 words). The second assignment was an essay (2000 words) about participation in relation to the heritage field by placing a chosen core idea from the provided literature into a wider context. In all three cases, students were going to be graded on their argumentation (50%), language, spelling, and reference annotations (30%), and form and output (20%) (Van Hoorn 2019b).

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<sup>128</sup> Students need to be able to: 1) formulate and argue a vision on heritage, and know and recognises different theories about heritage and visions; 2) devise and conduct public research; 3) communicate heritage based on the target group, and to use the right data storage; 4) develop and implement heritage education programs; 5) critical reflect on the choices made during research, form an opinion, and substantiate and place these in existing discussions within the heritage field; 6) present research results, while taking the target groups into account, which can vary from the general public to experts; 7) express themselves in writing, using the correct form (rapport, essay, article, etc.) and style, depending on the goal and target group; 8) express themselves orally in various situations, such as meetings, debates, presentations and guided tours, while using non-verbal communication to convince; 9) use and apply (audio) visual techniques to communicate effectively (Van Hoorn 2019b).

<sup>129</sup> M. van Hoorn, personal communication, July 10, 2020.

<sup>130</sup> *Idem*.

On the 18<sup>th</sup> of April, students visited the Workspace Molenwijk, where they received a guest lecture from Jantine Wijnja, who toured around the Netherlands in a mobile living and working space to ask a large variety of people all kinds of questions. As such, she talked about her project and aspects such as attitude and position when you want to have valuable conversations. This lecture was followed by a visit to the '*Stedelijk Museum Schiedam*' and '*Verhalenhuis Belvédère*' ('Storyhouse Belvédère') in Rotterdam on the 26<sup>th</sup> of April. Participation plays a central element in both institutions, so students had the chance to engage with representatives of both institutions (Van Hoorn 2019b).

Two weeks later, students attended the Workspace Molenwijk for a lecture about invisible thresholds, for which they had to read literature. Before the end of the lecture, students went to work in the neighbourhood on their main assignment. The following week, students met at the Reinwardt Academy for a lecture about heritage related 'interventions', after which they went to visit the 'HABITAT project room' of the '*Troopenmuseum*'. Project HABITAT is an exhibition with a broad program involving workshops and readings, and focuses on neighbourhood rituals by working together with residents from the neighbourhood Amsterdam '*Oost*' ('East'). As such, multiple histories and narratives of residents were connected with the collection of the museum. During the meeting, students actively talked with each other about preconditions, opportunities, and objectives behind the project (Van Hoorn 2019b).

On May 24, students met in *Molenwijk* with the lecturer for advice on their main assignment, and to continue working on their assignment. Students were given opportunities to ask for additional feedback and tips in the next two weeks from Framer Framed and the lecturer. Additionally, students were further stimulated to visit the neighbourhood on their own, because they had to hand in their product on the 7<sup>th</sup> of June during an information market organised by Framer Framed for residents and the students. During this market, students also gave their final presentation to present their plans (Van Hoorn 2019b).<sup>131</sup> These presentations were evaluated by representatives of Framer Framed, and the lecturer, who gave the final grade. While students were graded on their argumentation, language, spelling, reference annotations, and form and output, special attention was paid to the following points<sup>132</sup> (Van Hoorn 2019b):

- Knowledge of the neighbourhood;
- Interaction with the neighbourhood while developing the idea, and the involvement of the neighbourhood in developing said idea;
- Clarity to initiate the idea;

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<sup>131</sup> M. van Hoorn, personal communication, July 10, 2020.

<sup>132</sup> *Idem*.

- The proposed interventions and the expectations thereof.

The final products that were handed in were used by an intern of Framer Framed, who used the ideas to create a product for Framer Framed to draw attention to the artwork in the public space of *Molenwijk*. Some of the ideas that the students introduced were used by Framer Framed in activities that they arranged at a later date. Lastly, some of the students went to Framer Framed for their internship or thesis.<sup>133</sup>

### 5.3.3 Heritage, relevance, and participation 2018-2019 as a civic-based heritage course

During the ‘Heritage, relevance, and participation’ course of 2018-2019, students of the Reinwardt Academy helped advise Framer Framed how the memories, stories and associations of residents in *Molenwijk* (regarding the public art in the neighbourhood) could be visualised in such a way that the residents could be involved. The assignment offers inspiration on how students can create an advisory product for a public partner by involving the public.

The course was based on the need of Framer Framed, and used an assignment – that needed to be ‘performed’ by students – as a means to help fulfil that need. As such, the course meets the first criteria of a civic-based heritage activity, even though it was not a social need. The second criteria of a civic-based heritage activity, however, is only partially met. Similar to the ‘Heritage Practicum’ course of 2010-2011 by the University of Amsterdam, the nature of the course (*i.e.* asking students to write an advisory product) meant that not all public partners were involved in all aspects of the advisory product. Students, however, did involve residents of *Molenwijk* via interviews. The stories of the interviewees influenced the final advisory product, but the interviewees did not co-decide how their stories about the public art could be visualised in *Molenwijk*, since this was not part of the assignment. Moreover, the interviewed residents did not evaluate the advisory product, since this was done by the lecturer and the representatives of Framer Framed. It needs to be stated though that residents – who may or may not have been interviewed during the assignment by students – were allowed to attend the open information market, during which the advisory products were presented by the students. As such, the residents could have provided Framer Framed and the students with their own thoughts and opinions regarding the presented products.

While the interviewed residents did not co-design the advisory product, it can be stated that the course meets the third criteria of a civic-based heritage activity to a high degree, but not completely. The interviewed residents played an essential part in the realisation of the advisory products, and the proposals were designed in such a way that Framer Framed could potentially implement them with

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<sup>133</sup> M. van Hoorn, personal communication, July 10, 2020.

the help of the interviewees. As stated earlier, some of the student proposals were later used by Framer Framed, meaning that the assignment not only involved some aspects of inclusivity, multivocality, and multiperspectivity, but that the advisory products also helped promote and enhance inclusivity, multivocality, participation, co-learning, and reciprocity after the course had ended.

Similar to the 'Heritage Practicum' course of the University of Amsterdam, the presented course of the Reinwardt Academy meets criteria four of a civic-based heritage activity if one acknowledges that the students – in order to write the advisory products (the 'doing') – had to involve tangible heritage (public art in *Molenwijk*), and intangible heritage (the stories of residents related to the public art, and the emotional experiences that this brings), which can be seen as emotional experiences of 'being'.

Combined, the course offers inspiration on how the stories of residents about heritage can be used in an advisory product to potentially celebrate community identity, promote social cohesion, and boost community participation. Via the excursions, students also learnt about other means to use heritage for (social) needs, which can serve as inspiration. Lastly, the course offers inspiration on how students can enhance their social responsibility with regard to (social) needs, but also skills related to research, critical thinking, creativity, problem-solving, working independently from lecturers, interviewing, presenting, and teamwork.

While the main assignment of the course did not involve archaeology, and meet all criteria of a civic-based heritage activity (and thus civic-based heritage education), the course could be altered in such a way that it does. A municipality could, for example, have the social need to enhance the social cohesion in a neighbourhood, while also having the wish to visualise the (pre-)history of the neighbourhood via small works of artwork in the public space. Students could then sit around the table with interested residents from the neighbourhood, (local) artists, and a representative of the municipality, and discuss how this can be realised. Together they could, for example, decide to use the heritage of the residents, and research the (pre-)history of the neighbourhood via study sessions that are open to anyone who is interested to help. The heritage stories of residents, and the archaeological and historical knowledge of the neighbourhood, could then be combined into multiple feasible artwork proposals or sketches (*e.g.* metal posters, graffiti art, a small statue, and replicas of archaeological finds). With the final permission of the municipality, one or more of the designs could be realised with all involved public partners if possible, after which the activity is evaluated with all participants.

#### 5.4 Heritage and Public Outreach 2019-2020 – University of Applied Sciences Saxion

In the academic year of 2019-2020, 25 second year archaeology students of the University of Applied Sciences Saxion (Saxion hereafter) took the '*Erfgoed en Publieksbereik*' ('Heritage and Public

Outreach') course of 5 ECTS after it was successfully pilot-tested that same academic year with third year students. The course focuses on handling heritage, and how to inform and involve the public (target groups, stakeholders, and other interested parties). The course was given by two lecturers, and focused on an assignment that was given by the municipality of Voorst to the '*Oudheidkundige Kring Voorst*'<sup>134</sup>, a Dutch historical association from the municipality of Voorst that acts as the municipal knowledge centre of cultural heritage (Jongste and Brijker 2020a).<sup>135</sup>

#### 5.4.1 *Oudheidkundige Kring Voorst* – background information

The goal of the *Oudheidkundige Kring Voorst* is to gain (and promote) knowledge about 'land and people' in relation to the municipality of Voorst and its direct surroundings. To realise this, they arrange readings, lectures, and exhibitions, but they also acquire or promote the preservation of historical objects, places, and works of art. Moreover, the association promotes local (historical) research, and works together with institutions, foundations or associations that pursue a similar goal.<sup>136</sup>

The municipality of Voorst gave the *Oudheidkundige Kring Voorst* the assignment to create a cultural-historical atlas of the municipality with the aid of a subsidy. As such, an employee of the Dutch heritage cooperation '*Erfgoed Gelderland*'<sup>137</sup> (who also was a part-time lecturer at Saxion at that time) got in contact with the *Oudheidkundige Kring Voorst* to look for opportunities. This resulted in the creation of the course and the project (assignment), which lasts until the academic year of 2022-2023.<sup>138</sup>

In order to help create the cultural-historical atlas, about 25 Saxion students will work on the assignment each academic year (about 100 students in total). The students are split up in four or five groups, and are assigned to one concretely defined '*buurtschap*' ('hamlet') in the municipality of Voorst. Within each *buurtschap*, students map all heritage values (both tangible and intangible), including archaeological sites, and make them accessible via ArcGIS StoryMaps<sup>139</sup> (Jongste and Brijker 2020a and 2020c).<sup>140</sup> During the course, each group had access to the archives of the *Oudheidkundige Kring Voorst*, and literature provided by the lecturers. Each group, however, also had to find literature on their own. In addition, students had to include the heritage values and knowledge of local citizens within the *buurtschap* via interviews, and make the platform accessible for them and other interested

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<sup>134</sup> [www.okvvoorst.nl](http://www.okvvoorst.nl)

<sup>135</sup> Dr. P.F.B. Jongste, archaeology lecturer at the University of Applied Sciences Saxion, personal communication, July 23 and July 31, 2020.

<sup>136</sup> [www.okvvoorst.nl](http://www.okvvoorst.nl)

<sup>137</sup> [www.erfgoed gelderland.nl/over-ons/](http://www.erfgoed gelderland.nl/over-ons/)

<sup>138</sup> Dr. P.F.B. Jongste, personal communication, July 31, 2020.

<sup>139</sup> [www.storymaps.arcgis.com](http://www.storymaps.arcgis.com); see <https://saxion.maps.arcgis.com/apps/MapJournal/index.html?appid=eb21199912eb4c5dac4dd44be77898c1> for an example.

<sup>140</sup> Dr. P.F.B. Jongste, personal communication, July 31, 2020.

people. In the end, students will map all *buurtschappen* in Voorst with the help of ArcGIS StoryMaps (Jongste and Brijker 2020a and 2020c).<sup>141</sup>

#### 5.4.2 The course

The course started on the 7<sup>th</sup> of May, 2020, and students had to hand in their assignment portfolio on the 22<sup>nd</sup> of June, 2020. During the course, there were four lectures (two hours each), two workshops (six hours), 14 coaching hours (two hours per week), and 112 hours that students used to work on the assignment.<sup>142</sup> Besides providing a StoryMap (60% of the final grade) of a *buurtschap*, each of the five groups had to hand in a Plan of Action (10% of the final grade), and give a presentation<sup>143</sup> at the end of the course (10% of the final grade). Moreover, each student had to keep an individual logbook (20% of the final grade) that was also handed in. As a result 80% of the grade was group based, while 20% was individually based. Each of the four components, however, had to be graded with a 5,5/10 or higher (Jongste and Brijker 2020a, 2020b and 2020c).<sup>144</sup>

The first lecture started by explaining why heritage and public outreach are important, followed with information about the assignment, learning goals<sup>145</sup>, schedule, and assessment method. At the end of the lecture, the students were divided over five groups (Jongste and Brijker 2020a and 2020c). The second lecture focused on the municipality of Voorst and what methods and techniques would be used to obtain and process information. During this first week, the first workshop also took place, during which students worked on preparations, dividing team tasks, and their Plan of Action (Jongste and Brijker 2020a).

