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Learning with Intangible Heritage for a Sustainable Future

Guidelines for Educators in the Asia-Pacific Region

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Contents

Foreword

The tenth anniversary of the Convention for the Safeguarding of the Intangible Cultural Heritage and the end of the United Nations Decade of Education for Sustainable Development provide us with an excellent opportunity to reflect on some of our achievements in these fields. I am pleased to share with you the results of a pilot project linking education and culture.

Thanks to the generosity of the Japanese people and government, through the support provided by Japan Funds-in-Trust, UNESCO tested an innovative teaching approach in four countries of the Asia-Pacific region: Pakistan, Palau, Uzbekistan and Viet Nam, promoting lessons tailored to the context of each school, aiming at educating a generation of young people to be engaged in building a better and more sustainable world.

Over the two years of the project, teachers and project partners explored the richness of intangible cultural heritage in their areas, and local practitioners proudly shared their knowledge. Together, they worked on developing school lessons that integrate this local knowledge. The results exceeded our expectations. Students learned science through musical instruments, mathematics through embroidery, and history through poetry. They became more aware of the role they can play as responsible citizens. Most importantly, they reconnected with their local roots, valuing their ICH and the importance of safeguarding it for the next generations. They became engaged, and through this experience they came to enjoy learning.

In this pilot initiative, each country embarked on its own path, suitable to the local context. This guide acknowledges that there is not only one way of bringing intangible heritage into education; it attempts to capture the many ways that participants devised, with a view to inspiring other educators and communities to adapt their approaches accordingly.

This guide is the result of collaboration on multiple levels: at the country level: between culture and education ministries, as well as between government and non-government partners; and also within UNESCO: between the culture and education sectors, and between the regional office in Bangkok and the field offices in Apia, Hanoi, Islamabad and Tashkent. These varied partnerships and the different approaches followed by the participating countries reflect the wide diversity of intangible cultural heritage in the Asia-Pacific region.

I wish to thank all those who contributed to this pilot project, and I hope that educators and community members across the world will be encouraged to test similar innovative approaches and pedagogies.

Gwang-Jo Kim
Director
UNESCO Asia and Pacific Regional Bureau for Education

Acknowledgements

Glossary of Terms and Abbreviations

Education for Sustainable Development (ESD)

Education for Sustainable Development is an approach to education that enables every human being to acquire the knowledge, skills, attitudes and values that are necessary to shape a sustainable future. ESD encompasses inter-disciplinary learning on subjects such as cultural diversity, gender equality, health, biodiversity and sustainable consumption. ESD promotes participatory teaching and learning methods that motivate and empower learners to change their behaviour and take action for sustainable development, and promotes competencies such as critical thinking, imagining future scenarios and making decisions collaboratively.

ESD themes

The 10 broad ESD themes are:

- Cultural diversity and intercultural understanding
- Indigenous knowledge.
- Disaster risk reduction, climate change, ecosystems, ecological and biological diversity.
- Poverty reduction and ethical trade.
- Gender equality, human rights, citizenship, democracy, governance.
- Health and well-being.
- Sustainable lifestyles and sustainable consumption.
- Peace and human security; conflict resolution.
- Water, energy, waste.
- Sustainable urbanization, globalization, rural and urban development.

Evaluation

An organized collection and assessment of information that provides useful feedback about a project, programme or person.

Intangible cultural heritage (ICH)[1]

The practices, representations, expressions, knowledge and skills (including instruments, objects, artefacts, cultural spaces) that communities, groups and, in some cases, individuals, recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly re-created by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of continuity.

Intangible cultural heritage domains[2]

The five broad domains of ICH, according to the 2003 Convention are:

- Oral traditions and expressions, including language as a vehicle of intangible cultural heritage.
- Performing arts.
- Social practices, rituals and festivals.
- Knowledge and practices concerning nature and the universe.
- Traditional craftsmanship.

1 UNESCO, 2003
2 UNESCO, 2003

This list is not exhaustive and the domains are not mutually exclusive. ICH elements can be linked to several domains at the same time, while some countries have decided to add domains to their national inventories of ICH, such as traditional sports.

Knowledge bearer

A person or group of people with a high degree of knowledge and the required skills to perform or to re-create specific elements of intangible cultural heritage.

Lesson plan

The detailed components of a lesson. A lesson plan generally includes objectives, materials, suggested assignments, activities and expected outcomes.

Local and indigenous knowledge

This refers to the understandings, skills and philosophies developed by societies with long histories of interaction with their natural surroundings. For rural and indigenous peoples, local knowledge informs decision-making about fundamental aspects of day-to-day life.

This knowledge is integral to a cultural complex that also encompasses language, systems of classification, resource use practices, social interactions, ritual and spirituality.

These unique ways of knowing are important facets of the world's cultural diversity, and provide a foundation for locally-appropriate sustainable development.

Outcomes

Positive results expected as a consequence of an activity. They should be specific, measurable and observable.

Profiling a practitioner

The process of describing an ICH practitioner in terms of their ICH practice, gender, age, background, knowledge, skills and abilities.

Safeguarding ICH[3]

This means ensuring the continuous transfer from one generation to the next of knowledge, skills and values embedded in ICH, so as to help keep a practice or expression alive and relevant to the communities or groups who practice it. 'Safeguarding' does not necessarily mean 'protection' or 'preservation'. Safeguarding requires providing a favourable environment for ICH to flow freely and without interference.

Sustainable development

Development that meets the needs of the present without compromising the ability of future generations to meet their own needs (WCED, 1987).

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3 Adapted from Lenzerini, 2011

Introduction

"Education is the most powerful weapon you can use to change the world."

■ NELSON MANDELA

What is this guide for?