The following week, students started with a lecture about working with ArcGIS StoryMaps, which was followed by a StoryMaps workshop that provided students with hands-on experience. In the third week of the course, students had their last lecture, which focused on interview techniques. During the rest of the week, and the following four weeks, groups were working on the assignment. Each week, however, they received coaching (Jongste and Brijker 2020a).

During week eight, each group had to hand in their portfolio, and give a presentation via Microsoft Teams. During these presentations, four representatives of the *Oudheidkundige Kring Voorst* were present to give feedback. At the end of week eight, each student received an individual grade with feedback from the lecturers based on an 'inadequate-adequate-good' assessment method. Two

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<sup>141</sup> Dr. P.F.B. Jongste, personal communication, July 31, 2020.

<sup>142</sup> Due to the coronavirus, the mandatory excursion to the selected *buurtschappen* was cancelled (Dr. P.F.B. Jongste, personal communication, July 31, 2020).

<sup>143</sup> Due to the coronavirus, this was done via Microsoft Teams (Dr. P.F.B. Jongste, personal communication, July 31, 2020).

<sup>144</sup> Dr. P.F.B. Jongste, personal communication, August 8, 2020.

<sup>145</sup> 1) The student knows which forms of heritage can contribute to the quality of the living environment; 2) The student is able to obtain information about heritage; 3) The student is able to present, translate, and present heritage information; 4) The students knows how to increase support for heritage and its social value (Jongste and Brijker 2020a).

weeks later, students could hand in an improved portfolio if required. The assessment was based on the following points of attention that were graded (Jongste and Brijker 2020b)<sup>146</sup>:

#### **Plan of Action**

- Description of the project result (objectives) and activities;
- Project organisation;
- Planning;
- Quality assurance and risk analysis.

#### **StoryMap**

- Content (included heritage with a description that is correct and logically visualised to tell the story of the *buurtschap*);
- Form (the product is neat and tidy, images are clear and readable, structure is logical and coherent with the rest of the product, titles refer to the content, the product is 'attractive' and is clear and inviting, and there is a clear and logical link between text, the map, and images);
- Language and sources (all texts are written without errors in Dutch, all information is traceable to a verifiable source, and there is a clear bibliography).

#### **Logbook**

- Effort (based on the amount of hours spent on the assignment, in proportion to the other group members);
- Understanding (to what extent it is clear for the student why the student has done certain things to achieve a certain end goal).

#### **Presentation**

- Content (the heritage story of the *buurtschap* is clear and comes to the fore);
- Professionalism (students show an active, professional attitude and maintain good contact with the public).

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<sup>146</sup> Dr. P.F.B. Jongste, personal communication, August 8, 2020.



While the *Oudheidkundige Kring Voorst* are very happy with the first results, the first StoryMaps are not publicly accessible yet. The *Oudheidkundige Kring Voorst*, *Erfgoed Gelderland*, and Saxion still need to decide what elements will be used in the final StoryMaps, and what the final format will look like.<sup>147</sup>

#### 5.4.3 Heritage and public outreach 2019-2020 as a civic-based heritage course

The ‘Heritage and Public Outreach’ course of 2019-2020 by Saxion can inspire us how heritage values, both tangible and intangible, could be visualised and presented digitally by students. Moreover, it shows how students can engage with stakeholders and the public, and potentially enhance community identity, and promote social cohesion by making the StoryMaps available for the public. The course teaches students how to obtain heritage information with a group of peers independently from the lecturers, and how to translate and present said information. By doing so, students were not only able to enhance their presenting skills, but also their teamwork, research, critical thinking, and interviewing skills. Via the assignment, students could potentially strengthen their sense of social responsibility.

The course meets criteria one of a civic-based heritage activity, because the StoryMaps can help fulfil the (non-social) need of the municipality of Voorst and the *Oudheidkundige Kring Voorst* to create a cultural-historical atlas of the municipality. The second and third criteria are only partially met. Similar to the presented course of the University of Amsterdam, and the Reinwardt Academy, the students performed the assignment. While students interviewed residents, the interviewees did not actively help co-create and evaluate the StoryMaps, since this was not part of the assignment. The *Oudheidkundige Kring Voorst*, *Erfgoed Gelderland*, and Saxion did evaluate the assignment. This logically affects the degree of involvement, promotion, and enhancement of inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity, as stated in criteria three of a civic-based heritage activity. Nonetheless, it can be stated that the assignment involved some aspects of inclusivity, multivocality, and multiperspectivity, because multiple varying stories and heritage values of interviewed residents were included in the StoryMaps.

Like the two previously presented courses in this chapter, the ‘Heritage and Public Outreach’ course of Saxion meets the fourth criteria of a civic-based heritage activity if one accepts that the students – in order to create the StoryMaps (‘the doing’) – had to involve all tangible heritage in the *buurtschappen*, and intangible heritage (usage of heritage in the *buurtschappen*, but also memories, stories, songs, and values attributed to the heritage in the *buurtschappen*), which can be seen as emotional experiences of ‘being’.

While the course was part of the archaeological bachelor’s programme, the focus of the assignment was not solely on archaeology. Moreover, the course does not meet all criteria of a civic-

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<sup>147</sup> Dr. P.F.B. Jongste, personal communication, July 31, 2020.

based heritage activity (and thus civic-based heritage education). In an altered form this could be realised. The course could be based, for example, on a group of people with a migration background who wish to explore their heritage and share their story with the people in their town to give themselves a voice. Together with students, the group could decide to do so with the aid of ArcGIS StoryMaps. The students and the group could then create a StoryMap together that includes the tangible and intangible heritage of the group. The StoryMap could be based on a specific region of origin, and start with the history of that region via archaeological and historical information. This information could then be chronologically complemented up to and including the group's arrival in the Netherlands. This also offers opportunities to add personal heritage stories to the StoryMap. In addition, the StoryMap could also include the current Dutch neighbourhood of the group with the accompanying history of the neighbourhood and the values attributed to the neighbourhood by the group. Such a StoryMap could then be shared with the public, and finally evaluated with the group (for impact).

## 5.5 Conclusion

In this chapter, three courses of 5 ECTS were presented that can offer inspiration for a civic-based heritage course. Each of the three courses focused on real-world assignments, and in all cases the higher education institutions had to get into contact with the involved public partner to discuss opportunities for a course involving a heritage activity.

The 'Heritage Practicum' course of 2010-2011 by the University of Amsterdam focused on the Beeckestijn Estate project. During the course, 11 students (four couples and one group of three) provided the Beeckestijn project realisation foundation with ideas to improve the connection between the exhibition, the gardens of the estate, and its visitors and users. The 'Heritage, relevance, and participation' course of 2018-2019 by the Reinwardt Academy focused on an assignment by Framer Framed. During the assignment, about 20 to 26 students (split over groups of five to six) interacted with as many *Molenwijk* residents as possible to find out how the stories of the residents about the public art can be visualised, and how the residents can be involved in this process. Twenty-five Saxion students<sup>148</sup>, on the other hand, helped map the heritage values of five *buurtschappen* in the municipality of Voorst for the *Oudheidkundige Kring Voorst* during the 'Heritage and Public Outreach' course of 2019-2020. It can thus be concluded that local residents and/or visitors played a vital role in all three courses.

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<sup>148</sup> Split over five groups.

In all three courses, it becomes clear that one of the main learning goals for students was to learn how to create a heritage related product based on the needs of a public partner. By doing so, students learned how to conduct public research, form an opinion, present their results based on the target group, and how heritage can be used to achieve a goal. As such, students also worked on multiple skills such as researching, critical thinking, problem-solving, communicating/interviewing, creativity, presenting, working independently (from lecturers), and teamwork.

The courses that were presented have different instruction methods, even though there is a large overlap. All courses provided (central) lectures, either at the higher education institution or at another location. In some cases, these lectures were conducted by guest-lecturers. The Reinwardt Academy also went to visit the *Stedelijk Museum Schiedam*, *Verhalenhuis Belvédère*, and the HABITAT project from the *Troopenmuseum* as an opportunity to learn and discuss about different ways to apply heritage.

With regard to the applied assessment methods, students of all three courses had to hand in a product and give a presentation with representatives of the public partner present. While different assessment criteria played a role, it can be stated that the overall form, structure, clarity, and presented information/ideas played an essential role in grading the final product for the public partner. The Reinwardt Academy, however, seemed to put more emphasis on criteria linked to knowledge about *Molenwijk*, and interaction with its residents. Moreover, Saxion and the University of Amsterdam required a research plan/Plan of Action from their students before starting on the product. Saxion also made it mandatory for their students to keep a logbook. Finally, the Reinwardt Academy was the only higher education institution that required students to write two essays as a part of the course.

It is important to mention that the presented courses were not designed as civic-based heritage courses. Based on the criteria of a civic-based heritage activity, it can be stated that the main assignments of the courses did not meet all of them. All three courses do meet the first and fourth criteria of a civic-based heritage activity. The first criteria is met, since the assignments were designed in such a way that they had the goal to help fulfil the needs of a public partner. The fourth criteria is met if one accepts that students had to include tangible and intangible heritage to finish their assignments. The second and third criteria, however, are not fully met in all courses. This is partially the result of the design of the assignments, which meant that not all public partners (*e.g.* residents from *Molenwijk*, *buurtschappen* in Voorst, and users and visitors of Estate Beekstijn) were fully involved in all aspects of the activities/assignments. All students, however, did include the public to a certain degree. With the help of the criteria of a civic-based heritage activity, this can be promoted

and enhanced further by including the public partners in all stages of the activity – from the organisation of the activity, to the performance, and evaluation of the activity.

Based on the above, three alternative suggestions were made that meet the criteria of a civic-based heritage activity with the aid of archaeology. In the suggestions, the (social) needs are related to enhancing social cohesion, and giving a group of people with a migration background a voice to share their heritage and stories. Such (social) needs can be fulfilled with the aid of a civic-based heritage activity as a part of a course. If a public partner, who introduced one of the (social) needs, sees opportunities to do so via a civic-based heritage activity, this creates opportunities for the organisation, performance, and evaluation of a physical heritage activity that takes place outside the classroom.

While the presented case studies did not meet all criteria of a civic-based heritage activity (and thus civic-based heritage education), they can nonetheless inspire the creation of civic-based heritage courses. The three courses, for one, provide more inspiration how 5 ECTS courses can teach groups of students how to engage with the public to create heritage products to try and help address or fulfil the needs of public partners. In the case studies, this was done by splitting (a minimum of 11, and a maximum of 26) students into groups of up to six students, and by offering students a high degree of independence during the assignments. Additionally, students were helped with the aid of Plans of Action, guest lecturers, feedback, and, in the case of the Reinwardt Academy, inspired with excursions. Moreover, representatives of the public partners played an essential role during the presentations, during which the students received feedback. Lastly, it can be stated that the courses offered students a means to strengthen their sense of social responsibility, and to work on skills such as researching, interviewing, critical thinking, problem-solving, creativity, presenting, working independently, and teamwork.

## 6. Presenting and evaluating the interviews

### 6.1 Introduction

Now that multiple examples of civic-based heritage activities and education have been presented for inspiration to help create the proposed course curriculum, it is time to look at the wishes, advice, and comments of three potential stakeholders in the municipality of Leiden with regard to the creation of such a course. Their views, obtained during Skype-interviews, will be presented here to help shape the proposed course. This is done with the aid of quotes, which have been translated by the author of this study.

### 6.2 The interviewees

In order to help shape the proposed course, three potential stakeholders were selected for an interview, as explained in chapter 2. The first interview was held with Drs. A.H. Netiv, director of the heritage institution *Erfgoed Leiden en Omstreken* (see Appendix B). *Erfgoed Leiden en Omstreken* has worked together with Leiden University in the past, and wants to continue doing so whenever possible and feasible.

The second interview was held with municipal executive councillor Drs. Y. van Delft, who is currently responsible for the fields of work, income, economy, and culture in the municipality of Leiden (see Appendix C). As such, she is responsible for promoting the fields of culture and heritage.

The last interview was held with educational policy maker Drs. F.C.M. Tomas of the Faculty of Archaeology of Leiden University (see Appendix D). Her primary job as an education policy maker is to focus on educational innovation, and quality assurance of education and teaching.

### 6.3 Views regarding civic-based heritage education

During the interviews the question was asked what the interviewees think about the definition of civic-based heritage education as presented in Appendix A.<sup>149</sup> Director A.H. Netiv from *Erfgoed Leiden en Omstreken* is of the opinion that civic-based heritage education can play a big role in bringing heritage to people, “but heritage is not always serving something else; sometimes it is also worthwhile to get education about [heritage] on its own.” Heritage education is thus on a sliding scale: “it sometimes hovers between the social goal and the goal of putting heritage itself in the limelight”. Sometimes, more attention will be paid to the civic-based aspect, and sometimes the pure scientific side – the heritage education side. Heritage, however, is always serving society according to A.H. Netiv. If the university can concretely arrange this type of education, *Erfgoed Leiden en Omstreken* would find it “a

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<sup>149</sup> The definition was slightly altered after the interviews took place (cf. Appendix A and paragraph 3.6.3).

very useful addition for us to ensure that heritage institutions can provide certain parts of society with custom service". Students, for one, could work on the question how heritage can be used to serve residents in a nursing home with dementia, and how they can bring all parties together to realise such a service.<sup>150</sup>

Municipal executive councillor Y. van Delft can imagine that civic-based heritage education could contribute to society, but at the same she finds it difficult to make it concrete as of yet. Based on an example<sup>151</sup> that was provided by the interviewer, Y. van Delft believes that the example would be "a pretty good idea, [so] get started and see how far you can go. Also, because the University [of Leiden] expressed her wishes to increasingly see the city as a 'laboratory'." According to Y. van Delft, the university also tries to connect social issues with student learning and research. "So in that [context] there is tremendous logic in this [idea], but I must honestly confess that the combination of heritage with social issues is (...) new to me. So I would be curious how this works out."

According to policy maker F.C.M. Tomas, the idea of civic-based heritage education makes her very happy. She finds it important that (new) archaeologists learn to realise that they are part of the world, and that they learn how to deal with that in order to prevent them from staying on their small island. Archaeologists, in other words, need to be able to look much broader (at archaeology), and this is something that you can learn during a civic-based heritage course according to F.C.M. Tomas. In addition, students can "learn to cooperate with different disciplines". Students, in turn, can learn that archaeology can be related to societal expectations; "you learn to think from the perspective of the other, and what you can do to contribute to this as an archaeologist." Based on an example<sup>152</sup> that was provided, F.C.M. Tomas believes that students can learn what they can contribute to the wellbeing of people with dementia, and what role heritage or archaeology could play in this to make them feel happier.

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<sup>150</sup> During the interview, the interviewer provided A.H. Netiv with the example of serving the needs of a nursing house to further explain the idea of civic-based heritage education. The example reminded A.H. Netiv that one of her employees already had the idea to help people with dementia via old youth pictures. As such, the institution has been in touch with an expert centre on dementia, who said it was a good idea.

<sup>151</sup> The following example was provided before the interview started: a nursing home contacts the Faculty of Archaeology (Leiden University) with a question how their immobile clients can 'visit' a museum. This question is then used during the civic-based heritage course.

<sup>152</sup> The following example was provided before the interview started: a nursing home contacts the Faculty of Archaeology (Leiden University) with a question how their clients with dementia can recall old memories, and how the faculty can help them. This question is then used during the civic-based heritage course.

## 6.4 Views regarding the realisation of a civic-based heritage course

The realisation of a civic-based heritage course by the Faculty of Archaeology<sup>153</sup> (Leiden University) would be very useful according to A.H. Netiv. “(...) I would really like it if they also use the heritage institutions in the city”. It would be nice if students get trained to continuously map “the whole range of possibilities of heritage education” in order to design products for distinctive public partners. A.H. Netiv is of the opinion that the proposed course should at least offer students a framework on how they can carry out a civic-based-heritage activity. It would also require a good general introduction that focuses on heritage institutions. What do such institutions have, and how do they operate? In addition, it is important that students learn how they need to approach “social partners”, how to ask a question correctly, but also how to meet the right person to start a civic-based heritage activity, “because that is quite complicated.” A project-based worker should be involved to set up a civic-based heritage activity according to A.H. Netiv to decide whether the activity is a success, and to decide what other disciplines could be involved.

To prepare a civic-based heritage course, A.H. Netiv believes that it is vital to formulate course goals, and to specify what students need to know, understand, and do. Moreover, it is important to make an inventory of potential public partners from the social domain. These partners can then be contacted to discuss opportunities, express mutual expectations, and discuss and establish preconditions for civic-based heritage activities. Next, it is important that a realistic amount of available hours are established for students per heritage activity.

For a civic-based heritage activity, A.H. Netiv thinks it is important that students think about what is required for civic-based heritage activities, how they can start such an activity, and what examples can be provided to them. Students need to question what they want to achieve with it, what public partners are required for that, but also if those potential partners want to help. “What question do those partners even have? (...) [I]f you really want to work civic-based, then you really need to listen to what society wants in the first place.” Students can then learn how to translate such a need to a feasible project (plan) and accompanying goals. It is also important that each activity is evaluated by asking whether the “social partner” is satisfied, and if the activity followed what was planned more or less. What changed in the plan and why? These are vital questions students need to learn according to A.H. Netiv.

According to A.H. Netiv, a civic-based heritage activity can be graded by assessing the applied approach, content, and results separately. The approach can be assessed based on a well-defined goal,

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<sup>153</sup> During the interview, the interviewer mentioned the Heritage and Museum Studies department (of the master's programme) in this context. This is rectified here, since this is not an official department, and the programme director of the Faculty of Archaeology is responsible for the implementation of courses into curricula.

the planning, and how the contact went with all involved public partners. The content can be assessed based on the goal and activity, the extent to which heritage is used, and to what extent the social need is leading. The results, according to A.H. Netiv, can be assessed by looking whether the qualitative and quantitative criteria that students wrote down in the Plan of Action were met.

Y. van Delft finds the idea of the realisation of a civic-based heritage course innovative, and is curious how many questions will come forth from Leiden to use. The proposed course could focus on social themes such as acceptance, and polarisation, since heritage can help nuance when we deal with such topics. The proposed course should thus make the past relevant “for steps that we are currently taking together with regard to a particular issue.” The (social) relevance of a civic-based heritage activity, in combination with the used heritage, should therefore be assessed. Y. van Delft believes that this should be done with the help of all involved public partners. Additionally, she believes that the civic-based heritage activities should initially focus on a select few chosen subjects that are also being used for lectures to educate students and to inspire them. By doing so, students can eventually “choose their own subject that they will work on themselves” after receiving multiple examples. A known and available case could, however, be provided to students by the lecturers if they cannot find their own real subject for a civic-based heritage activity.

F.C.M. Tomas would very much like to see the realisation of a civic-based heritage course. Ideally it could be created in partnership with the newly created Applied Archaeology master’s programme F.C.M. Tomas is involved in, because they want to develop a similar course. Before the proposed course can be realised however, “you will first have to make it very clear that there is a need for such a course”. If the head of the Archaeological Heritage and Society department<sup>154</sup> is convinced, they can lobby for the need via a departmental consultation, which can result in more support for the course. This can potentially help convince the programme director of the Faculty of Archaeology to implement the course in the curriculum.<sup>155</sup> Lobbying is thus essential, even if the proposed course might become an elective.

To implement the proposed course it is important to compose learning goals according to F.C.M. Tomas, which can be used during the lobbying phase “to convince people that it is a very useful course.” The lobbying phase can also be used to indicate that “this course contributes to [student] competencies required by the labour market”. Besides learning goals, and a list of competencies, it is also important to have a short course description, and a method to get projects, which requires active

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<sup>154</sup> During the interview, F.C.M. Tomas mentioned the Heritage and Museum Studies department in this context, this is rectified here (Drs. F.C.M. Tomas, policy maker at the Faculty of Archaeology (Leiden University), personal communication, November 12, 2020).

<sup>155</sup> F.C.M. Tomas wants to clarify that the program director of the Faculty of Archaeology is responsible for the content of the curricula; the head of the Archaeological Heritage and Society is not responsible for creating space in the curriculum, but can lobby for its implementation (Drs. F.C.M. Tomas, personal communication, November 12, 2020).



searching and engagement. This task “must of course also fall [upon the shoulders of the] examiner” of the proposed course.

The proposed course should involve a true partnership between the public partners and Leiden University according to F.C.M. Tomas. The large expat-community in Leiden can become one of those public partners, because Leiden University has many international students. Due to the fact that all programmes of the Faculty of Archaeology are taught in English, the proposed course should include an international perspective according to F.C.M. Tomas. In addition, she believes that it would be nice if students presented the final product in front of public partners, and perhaps their parents and friends to promote a much broader view of archaeology and heritage.

F.C.M. Tomas believes that it is important to think about what you want to grade with the help of the learning points, since these need to be met. Different assignments/tests will thus be needed. The public partners cannot, however, grade students, but their opinion can be taken into account with the help of “a very clear evaluation form that the [public partner] can use to assess [the students], and evaluate the product”.

In order to make sure that 15 to 30 students can actually prepare and carry out civic-based heritage activities in groups of four, it is vital, according to F.C.M. Tomas, to make sure they receive enough guidance from the examiners of the proposed course and public partners. “It needs to be very clear what can and cannot be expected from our students in light of developing and carrying out such an activity.” As a result, students might need to (further) develop certain skills and/or read literature to prepare them. Managing expectations is therefore essential.

## 6.5 Heritage students in the future and employability skills

When asked what kind of heritage student would be needed in the future, and what kind of employability skills they should have, A.H. Netiv answered that students need to possess professional knowledge, and they need to be flexible; they need to see opportunities, and be able to translate social questions to a real answer. “And that does require something of the interpersonal qualities of people, but also creativity.” Students need to be able to view – and enter – society with an open eye, and look for heritage opportunities.

Y. van Delft believes that students “need to be more broadly oriented”; they need to be able to look beyond their own discipline “to see what [they] can mean for something or someone else.” Part of this is that students also find social connections with the city. Additionally, they need to be digitally skilled, and be able to combine various sources.

F.C.M. Tomas also believes that heritage and archaeology students should have a broad orientation, and they need to be able to put themselves in someone else’s position. Persuasiveness is

therefore a useful skill, but students also need to be able to decide “when enough is enough” in light of trying to persuade others; “you should not always settle for 100% [support]”, meaning that students need to be aware that archaeology and heritage form a small part of the world. Students also need to be able to relate heritage and their knowledge to society, societal questions, expectations, and support. Moreover, students need to have an eye for “value creation”, and the power of heritage. Lastly, F.C.M. Tomas is of the opinion that students need to learn to directly position heritage within society so that people can see its value.<sup>156</sup>

## 6.6 Opportunities for cooperation

During the interviews multiple opportunities for cooperation between Leiden University and public partners were mentioned to gain (additional) potential civic-based heritage activities, access to networks, and/or guidance for students during such activities. A.H. Netiv mentions, for one, that there are many heritage institutions in Leiden and surrounding villages that could be a public partner. *Erfgoed Leiden en Omstreken* is such an institution that would be willing to work together with Leiden University in light of a civic-based heritage course. A.H. Netiv mentions that they usually work with a minimum of 10 interns each year, but they cannot fully guide 10 students at the same time. *Erfgoed Leiden en Omstreken* would currently be able to fully guide four students from a civic-based heritage course per year, split over two periods<sup>157</sup>, provided that there already is a feasible societal question/need in place and the institution is able to “respond reasonably well to this with our existing employees and material”. A group of five students, however, can always contact *Erfgoed Leiden en Omstreken* for help when they are preparing or working on a civic-based heritage activity together. The institution will then look at what kind of help it can provide.

A.H. Netiv also advises to look at opportunities with(in) neighbourhoods. In Leiden, most neighbourhoods have representatives (*‘wijkregisseurs’*) that can be approached.<sup>158</sup> Moreover, A.H. Netiv advises to maintain good relationships with the municipality of Leiden and its already established partnerships with Leiden University and the University of Applied Sciences Leiden due to the societal questions that are shared with them. The Faculty of Archaeology of Leiden University could make further use of this. One such suggested partnership is ‘Leiden Science City’ (*‘Leiden Kennisstad’*), a partnership consisting of the municipality of Leiden, Leiden University, Leiden University Medical Center, and the University of Applied Sciences Leiden. Together they work on solving research

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<sup>156</sup> Preferably this is taught during a learning-line that starts in the propaedeutic phase, and ends in a master’s programme.

<sup>157</sup> Two interns can work on one project at the same time.

<sup>158</sup> Though not mentioned during the interviews, Leiden also has a cooperation called *‘Sociaal wijkteam Leiden’* that residents can contact for questions or concerns, but it also has seven physical locations that residents can visit for information, social contacts and/or activities ([www.sociaalwijkteamleiden.nl](http://www.sociaalwijkteamleiden.nl); [www.eengoedebuurt.nl](http://www.eengoedebuurt.nl)).

questions and societal questions within the city. As such, the city is seen as a 'laboratory' (*'De Stad als Lab'*) by intensifying partnerships within the city to tackle social issues through projects that involve the knowledge of students, lecturers, and researchers.<sup>159</sup> Y. van Delft also advises to make use of Leiden Science City and to contact L.G.H. Ummels (known as the *'kennismakelaar'*) who represents all four parties and has a facilitating, stimulating, and initiating role.<sup>160</sup>

Upon reviewing Leiden Science City, the researcher of this study found out about a project that Leiden Science City is currently working on: 'Learning with the City' (*'Leren met de Stad'*). This project aims to use the educational knowledge that (applied) university students in Leiden have to solve societal issues by working together and bundling knowledge with social organisations and residents.<sup>161</sup> Y. van Delft also advises to contact the initiators and coordinators of this project for a potential partnership and opportunities by using their already existing networks and infrastructure.

Other potential public partners Y. van Delft suggests are *Erfgoed Leiden en Omstreken*, and *'MBO71'*, an initiative from *'i-doe'*<sup>162</sup>, an institution that brings volunteers and organisations together. The initiative currently focuses on questions and needs from non-profit organisations and entrepreneurs by connecting them with similar parties.<sup>163</sup> As such, Y. van Delft believes that *i-doe* possesses knowledge about what is going on in the city, and which parties could be contacted if you have a specific question. Y. van Delft, however, believes that it is not so meaningful to start off by contacting all kinds of parties in the city or the municipality. The municipality has over two thousand employees, and she would not know who students should contact for help. Rather, she believes it is important to set up a structure, and to look for social issues, followed by a search for public partners that can help with said issues. "You will really have to work hard to find [social questions for civic-based heritage activities]."

Like A.H. Netiv and Y. van Delft, F.C.M. Tomas advises to contact Leiden Science City for its current networks.<sup>164</sup> In addition, she advises to start a discussion with representatives of the previously mentioned Applied Archaeology master's programme to look for opportunities to realise a civic-based heritage course. Moreover, she advises to contact the 'LDE Centre for Global Heritage and Development' to make the proposed course multidisciplinary. The LDE Centre for Global Heritage and Development consists of a partnership between Leiden University, the University of Delft and the Erasmus University in Rotterdam. Together they "[stimulate] and [facilitate] interdisciplinary and

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<sup>159</sup> [www.leidenkennisstad.nl](http://www.leidenkennisstad.nl); [www.leidenkennisstad.nl/kennisstad/stad-als-lab-2/](http://www.leidenkennisstad.nl/kennisstad/stad-als-lab-2/)

<sup>160</sup> [www.leidenkennisstad.nl/laraummels/](http://www.leidenkennisstad.nl/laraummels/)

<sup>161</sup> [www.leidenkennisstad.nl/portfolio-item/leren-met-de-stad/](http://www.leidenkennisstad.nl/portfolio-item/leren-met-de-stad/)

<sup>162</sup> [www.i-doe.nl/en/about-us/](http://www.i-doe.nl/en/about-us/)

<sup>163</sup> [www.mbo71.nl/over-ons/](http://www.mbo71.nl/over-ons/)

<sup>164</sup> After telling F.C.M. Tomas about the project 'Learning with the City', she also advised to contact them for help and to look for opportunities to join the project.

innovative research and education in the field of heritage”.<sup>165</sup> As such, the centre could also become a potential public partner of the course according to F.C.M. Tomas. Lastly, F.C.M. Tomas advises to contact institutions and (special) schools, groups of handicapped people, but even the ‘Rabobank’ could become a public partner; “think very broadly, (...) so you do not limit yourself to standard partners, such as museums”.

## 6.7 Role of the Archaeological Heritage and Society department (Faculty of Archaeology)

All three interviewees were asked what role the Archaeological Heritage and Society department<sup>166</sup> of the Faculty of Archaeology (Leiden University) could play with regard to a civic-based heritage course. A.H. Netiv would be very satisfied if the department could use such a course to educate their students to pick up civic-based heritage education successfully, and to make sure that students are able to see that heritage has a societal function. Furthermore, she would expect good guidance for the students.

According to Y. van Delft the department “has knowledge, [and] (...) students who have something to offer, but who also want to learn something at the same time, and you actually need society for that, so you can just help each other.” The department thus has the knowledge and research capacity “to further help the city”.

F.C.M. Tomas believes the department and the faculty should play a leading role; “I think we should really promote that”. The time is ripe for a civic-based heritage course according to F.C.M. Tomas, also because she thinks that students want to do much more useful things during their study, suggesting that fictional assignments should continue to be replaced with real assignments.

## 6.8 Continuity and feasibility

Assuring the continuity of any course can be challenging. The interviewees were therefore asked how the continuity of a civic-based heritage course could be realised. A.H. Netiv mentions that such a course has more chance of continuity if it becomes part of the curriculum, and there are good relations with social partners and heritage institutions. She however notes that the proposed course should not depend on one person at the university, and one at an institution.

F.C.M. Tomas mentions, again, that it is important to have the support of the head of the Archaeological Heritage and Society department, and finally the programme director of the Faculty of

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<sup>165</sup> [www.globalheritage.nl/about-us](http://www.globalheritage.nl/about-us)

<sup>166</sup> During the interviews, the interviewer asked about the Heritage and Museum Studies department in this context. This is rectified here, since staff members of the Heritage and Museum Studies master’s programme are part of the Archaeological Heritage and Society department.

Archaeology, who is responsible for the content of curricula.<sup>167</sup> In light of this, it is also important that the faculty board sees the usefulness of the proposed course. Like A.H. Netiv, F.C.M. Tomas believes the continuity can be pretty well secured if it is part of the relatively fixed curriculum, but she adds that this also depends on available examiners/lecturers, available time, and there needs to be space in the curriculum. Moreover, she says it is essential that enough students follow the proposed course (at least 15), and that there are enough projects. Finally it is vital that an available lecturer finds the proposed course important, and is willing to commit to it. All of this requires lobbying.

Other ways to potentially secure its continuity is by making the proposed course part of the Applied Archaeology master's programme according to F.C.M. Tomas, "because you will have two programs in which the [proposed] course plays a role." Y. van Delft, on the other hand, says that "you should just prove yourself. You just have to start, and if it is successful it will prove itself." She adds that she advises, as stated, to contact L.G.H. Ummels from Leiden Science City, and to use their structures.

#### 6.8.1 Mapping (social) needs

In order for the proposed course to be sustainable, it needs enough cases (read: (social) needs) that can be used for civic-based heritage activities. The interviewees were therefore asked how such cases or projects could be continuously mapped within the city. A.H. Netiv believes that students could "play a nice [connecting] role in that" by contacting neighbourhood representatives for example, since heritage institutions are not frequently in touch with them. Students could do so during the proposed course or their thesis.

Y. van Delft believes it is quite difficult to structurally map (social) needs. "I think you should really [rely] on contacts and networks". "[Y]ou need to get [the (social) needs] yourself", because this "[deviates] from the normal thinking patterns of people". The municipality does not have a database with all kinds of (social) needs, because "this is almost impossible to collect in a database. (...) [I] really would not know who should manage or structurally fill or maintain such a database." She believes it is doable without a database, "[a]nd I partially think that it is up to the students themselves [to decide] where their own interests lie", instead of picking a case from a database. "As a student, you also need to look (...) for your relevance, and what you would like to contribute to."

F.C.M. Tomas advises to become involved in a large project such as Learning with the City or via the LDE-centre, so you do not have to do everything on your own. She mentions that the Technical University of Delft has a thesis database that is being filled with subjects their partners deliver. Such a

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<sup>167</sup> See footnote 154 and 155 (Drs. F.C.M. Tomas, personal communication, November 12, 2020).

database could also be realised for the proposed course according to F.C.M. Tomas, but it should also include large projects, and not just smaller ones that require immediate action.

### 6.8.2 Financing civic-based heritage activities

For some civic-based heritage activities, finances might be required to realise them. A.H. Netiv firstly believes that money could be realised by applying for a subsidy via the Dutch '*Fonds voor Cultuurparticipatie*', a fund that promotes cultural participation.<sup>168</sup> This could be done for an activity, but it is also possible to obtain one single subsidy by applying one time according to A.H. Netiv. Secondly, she believes "that both the requesting institution and the offering institution can provide a bit [of money]" if it is not too much. As such, she is of the opinion that students need to be educated about how to acquire funding during the proposed course. Y. van Delft, on the other hands, would rather look at Leiden University for funding, but she does mention '*Fonds 1818*', a Dutch fund that gives advice, guidance, and funding on multiple focus areas, such as care and welfare, art and culture, and education.<sup>169</sup>

F.C.M. Tomas mentions that there are multiple opportunities to obtain funding prior to the start of the civic-based heritage activities. Subsidies could be obtained via the municipality<sup>170</sup> or the province<sup>171</sup>, but also via the Comenius programme<sup>172</sup>, '*Fonds voor Cultuurparticipatie*', '*VSBfonds*'<sup>173</sup>, '*Mondriaan Fonds*'<sup>174</sup>, '*BPD Cultuurfonds*'<sup>175</sup>, and the '*Reuvenfonds*'<sup>176</sup>.

### 6.8.3 ECTS of the proposed course

It is common for universities to work with courses of a maximum of 5 ECTS (140 hours), as is the case at Leiden University. The question was therefore asked if a civic-based heritage course of 5 ECTS would be feasible, and if the idea of a 15 ECTS course (split in three parts<sup>177</sup>) would be more feasible.

Y. van Delft believes that this should be decided by the university, since they have the knowledge regarding feasibility. A.H. Netiv believes that it would be difficult to give students lectures and have them devise and perform a civic-based heritage activity in 140 hours. "That will not work with 5 ECTS." She however does believe that a course of 15 ECTS, split in three parts would be a good idea after it

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<sup>168</sup> See [www.cultuurparticipatie.nl/over-ons](http://www.cultuurparticipatie.nl/over-ons)

<sup>169</sup> See [www.fonds1818.nl/over-ons](http://www.fonds1818.nl/over-ons)

<sup>170</sup> See <https://gemeente.leiden.nl/inwoners-en-ondernemers/jeugd-en-onderwijs/onderwijs/subsidie-onderwijsinnovatie/>

<sup>171</sup> See [www.zuid-holland.nl/onderwerpen/landschap/erfgoed-cultuur/@13858/archeologie/](http://www.zuid-holland.nl/onderwerpen/landschap/erfgoed-cultuur/@13858/archeologie/)

<sup>172</sup> See [www.nro.nl/en/comenius-programme/](http://www.nro.nl/en/comenius-programme/)

<sup>173</sup> See [www.vsbfonds.nl](http://www.vsbfonds.nl)

<sup>174</sup> See [www.mondriaanfonds.nl](http://www.mondriaanfonds.nl)

<sup>175</sup> See [www.bpdcultuurfonds.nl](http://www.bpdcultuurfonds.nl)

<sup>176</sup> See [www.reuvensdagen.nl/home/reuvenfonds/](http://www.reuvensdagen.nl/home/reuvenfonds/)

<sup>177</sup> During the first part, students receive basic theoretical knowledge, after which they receive more specialised knowledge to prepare them for the civic-based activity, and finally they perform and evaluate the activity in the last phase.

was presented as an option. F.C.M. Tomas, however, mentions that the Faculty of Archaeology from Leiden University works with courses of 5 ECTS, meaning that it would be very difficult to get a course of 10 or 15 ECTS in the curriculum. Especially since there is only room for 3x5 ECTS courses per master's programme with regard to the career profile. She however believes that it is a very clever idea to add the already existing internship of 5 ECTS to the proposed course, making it in essence a 10 ECTS course split in two. During this internship phase, the civic-based heritage activity would be performed and evaluated.<sup>178</sup> Currently, the internship is an elective, and students do not select it often. Moreover, F.C.M. Tomas believes that an additional elective of 5 ECTS could be added for further specialisation, making the proposed course in essence a 15 ECTS course split in three. Lastly, F.C.M. Tomas advises to spread such a course over two academic blocks.

#### 6.8.4 Conclusion

A.H. Netiv believes a civic-based heritage course would be quite feasible from a heritage point of view, but she is unaware how feasible it is from the perspective of Leiden University, because it can be "difficult to insert something new [in the curriculum]." Y. van Delft also believes there are opportunities, "but it also strongly depends on the motivation of the students, the will of the students, and that, in turn, depends on the teachers who give [the proposed course]." When you have inspiring people present, and you can make students enthusiastic, then "I think it may work out", but this "really does require self-motivation from the students". F.C.M. Tomas believes that feasibility strongly depends on the shape of the proposed course, and the (usage of the) network that the initiator has. As previously mentioned, it is important to gain the support of the programme director of the Faculty of Archaeology, and colleagues within the Archaeological Heritage and Society department<sup>179</sup> or the Applied Archaeology master's programme. Lastly, a lecturer needs to be found "that wants to shape the [proposed] course, and wants to lobby for it."

#### 6.9 Evaluation and conclusion: helping shape the civic-based heritage course

Based on the interviews, it can be concluded that the interviewees are positive about the idea, and realisation of a civic-based heritage course. The Faculty of Archaeology (Leiden University) needs to have a leading role for one, and promote civic-based education, because students can help the city of Leiden. By doing so, students can learn to set up civic-based heritage activities successfully, which is the goal of the proposed course curriculum (see Appendix E).

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<sup>178</sup> This idea was proposed by the interviewer.

<sup>179</sup> See footnote 154 (Drs. F.C.M. Tomas, personal communication, November 12, 2020).

During the interviews it became known that a civic-based heritage course needs to teach students how to work together with public partners, but they also need to think about what is required to help address or fulfil the (social) need(s) of one or more public partners. In order to do the latter, the interviewees believe that it is important that each activity is evaluated by involving all public partners; their opinions are essential, even though they cannot grade students. The idea of civic-based heritage education is, indeed, to teach and guide students how to work together with public partners in order to help address or fulfil the (social) needs of the public partners. Evaluating and assessing the impact of a civic-based heritage activity with all involved parties is therefore an essential aspect of any civic-based heritage course. To help students, examples of civic-based heritage activities should be provided to them, which was also suggested by the interviewees. Additionally, students can write a Plan of Action with the input of all public partners in order to help perform and evaluate the civic-based heritage activity with all public partners. Lastly, it is indeed important that students are guided throughout a civic-based heritage course by the lecturer(s), and the public partners whenever possible, since this is an essential aspect of civic-based heritage education.

During the interviews, multiple recommendations were made that can be used as inspiration for a civic-based heritage course. Y. van Delft, for one, mentioned that a civic-based heritage course could focus on social themes such as acceptance, and polarisation. Improving the acceptance of specific groups, and combating polarisation, can indeed play a role in the (social) needs of public partners. Moreover, Y. van Delft advised to allow students to select their own subjects in order to help realise civic-based heritage activities. If they cannot find one, an available case could be provided to them by the lecturer(s). This is a good idea in order to enhance the independent research skills of students, but in light of the criteria of a civic-based heritage activity, it is essential that students do not establish the (social) need(s) on their own. The idea of civic-based heritage activities, after all, is that they are based on the (social) needs of public partners. This means that students would have to find potential public partners, and ask them about their (social) needs, followed by discussing the possibilities to help address or fulfil them together. This can potentially enhance the sense of social responsibility of students further, since they need to actively engage with society to find (social) needs – they are not immediately provided to them.

An important recommendation – that also applies to the proposed course curriculum in this study – was made by F.C.M. Tomas. During the interview she said that it is important to lobby for a civic-based heritage course with the aid of a brief course description, learning goals, and competencies. If the head of the Archaeological Heritage and Society department<sup>180</sup> of the Faculty of Archaeology

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<sup>180</sup> See footnote 154 (Drs. F.C.M. Tomas, personal communication, November 12, 2020).



(Leiden University) is convinced, they can indeed help lobby for it. Once there is enough support, the programme director of the Faculty of Archaeology can be convinced of the need of such a course, and potentially implement it in the curriculum. F.C.M. Tomas also recommended having students present the final product in front of the involved public partners, and perhaps their friends and parents in order to promote a much broader view of archaeology and heritage. In order to gain more public support, the Faculty of Archaeology can indeed enhance and promote public outreach further. Moreover, F.C.M. Tomas says that the proposed course should include an international perspective, because all programmes that are being offered at the Faculty of Archaeology are taught in English. It is certainly a good idea to see the large expat-community in Leiden as a potential public partner of the Faculty of Archaeology.

During the interviews more suggestions were made regarding opportunities for cooperation. As such, the suggestions provide valuable inspiration for the implementation of a civic-based heritage course. Heritage institutions in Leiden (such as *Erfgoed Leiden en Omstreken*) and the surrounding villages should indeed be involved, since they can provide the faculty with (social) needs, but they can also provide aid during civic-based heritage activities. This is also the case for neighbourhood representatives (*'wijkregisseurs'*), which were mentioned by A.H. Netiv.

Moreover, during the interviews, the advice was given to make use of Leiden Science City, and to join their Learning with the City project. To do so the advice was given to contact L.G.H. Ummels, the *kennismakelaar* of Leiden Science City. This contact has already been established in 2019 by Dr. M.H. van den Dries and M.J.H. Kerkhof<sup>181</sup> via an interview with L.G.H. Ummels in light of the EU-CUL project (Van den Dries and Kerkhof 2019b), which offers opportunities for further cooperation in light of a civic-based heritage course. Lastly, suggestions were made to seek cooperation with *MBO71*, (special) schools, groups of handicapped people, the LDE Centre for Global Heritage and Development, and even a bank. These institutions and groups are good suggestions, and can be contacted to establish a cooperation. It needs to be mentioned, however, that the Managing Director of the LDE Centre for Global Heritage and Development (Drs. M. de Groot<sup>182</sup>), has also been interviewed by Dr. M.H. van den Dries and M.J.H. Kerkhof in light of the EU-CUL project (Van den Dries and Kerkhof 2019c). This offers further opportunities for cooperation. Moreover, the Faculty of Archaeology of Leiden University is helping realise a Heritage Academy in The Hague with the help of the LDE Centre for Global Heritage and Development (and the new Centre for Museums, Collections and Society) that focuses on heritage and archaeological services, but also lifelong-learning “courses in Archaeology, Cultural Heritage and

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<sup>181</sup> Education and research staff member at the Faculty of Archaeology of Leiden University ([www.universiteitleiden.nl/en/staffmembers/miyuki-kerkhof#tab-1](http://www.universiteitleiden.nl/en/staffmembers/miyuki-kerkhof#tab-1)).

<sup>182</sup> [www.globalheritage.nl/people/mara-de-groot](http://www.globalheritage.nl/people/mara-de-groot)

Collection Building” (Faculty of Archaeology 2020, 25). It can, in sum, be stated that it is indeed wise to think broadly, as F.C.M. Tomas advised; there are many potential public partners who could become involved in a civic-based heritage activity. In all cases, however, it is important to maintain good relations to help realise the continuity of a civic-based heritage course.

In order to assure the continuity of a civic-based heritage course, it is important that support for it is maintained according to the interviewees, because this can help assure its place in the curriculum. In the case of the Faculty of Archaeology of Leiden University, this means that the programme director needs to be continuously convinced of its need. Moreover, F.C.M. Tomas believes that such a course becomes feasible with at least 15 students, since this can help show that the course is important and needs to be continued. F.C.M. Tomas also believes that it is a clever idea to add the already existing internship of 5 ECTS to the proposed course, making the course in essence a 10 ECTS course split in two, which can enhance its feasibility, and thus its continuity. Additionally, F.C.M. Tomas advised to seek opportunities to make the course part of the Applied Archaeology master’s programme as well, which can help secure its continuity if it is part of multiple programmes. This, in turn, could help with the warning that A.H. Netiv makes: a civic-based heritage course should not depend on one person at the university, and one person at an institution. This is indeed vital to assure the continuity of a civic-based heritage course, since contacts with and between public partners can stop. This offers opportunities for the implementation of appointed coordinators who can continue contact. In addition, a database could be established with (social) needs from public partners, as was suggested by F.C.M. Tomas. Such a database can be maintained by the lecturers of the proposed course, and the database can be passed on to new or other lecturers within the Faculty of Archaeology (Leiden University) if required. The lecturers of the course could then maintain the database with the aid of students, and the input of faculty members, who can help look for (social) needs.

Besides enough support, (social) needs, and public partners, civic-based heritage activities need to be performed, which can require funding. In order to assure this, the Faculty of Archaeology (Leiden University) could discuss with all public parties whether a bit of money could be provided. Next advised the interviewees advised to seek for additional funding via the Dutch the Comenius programme, *VSBfonds*, *Fonds voor Cultuurparticipatie*, *Fonds 1818*, *Mondriaan Fonds*, *BPD Cultuurfonds*, and/or the *Reuvenfonds* if required. This can indeed be done for specific civic-based heritage activities, but it is also possible to do so for each academic year.

Based on the interviews and the evaluation thereof, it can be concluded that a civic-based heritage course is feasible, but it requires lobbying work, and frequent and lasting engagement with existing and new public partners to continuously find and map (social) needs. With the aid of inspiration obtained via the interviews, the proposed course in Appendix E can potentially help the

Faculty of Archaeology of Leiden University enhance its social responsibility and social engagement further, and prepare itself and its students for the future.

## 7. Conclusion

### 7.1 Introduction

This study used three research methods – a literature study, a multiple case-study approach, and semi-structured interviews – to help design a course curriculum for the Faculty of Archaeology (Leiden University) to service society and teach students about heritage and civic service with the aid of (archaeological) heritage. By doing so, the faculty can potentially improve its social responsibility and social engagement, and potentially realise a more humane and just society. In this chapter, the research questions of this study will be answered.

### 7.2 Creating a civic-based heritage curriculum: answering the research questions

#### 7.2.1 Sub-questions

To help answer what type of course the Faculty of Archaeology of Leiden University could implement to service local society, this study made use of six sub-questions. An important first element of this was to answer what civic-based heritage education entails.

Based on the literature study, civic-based heritage education can be understood as a type of higher education that serves the (social) needs of public partners from one or more higher education institutions with the aid of civic-based heritage activities. These heritage activities are organised, performed, and evaluated (for impact) by students and all involved public partners whenever possible. As such, the heritage activities can help address or fulfil (social) needs that public partners have. An important aspect of the heritage activities is that they involve physical experiences of ‘doing’ and emotional experiences of ‘being’ that entail tangible and/or intangible remains of the past. Moreover, heritage activities involve, promote, and enhance inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity whenever possible.

But what kind of examples are there of civic-based heritage activities and education in the Netherlands? To help answer this, a multiple case-study approach was applied, which resulted in the presentation of three case-studies of heritage activities, and three case-studies of heritage courses. While civic-based heritage activities are still a rare phenomenon in the Netherlands, there are civic-based heritage activities that can be used as inspiration, and help promote the idea of civic-based heritage activities in the Netherlands further. These can range from community test pit excavations that can potentially strengthen the quality of the living environment, social cohesion, and alleviate social challenges within the community, to heritage related activities that improve the quality of life of people with mental and/or physical disabilities via object handling (*i.e.* interaction with museum objects) or by making Roman-themed products.

The above mentioned examples can also play a role in civic-based heritage education. In this study, three examples of heritage courses in the Netherlands were presented that can be seen as civic-based heritage courses to a high degree. The assignments in the presented courses do not meet all criteria of a civic-based heritage activity (and thus civic-based heritage education), because not all public partners were fully included in all aspects of the activities, which influenced the degree of inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity of the activities. It is, however, important to mention that the selected courses were not designed as civic-based heritage courses. This means that there are opportunities in the Netherlands to start implementing and promoting heritage courses that meet all criteria of a civic-based heritage activity and, in turn, civic-based heritage education. The presented courses, however, provided inspiration for the proposed course curriculum.

From the three selected heritage courses, it becomes clear that there was a preference for 5 ECTS courses and group-assignments for students that are based on mutual wishes between the public partners and the higher education institutions. These assignments ranged from creating advisory products focusing on improving the connection of users and visitors with public art or an exhibition and an estate, to the creation of ArcGIS Storymaps to map all tangible and intangible heritage values in *buurtschappen* by involving local residents. A vital element of these assignments is related to interactions with residents, visitors and users of places. Moreover, students in all three courses gave presentations in the presence of the involved public partners, who provided them with feedback. During each course, students thus learnt how to create and present a heritage related product based on the wishes of a public partner, meaning they worked on multiple skills such as conducting research, interviewing, critical thinking, problem-solving, creativity, working independently, presenting, and teamwork.

Due to the fact that civic-based heritage education is introduced in this study, there is, as of yet, no literature that specifically discusses its benefits. Based on similar forms of learning and engagement that were studied in this study, however, it can be expected that civic-based heritage education will prepare students to become more engaged citizens by enhancing their social responsibility and civic leadership. As a result, students will work on developing skills such as social awareness, critical-thinking, problem-solving, communicating, working independently (from lecturers), and teamwork. Based on the three presented heritage courses in this study, researching, presenting, and creativity can also be added to this list. Lastly, it can be expected that students will better understand course theory, real-world problems, and consequently the views and needs of others.

Students, however, are not the only ones who can potentially benefit from civic-based heritage education. Public partners also have the potential to become more educated and engaged. As a result,

citizens can be empowered, and their (social) needs can be addressed or fulfilled. Moreover, heritage (work) can, for one, contribute to critical thinking, social justice, social cohesion, and inclusion, but it can also improve the (mental) health and well-being of people. In turn, it can be expected that civic-based heritage education will help realise a more just society.

Based on the interviews, it became clear that the Archaeological Heritage and Society department<sup>183</sup> of the Faculty of Archaeology (Leiden University) needs to play a leading role with regard to serving society via a civic-based heritage course. The department, and thus the Faculty of Archaeology, has the knowledge, and students eager to learn and offer society their skills to help society. To realise this, students will have to be educated and guided to organise, perform, and evaluate civic-based heritage activities. By doing so, students will hopefully see the social functions of heritage.

Students, however, will not only receive aid from lecturers during a civic-based heritage activity; they will also receive aid from public partners whenever possible. While the municipality of Leiden, as a local government, will not play a direct supportive role, they do play an indirect role in a potentially introduced civic-based heritage course if the course would join the Learning with the City project of Leiden Science City. Moreover, lecturers of a civic-based heritage course could seek potential partnerships with *MBO71*, the LDE Centre for Global Heritage and Development, neighbourhood representatives (*'wijkregisseurs'*), groups of handicapped people, (heritage) institutions such as *Erfgoed Leiden en Omstreken*, *Sociaal wijkteam Leiden*, (special) schools, or even banks. These potential partnerships in the municipality could help provide (social) needs, but they can also help address or fulfil (social) needs that other public partners have by being a part of a civic-based heritage activity. By providing this information, the interviewees helped answer the last sub-question of this study, which related to the role of the municipality of Leiden within a civic-based heritage course.

### 7.2.2 The main research question

This study had the aim to answer the following main research question:

What type of course, focused on heritage education, could the Faculty of Archaeology of Leiden University implement to service local society?

The author of this study advises the Faculty of Archaeology of Leiden University to create a civic-based heritage education course on a master's level named 'civic-based heritage service' (see Appendix E). The proposed course is intended to start at the beginning of the second semester with two lecturers,

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<sup>183</sup> See footnote 166.

and lasts for 16 weeks (excluding potential retakes). Moreover, the proposed course consists of 10 ECTS split in 2x5 ECTS<sup>184</sup>, and is meant for 15 to 30 (research) master's students who are split in groups of up to five students. The main aim of the proposed course is to teach students how they can use (archaeological) heritage to serve society, while learning about heritage and civic service. By doing so, students will help to develop their skills such as critical thinking, teamwork, researching, creativity, working independently (from lecturers), peer reviewing, reflecting, presenting, discussing and communicating, social awareness and social responsibility, and developing heritage activities.

During the proposed course, each group of students will work on one civic-based heritage activity, a type of activity that is organised, performed, and evaluated (for impact) to serve the (social) need(s) of – in this case – public partners of Leiden University via physical experiences of 'doing' and emotional experiences of 'being' that involve tangible and intangible remains of the past. These public partners can range from individuals/citizens to the (local) government and anything in between, and play an important role during the proposed course.

The civic-based heritage activities are based on the (social) needs of one or more public partners. As such, each group of students will work on at least one (social) need, as provided by one or more public partners. Granted that the public partners want to help address or fulfil their (social) need(s) via an (archaeological) heritage activity, each group of students will work closely together with all involved public partners from start to finish with regard to organising, performing, and evaluating the civic-based heritage activity. In the case of a civic-based heritage activity, this means that the activity involves, promotes, and enhances inclusivity, participation, multivocality, multiperspectivity, co-learning, equality, and reciprocity whenever possible<sup>185</sup>. Students and public partners could, for example, decide together to enhance the social cohesion in a neighbourhood (*i.e.* the (social) need) by organising, performing, and evaluating an archaeological community event together (*i.e.* the civic-based heritage activity). Students and public partners of another group could, for example, agree to organise, perform, and evaluate an interactive activity that involves contemporary archaeological objects to help combat dementia in a nursing home in Leiden.

At the start of the proposed course, students will attend five (guest) lectures, and visit two (heritage) institutions, spread over seven weeks in the third block, meaning that there is one session per week. The first lecture focuses on explaining the proposed course structure, the instructional and assessment forms, dividing students into groups, and discussing various definitions and visions of heritage based on one obligatory chapter that students will read beforehand. An essential part of the

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<sup>184</sup> Five ECTS of the proposed course will be part of the career profile, while 5 ECTS will be seen as an elective (more specifically the current internship).

<sup>185</sup> Due to restrictions (*e.g.* laws, regulations, mental health, and/or physical health), not all involved parties might be fully involved in all aspects of the civic-based heritage activity. These restrictions need to be clarified.

explanation is that students will learn that they will write a Plan of Action (40% of the final grade) and a final paper (50% of the final grade) to plan, organise, perform, evaluate, and document the civic-based heritage activity. Both of these assignments will also be presented during a presentation by each group (10% of the final grade). Lastly, students will learn that they will receive the opportunity to find a (social) need on their own in the first three weeks of the proposed course. If they cannot find a feasible one that can be addressed or fulfilled in the 16 week period of the proposed course, a (social) need will be provided to them by the lecturers at the end of the third week.

During the second lecture, students will learn and discuss various documents related to heritage conventions, legislation, policy, and declarations. This lecture is followed by the third lecture, which focuses on presenting three real-world case studies of civic-based heritage activities. To prepare themselves for the lectures, each student will read the discussed documents, and respectively the literature related to the case studies. In the following two weeks, students will visit two (heritage) institutions. In the fourth week they will visit *Erfgoed Leiden en Omstreken*, and in the fifth they will visit the *Limes* visitor-centre Nigrum Pullum that is owned by healthcare organisation *Ipse de Bruggen*. At both institutions, students will receive a planned tour and will learn about the tasks of the institutions and how they apply and prepare heritage related activities.

The last two (guest) lectures of the proposed course focus on public engagement and presenting archaeology, and respectively on providing peer reviewed feedback on the draft Plan of Action of other groups. This provides each group the opportunity to alter their Plan of Action in mutual agreement with all involved public partners, since they will hand in the Plan of Action in week eight of the proposed course via Brightspace<sup>186</sup>. During week eight, students will also present the Plan of Action during a presentation. The Plan of Action will then be used to organise, perform, and evaluate the civic-based heritage activity, which will begin in the ninth week of the proposed course, and ends in the 16<sup>th</sup> week of the proposed course when students hand in the final paper via Brightspace. During this period, each group will also receive weekly coaching from the lecturers, providing each group with opportunities to discuss the civic-based heritage activity and the final paper.

In the final paper, students will present, analyse, evaluate, and discuss the results of the civic-based heritage activity. Similarly, each group will present the final paper via a presentation. Each group, however, will invite all involved public partners to the presentation (whenever possible) to provide feedback. This feedback will influence the final grade. In addition, students are encouraged to invite two individuals to attend the presentation (*e.g.* family members, friends, or caretakers). As a result, the last presentation will be given in the main hall of the faculty building, which also offers

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<sup>186</sup> <https://brightspace.universiteitleiden.nl>



opportunities for other interested individuals to attend the presentation if they so wish. In sum, the proposed course involves a type of project-, and problem-based heritage learning that is experiential, collaborative, and student- and public partner-centred.

## 8. Discussion

### 8.1 Introduction

In order to enhance the social responsibility and social engagement of the Faculty of Archaeology of Leiden University, this study focused on designing an (archaeological) heritage course that can teach students about heritage and civic service, and provide opportunities to actively serve society at the same time. In this study, it has been shown that a foundation for such a course can be found in inspirational civic-based strategies, designs and methods to serve society, such as ‘civic engagement’, ‘service learning’, and ‘the civic university’. Combined with a working definition of ‘civic’ and ‘heritage’, interviews with three potential public partners, case studies, and additional sources, this resulted in a proposed civic-based course curriculum that is presented in this study. In this chapter, the study will be discussed, and recommendations will be made.

### 8.2 Significance and limitations

It is important to note that courses on a specific topic can vastly differ from one designer to another. The proposed course curriculum in this study is no exception to this rule – anybody that is going to create a course with a similar goal, will create a different course due to creative freedom, inspiration, and different foundations or starting points. There are, after all, multiple ways that lead – and have led – to Rome, and there are multiple views and ideas about the route to choose and Rome itself; all courses are unique and interesting to present, study, and potentially test. This logically affects the reproducibility of this study. Yet, it can be stated that the end results of such a course would be similar: serving society with the aid of (archaeological) heritage while teaching students about heritage and civic service. This makes the proposed course significant.

Besides a main aim and course objectives, any course requires justification. In this study, the main justification was founded on the basis that society will increasingly expect more from universities. Universities will thus need to do more to engage with society, so that society can see its benefits, and help justify the university. In essence, we are dealing with public support. With the goal of the proposed course in mind, this opened the way to create a foundation based on civic service, since this can potentially enhance the public support of any university. The literature study therefore focused on civic service with educational ties. This led to the civic university, civic engagement, and service learning – three topics that helped form the foundation of the proposed course curriculum. This foundation is significant, but could have been different if the starting point was based on a different type of university, or if it started with a specific learning style, pedagogical approach, and didactic method(s). Consequently, this can be seen as a potential limitation of the study, since these are not

part of the study due to the before mentioned focus on educational civic service with the aid of (archaeological) heritage.

While the proposed course curriculum did not start with a certain learning style, pedagogical approach, or didactic method, these did eventually come to the fore indirectly during the literature study, the multiple case-study approach, and the three interviews. The learning style that is, in essence, applied in the proposed course coincides with principles of “experiential learning”, “experienced-based learning”, or “hands-on learning”, as presented by Kolb (2015), Wolfe and Byrne (1975), and respectively Levstik and Barton (2001). This is also the case in the proposed course in this study, where students learn how to plan, organise, perform, and evaluate a civic-based heritage activity to help address or fulfil the (social) need(s) of at least one public partner with whom they work closely in the real-world. As a result, the proposed course also applies cooperative, project, and problem-based learning.

The above observation, in turn, helps answer what pedagogical approach and didactic methods are applied. First of all it can be stated that the proposed course coincides with the pedagogy of ‘social constructivism’, since it has a high social component, and knowledge is largely constructed in the real-world by students and public partners working together (*i.e.* via the civic-based heritage activities). The proposed course also makes use of the ‘student-centred learning’ approach (or perhaps more accurate: student and public partner-centred approach), because students require a high degree of independence from the lecturers to help address or fulfil (social) needs together with public partners. By doing so, students are actively involved in the teaching activities and their own learning. This logically influences the methods that are applied during the proposed course. For one, the proposed course uses (guest) lectures, obligatory literature, (heritage) institution visits, class and group discussions, peer reviewing, and civic-based heritage activities to help address or fulfil (social) needs of public partners, which is the main assignment of the course. To help students, instructional and assessment forms are also provided, and each group receives group coaching, all of which can be seen as a form of didactic scaffolding.

Another limitation of the proposed course curriculum is that not all needs and preferences of all students can be met. It is, however, impossible for any lecturer to know about the learning styles of all students, let alone using didactic methods that are appropriate for all participants (Zhao 2018, 301). Add to that the cultural background of students can influence their preferences, and the way they interact with others (see Watkins 2019 for example). If we want to ‘combat’ this, education would need to be drastically altered in the future, focusing more on personalised teaching (see paragraph 8.4.2). Since this is not yet the case, the proposed course was created with multiple didactic methods in mind that can suit a variety of students, increasing its significance.

In the end, archaeologists and heritage workers will increasingly work together with peers and the public, and they will be more involved in designing and creating heritage activities. It is thus essential that students receive the opportunity – and ample time – to learn how to do so during their education. This is also the reason why the proposed course is 10 ECTS, and not 5 ECTS. It is here that it is also important to point out that it is vital that students and staff members do not reinforce stereotypes during civic-based heritage activities (*cf.* Nassaney 2004, 94). Moreover, students need to be aware of the ‘Authorised Heritage Discourse’ (as presented by Smith 2006) if they want to gain the trust of public partners; all parties involved need to persuade each other and become collaborators and partners, instead of one party dictating all terms (*cf.* Zimmerman 2019, 225-226).<sup>187</sup> This is one of the reasons why the proposed course curriculum emphasises the Plan of Action and discussions about heritage and ethics.

Even though the proposed course curriculum cannot be reproduced in its entirety based on the goal of the study alone, the study used reliable and professional sources to design it. Moreover, it can be stated that the applied methodology helped create a course curriculum that is ready to be tested by the Faculty of Archaeology of Leiden University. By doing so, the course can enhance teaching about heritage and civic service, while making meaningful contributions to society by serving (social) needs. This, in turn, can enhance the social responsibility and social engagement of the Faculty of Archaeology and Leiden University as a whole.

### 8.3 Alterations during the research

During the research, changes were made that altered the thesis. At the start of the study, the focus of the main research question and sub-question 5 and 6 was on the ‘Heritage and Museum Studies’ (master’s programme) department of Leiden University, since this programme “focuses on the role of heritage in our society, and how our heritage can contribute to improving the quality of life and the environment”.<sup>188</sup> During the research, however, this focus was altered. Instead, the focus shifted to the Faculty of Archaeology as a whole, since the proposed course curriculum can aid the whole faculty, and because the programme director of the faculty is responsible for the content of the curricula. Moreover, there is no official Heritage and Museum Studies department, since the staff members of the master’s programme are part of the Archaeological Heritage and Society department. Consequently, the main research question and sub-question 5 and 6 were changed by replacing the

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<sup>187</sup> Zimmerman (2019, 229-230) mentions that the *status quo* does not need to be challenged in all heritage pedagogy. This is up to the public partners. In some cases, heritage workers “may need to become activists who provide clues or themes that guide community members in an exploration of what the heritage is and sometimes even identify or suggest which problems need solutions” (Zimmerman 2019, 226).

<sup>188</sup> [www.universiteitleiden.nl/en/education/study-programmes/master/archaeology/heritage-and-museum-studies](http://www.universiteitleiden.nl/en/education/study-programmes/master/archaeology/heritage-and-museum-studies)

‘Heritage and Museum Studies department’ with the ‘Faculty of Archaeology of Leiden University’. This change, however, did not affect the outcome of the study, since the provided answers of the interviewees can be applied more broadly to the Faculty of Archaeology of Leiden University and the Archaeological Heritage and Society department. As such, sub-question 5 and 6 could still be answered in its altered form.

## 8.4 Additional recommendations

In addition to the proposed course curriculum, this study presents five recommendations for further study and/or discussion. Below follows a presentation of these.

### 8.4.1 Interviewing students and public partners

Implementing or applying civic-based aspects offers opportunities for further research focused on students and public partners. In order to promote and enhance civic-based heritage education or aspects of the civic university, the Faculty of Archaeology from Leiden University is firstly encouraged to study the needs, interests, and wishes of its students with regard to civic-based heritage education.

Secondly, the Faculty of Archaeology of Leiden University is encouraged to research what the faculty can offer (potential) public partners in a concretely defined region that includes the municipality of Leiden with regard to civic-based heritage activities.<sup>189</sup> This can be done by staff members, a PhD candidate, and/or even one or more (research) master’s students via theses or internships. The research can, for one, involve recurring meetings with (potential) public partners to discuss known (social) needs, and to discuss opportunities for civic-based heritage activities to help address or fulfil these. This will not only benefit the proposed course in this study, but it will encourage the Faculty of Archaeology to enhance its social responsibility. Lastly, the Faculty of Archaeology is encouraged to continuously investigate what it can do at the organisational level “to promote, incentivise, monitor, and assess engagement” (*cf.* Hazelkorn 2016b, 76).

### 8.4.2 Researching the possibilities for more tailor-made heritage education

In the future, it is expected that tailor-made education will become more popular based on the needs of society and students, which has been discussed in chapter 3. While this is not yet the case, the Faculty of Archaeology, and Leiden University as a whole, is encouraged to prepare for such a potential future. This means that the Faculty of Archaeology needs to continuously follow societal developments, and research how it can offer more tailor-made (archaeological) heritage education to

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<sup>189</sup> See European Commission (2011) for a practical guide on how universities can be connected to regional growth, which includes social and cultural development. In addition, it provides a framework that helps characterise the connected region of a university.

students and lifelong-learners in the form of courses that can be a part of a (research) master's programme, but which can also be accessed as stand-alone courses<sup>190</sup>. More concretely, the faculty is encouraged to research – in the upcoming decades – how it can provide one or more personalised (modular) courses that better suit the needs and wishes of a participant, and thus offer a more personalised experience based on the learning goals, strengths, weaknesses, and ambitions of students (*cf.* Zhao 2018, 301). Lecturers of such courses would thus become “life coaches”, meaning that they “create opportunities and possibilities for each individual student’s passion and talents” (Zhao 2018, 301). A potential result of this is that the faculty can cater more to a wider range of participants, and focus on attracting participants that are currently not following programmes. This offers opportunities to focus on different heritages (*e.g.* the heritage of participants that the faculty might want to attract) (*cf.* King 2019, 79).

A stand-alone course or ‘educational trajectory’ could, for example, consist of multiple selected ‘sub-courses’ or electives that help realise specific goals that a participant has. In light of the proposed course curriculum in this study, this opens opportunities to study the feasibility of a stand-alone ‘civic-based heritage service’ course that involves more modularity for participants in the near future. All participants of such a trajectory could be offered a foundational sub-course that they all attend at the beginning, followed by the option for each individual to specialise themselves further by selecting a more tailor-made sub-course or suitable elective. A participant who wishes to learn more about archaeological heritage education could, for example, choose a sub-course or elective that teaches said individual how people at varying ages learn, and how archaeology can be applied in a specific case. This can then be followed by a civic-based heritage activity in the real-world focused on the specific case, during which the individual will receive personal coaching. At the same time, another participant following the same foundational sub-course could choose a sub-course or elective to specialise in the uses of tangible heritage to improve the wellbeing of people. This participant could then apply this knowledge during a civic-based heritage activity focused on improving the wellbeing of a specific target group in the real-world.

The above example also offers opportunities to look into the creation of a civic-based heritage minor of 30 ECTS, but also with regard to altering the proposed course curriculum to offer students more specialisation options. As a result, the proposed course could consist of 15 ECTS, split in three phases (a foundational phase that is the same for each student, a specialisation phase that can differ per student via a chosen elective, and the last phase, during which the civic-based heritage activity takes place). Additionally, each group working on the same (social) need(s) could consist of students

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<sup>190</sup> Also known as *à la carte* courses.

that chose different specialisation electives, which can positively affect the civic-based heritage activity.

#### 8.4.3 Making the civic-based heritage service course increasingly interdisciplinary

In order to make the presented civic-based heritage service course more interdisciplinary in the future, the recommendation is given to seek for opportunities to work with other master's programmes being offered by Leiden University and/or other universities in the Netherlands. As such, there are opportunities for students of a specific master's programme to work together with students from other master's programmes (such as the mentioned Applied Archaeology master's programme for example), but there are also opportunities to broaden the horizon by looking for opportunities to work together with sociology, psychology, cultural anthropology, nursing, art, landscape architecture, biology and environmental sciences, and teacher education (research) master's students for example. This requires good communication and planning between all involved faculties and higher education institutions. As such, the recommendation is made to form an interdisciplinary board that consists of representatives of multiple faculties to discuss, create, and implement a feasible interdisciplinary course (or even a minor). The hope is that such a course will enhance civic-based activities that require expertise from multiple scientific fields.

#### 8.4.4 Stimulate 'celebrations of learning'

In 2014, Ron Berger, Leah Rugen, and Libby Woodfin presented their book *'Leaders of their own Learning'*. In the book they explain the idea of 'student-engaged assessment'<sup>191</sup>, and provide strategies and structures for schools and teachers to implement it (Berger *et al.* 2014). The idea of student-engaged assessment is that students are, in essence, leaders of their own learning. To realise this, students are equipped and compelled to understand 'learning targets', and to track their own progress with regard to these. Moreover, students are responsible for reaching their targets. As a result, students are able to set higher standards for themselves in a positive way, and are more motivated to learn during the whole learning process. One way to demonstrate their growth and achievements is to 'celebrate' their learnings to a specific audience that provides feedback (*i.e.* 'celebrations of learning'<sup>192</sup>). The audience is continuously expanded upon and starts by celebrating their learnings in front of their teacher, followed by their parents or caretakers, the school community, an audience outside of school, and people capable of critiquing. With each expansion of the audience, the

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<sup>191</sup> See [www.eeducation.org/resources/student-engaged-assessment](http://www.eeducation.org/resources/student-engaged-assessment)

<sup>192</sup> See [www.eeducation.org/resources/celebrations-of-learning-why-this-practice-matters](http://www.eeducation.org/resources/celebrations-of-learning-why-this-practice-matters)

motivation and engagement of students rises, and the final goal is to have students be of service in the world, where they can make a real contribution.

While the focus of celebrations of learning is primarily on pupils in primary school, universities can also learn from the concept. In the end it is the goal of the Faculty of Archaeology (Leiden University) to prepare students to be of service in the real-world. As such, the recommendation is made to have (research) master's students occasionally present and 'celebrate' their findings and research in front of family members, caretakers, friends, specialists, public partners, and the public. This can be done at arranged (online) symposiums or conferences, and has the potential to enhance student motivation and engagement, but also has the possibility to enhance the social responsibility of Leiden University, and in turn public support for the university.

#### 8.4.5 Test the 'flipped classroom'

The idea of the 'flipped classroom' is not new, and has been tested before (see Johnson 2013; Sayre 2014 for example). The idea behind it is that lecturers record their lectures at the faculty or somewhere else, and provide the video file to students prior to the actual lecture. Students will thus watch the lecture at home, and attend the actual lecture for in-depth discussions, roleplays, group work, or other (outdoor) activities instead – the opportunities are endless. As a result of the flipped classroom, lecturers will have more time during lectures to focus on learning goals and helping students develop skills such as critical thinking, analysing, interpretation, and problem solving (*cf.* Sayre 2014). According to Marcia Roth in Johnson (2013, 21), students will "ask better, more specific questions; [and they] get more time to spend with their fellow students, applying the information to real-world scenarios and working on (...) softer skills [such as] adaptive leadership, communication, and problem-solving." Here we can also look at the previously mentioned observation of Zhao (2018) that students can get their knowledge effectively via other means, rather than via direct instructions during a lecture.

It is the author's firm belief that traditional lectures – where the lecturer provides knowledge and the students only listen – can be used more effectively. Especially since knowledge – even more so in the future – is available everywhere. Instead, the focus should be primarily on developing (soft) skills that can be used in the real-world such as critical thinking, creativity, working together, analysing and interpreting, communicating, discussing, presenting, leadership, and problem-solving. Lecturers should therefore always question whether there are other means to provide their students with knowledge if they want to use lectures more effectively (*e.g.* via the flipped classroom or by providing literature that needs to be read before the lecture). By doing so, lectures can increasingly be used for student interactions, class and group discussions, presentations, roleplays, group works/assignments,



but also outdoor assignments, activities or visits. Let us, in light of this study, work towards civic-based heritage education.

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**Appendices**

**Appendix A - Interview information**



**Table 1 - Interview information- and signing list.**

Subject	Information
The interview	The Skype-interview is being held by Hidde Moerland – a ‘Heritage and Museum Studies’ MA student from Leiden University – in light of a master’s thesis. If the interviewee agrees with the interview, the data resulting from the interview will be used in the thesis. The interviewee retains rights during the interview (see ‘Rights’).
Purpose	The purpose of this interview is to find out what the views of the interviewee (a potential stakeholder) are regarding a design of a civic-based heritage education course (see ‘Definitions’) that aims to help address local societal issues and achieve societal wishes/needs in the municipality of Leiden. In short, the aim is to find out about the opinions/views of the interviewee regarding (launching) such a course (including wishes, needs, tips, and (potential) critiques).
Definitions <sup>193</sup>	<p><b>Heritage</b> is not a ‘thing’, it is a cultural and social process of constant meaning making that is related to tangible and intangible remains of the past. It involves contemporary activities/performances, meanings, values, and behaviours that are associated with traditions, places, and objects (Chilton 2019, 29). Therefore the idea arises that tangible and intangible remains can ‘become heritage’ when they are being valued, giving them meaning; without values and meaning, “<i>Stonehenge, for instance, is basically a collection of rocks in a field</i>” (Smith 2006, 3).</p> <p><b>Civic-based heritage education</b> is a type of higher education that combines education, research, and engagement via interactive lectures about heritage and civic service, and heritage activities that are organised, performed, and evaluated by students and public partners<sup>194</sup> from the concretely defined surroundings of one or more higher education institutions to help address social issues and/or achieve social wishes/needs as defined by public partners. During civic-based heritage education, students work together in a reciprocal partnership with one or more public partners, but they will be supported and guided by a staff member and the public partner(s).</p>
Sound recording	The interview will be recorded with the aid of Skype. Additionally, notes will be made in MS-Word by the interviewer. The recordings will be transcribed with the aid of MS-Word, and will be used in the thesis unless stated otherwise by the interviewee (see ‘Rights’).
Rights and privacy	Firstly, the interviewee has the right to end the interview at any moment. Secondly, the interviewee has the right to abstain from answering questions. Lastly, the interviewee has the right to indicate whether provided information is confidential, meaning that it cannot be published in the thesis. In light of privacy, the interviewee will remain anonymous in the thesis unless asked otherwise, meaning that the interviewee will be mentioned as a representative of a specific (governmental) organisation or an institution. The sound recordings will be deleted once the thesis is finished.
Duration	The duration of the interview is between 30 to 60 minutes approximately.
Signature	The interviewee agrees with the interview:  -----

<sup>193</sup> These definitions might not be the final definitions used in the thesis.

<sup>194</sup> Individuals/citizens, groups, communities, institutions, organisations, and (local) governments.

**Table 2** - Interview questions for Drs. F.C.M. Tomas, policy maker at the Faculty of Archaeology of Leiden University.

<b>Subject</b>	<b>Questions</b>
Defining heritage	1. How do you define heritage?
The idea of civic-based heritage education	2. What is your opinion of civic-based heritage education, as described in Table 1?  3. What would you think if the Heritage and Museum Studies department of Leiden University developed a CBHE course?
Civic-based heritage education: Wishes and approaches	4. If the Heritage and Museum Studies department of Leiden University developed a civic-based heritage course to help address local societal issues and to help achieve societal wishes/needs, what would be your wishes for such a course?  5. What would be essential according to you for a good preparation, implementation, and assessment of such a civic-based heritage course?
Opportunities for civic-based heritage education in Leiden and the role of the faculty	6. What opportunities do you see for collaboration between the Heritage and Museum Studies department of Leiden University and public partners in the municipality of Leiden with regard to a civic-based heritage course?  7. What role could the Heritage and Museum Studies department and the Faculty of Archaeology play with regard to a civic-based heritage course?
Sustainability	8. How can we realise a sustainable (continuation) civic-based heritage course?

### Potential follow-up questions after the main questions (if required):

- Follow-up questions after main question 1: What is, according to you, the social benefit of heritage? Why do you think that?
- Follow-up question after main question 2: Why do you think that?
- Follow-up question after main question 3: Why do you think that?
- Follow-up questions after main questions 4: Why these wishes? What kind of Heritage and Museum Studies students will be needed for the job market, and what employability skills should they have?
- Follow-up question after main question 5: Why do you think that?
- Follow-up question after main question 6: Why these opportunities?
- Follow-up question after main question 7: Why this role?
- Follow-up questions after main question 8: What kind of ideas do you have with regards to financing the activities? How can we continue mapping societal issues and wishes/needs that can (potentially) be used for activities within the civic-based heritage course? In conclusion: how feasible is a civic-based heritage course according to you?

**Table 3** - Interview questions for Drs. Y. van Delft, municipal executive councillor of ‘Work, Income, Economy and Culture’ at the municipality of Leiden.

<b>Subject</b>	<b>Questions</b>
Defining heritage	1. How do you define heritage?
The idea of civic-based heritage education	2. What is your opinion of Civic-Based Heritage Education (CBHE), as described in Table 1?  3. What would you think if the Heritage and Museum Studies department of Leiden University developed a civic-based heritage course?
Civic-based heritage education: Wishes and approaches	4. If the Heritage and Museum Studies department of Leiden University developed a civic-based heritage course to help address local societal issues and to help achieve societal wishes/needs, what would be your wishes for such a course?  5. What would be essential according to you for a good preparation, implementation, and assessment of such a civic-based heritage course?
Opportunities for civic-based heritage education in Leiden and the role of the municipality	6. What opportunities do you see for collaboration between the Heritage and Museum Studies department of Leiden University and the municipality of Leiden (as a local government) with regard to a civic-based heritage course?  7. What role could the municipality of Leiden play with regard to a civic-based heritage course that aims to help address local social issues and to achieve social wishes/needs?
Sustainability	8. How can we realise a sustainable (continuation) civic-based heritage course?

### Potential follow-up questions after the main questions (if required):

- Follow-up questions after main question 1: What is, according to you, the social benefit of heritage? Why do you think that?
- Follow-up question after main question 2: Why do you think that?
- Follow-up question after main question 3: Why do you think that?
- Follow-up questions after main questions 4: Why these wishes? What kind of Heritage and Museum Studies students will be needed for the job market, and what employability skills should they have?
- Follow-up question after main question 5: Why do you think that?
- Follow-up question after main question 6: Why these opportunities?
- Follow-up question after main question 7: Why this role?
- Follow-up questions after main question 8: What kind of ideas do you have with regards to financing the activities? How can we continue mapping societal issues and wishes/needs that can (potentially) be used for activities within the civic-based heritage course? In conclusion: how feasible is a civic-based heritage course according to you?

**Table 4** - Interview questions for Drs. A.H. Netiv, director of '*Erfgoed Leiden en Omstreken*'.

Subject	Questions
Defining heritage	1. How do you define heritage?
The idea of civic-based heritage education	2. What is your opinion of civic-based heritage education, as described in Table 1?  3. What would you think if the Heritage and Museum Studies department of Leiden University developed a civic-based heritage course?
Civic-based heritage education: Wishes and approaches	4. If the Heritage and Museum Studies department of Leiden University developed a civic-based heritage education course to help address local societal issues and to help achieve societal goals, what would be your wishes for such a course?  5. What would be essential according to you for a good preparation, implementation, and assessment of such a civic-based heritage course?
Opportunities for civic-based heritage education in Leiden and the role of <i>Erfgoed Leiden en Omstreken</i>	6. What opportunities do you see for collaboration between the Heritage and Museum Studies department of Leiden University and <i>Erfgoed Leiden en Omstreken</i> with regard to a civic-based heritage course?  7. What role could <i>Erfgoed Leiden en Omstreken</i> play with regard to a civic-based heritage course?
Sustainability	8. How can we realise a sustainable (continuation) civic-based heritage course?

### Potential follow-up questions after the main questions (if required):

- Follow-up questions after main question 1: What is, according to you, the social benefit of heritage? Why do you think that?
- Follow-up question after main question 2: Why do you think that?
- Follow-up question after main question 3: Why do you think that?
- Follow-up questions after main questions 4: Why these wishes? What kind of Heritage and Museum Studies students will be needed for the job market, and what employability skills should they have?
- Follow-up question after main question 5: Why do you think that?
- Follow-up question after main question 6: Why these opportunities?
- Follow-up question after main question 7: Why this role?
- Follow-up questions after main question 8: What kind of ideas do you have with regards to financing the activities? How can we continue mapping societal issues and wishes/needs that can (potentially) be used for activities within the civic-based heritage course? In conclusion: how feasible is a civic-based heritage course according to you?