The guide provides teacher educators and teachers with an understanding of the concept of intangible cultural heritage (ICH) and explains why ICH should be integrated into the curriculum in tandem with the principles and perspectives of Education for Sustainable Development (ESD). This guide explains how the strategic incorporation of ICH elements and ESD principles into the curriculum can enable learners to gain the knowledge and skills that are necessary for ensuring sustainable development in the future.

Within the framework of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, this guide is intended to raise the capacity of teachers to incorporate local elements of ICH, and principles of ESD, into teaching and learning practices. The guide provides examples of how the teaching and learning of ICH for sustainable development has been creatively incorporated into several disciplines – such as mathematics, science, music and social studies – in various cultural settings. It also suggests steps for preparing and assessing lesson plans.

UNESCO developed this guide based on the results of pilot projects conducted in four countries in the Asia-Pacific region, where participants developed locally-customized guidelines and materials for the incorporation of ICH elements and ESD principles into teaching and learning in schools. The examples of ICH given in this guide are not more significant expressions than others and are not necessarily those that should be prioritized, they are just illustrative samples.

Who will benefit from this guide?

The guide has been designed to be used by upper-elementary and lower-secondary school teachers, teacher educators in teacher education institutions, and curriculum development professionals. Any educators who are interested in teaching about ICH and implementing ESD will find the guide relevant.

The guide would also be of interest to stakeholders from cultural institutions such as museums, cultural societies, heritage organizations and ICH non-governmental organizations (NGOs) and associations that are concerned with the continuity and vitality of local knowledge and practices.

The guide provides suggestions on how such institutions and organizations can partner with schools to forward intergenerational transmission of ICH.

Policy-change advocates looking to reform the curriculum or looking for new pedagogical approaches to transformative teaching will also benefit from the innovative approaches documented in this guide.

How should this guide be used?

The guide has five sections, which lead the user from understanding the concepts of ICH and ESD to applying them in teaching and learning practices.

- Understanding the key concepts and themes
- Transforming ICH and ESD concepts for learning
- Integrating ICH-ESD elements and principles into education
- Visibility and sharing
- Reference materials for teachers

Sections 1 and 2 of the guide provide a conceptual framework that clarifies the key concepts, thematic perspectives and pedagogical approaches.

Section 3 demonstrates to the users how they can integrate ICH elements and ESD principles into subjects. It outlines the processes of planning, design and implementation, which include engaging stakeholders, capacity building, mapping resources and the curriculum, and creating lesson plans.

Section 4 emphasizes the importance of recording, documenting and sharing examples of ICH-ESD integration methods and materials with other teachers, stakeholders and the public.

Section 5 contains reference materials for teacher-educators and teachers:

- Sample teacher-training modules
- Examples of documentation related to ICH
- Sample lesson plans

Users are encouraged to replicate or adapt the processes and lesson plans provided in this guide to suit their own context, while respecting the key elements and principles of ICH and ESD.

"My father is a Zardozi worker but I never mentioned his work in my class or even to my friends because I did not want to be known as the son of a mere worker. When Ustad Saeed came to show us how Zardozi is made, I was able to answer his questions and was happy to say that my father is also an expert in this work. The Ustad made me sit with him and do a stitch on my own. I felt very proud. I have come to know the importance of an 'art' and of an 'Ustad' and I am proud of my father."

■ A STUDENT FROM THE GOVERNMENT BOYS HIGH SCHOOL, BAGHBANPURA

Understanding the Key Concepts

Shell Inlay Pattern, Viet Nam

© UNESCO / Nguyen Quoc Quan

A young child learns pottery in Viet Nam. Intergenerational transmission is essential to the safeguarding of ICH.

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1 Understanding the Key Concepts

1.1 What is intangible cultural heritage?

In 2003, the UNESCO General Conference adopted the Convention for the Safeguarding of the Intangible Heritage, an international treaty acknowledging that cultural heritage is more than tangible places, monuments and objects; it also encompasses traditions and living expressions. Known as intangible cultural heritage (ICH), these include performing arts, rituals, and the knowledge and skills required to produce traditional crafts.

Intangible cultural heritage is not valued because it is unique, but rather because it is relevant for the community practicing it. Furthermore, its importance is not in the cultural manifestation itself, but in the wealth of knowledge, know-how and skills that are transmitted from one generation to the next.

This transmission of knowledge is important for all cultural groups, whether they represent a mainstream group or a minority within a nation, and whether they reside in an industrialized country or in a less industrialized one.

United Nations Educational, Scientific and Cultural Organization

Intangible Cultural Heritage

UNESCO Convention for the Safeguarding of the Intangible Heritage Article 2, Definitions

'Intangible cultural heritage' means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artefacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. For the purposes of this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development.

© UNESCO/THAAP

Natural Dye Master

Novruz (also called Nowrouz, Nooruz, Navruz, Nauroz or Nevruz) marks the New Year and the beginning of spring across a vast geographical area in Asia. It is celebrated on 21 March every year. Novruz is associated with various local traditions and legends. It promotes solidarity between generations as well as peace among peoples. Novruz was jointly Inscribed in 2009 on the Representative List of the Intangible Cultural Heritage of Humanity by Azerbaijan, India, Islamic Republic of Iran, Kyrgyzstan, Pakistan, Turkey, Uzbekistan.

1

ICH lists and register

The Representative List of the Intangible Cultural Heritage of Humanity is made up of intangible heritage elements that help demonstrate the diversity of this heritage and raise awareness about its importance.

The List of Intangible Cultural Heritage in Need of Urgent Safeguarding is composed of intangible heritage elements that concerned communities and States Parties consider require urgent measures to keep them alive. Inscription on this list helps to mobilize international cooperation and assistance to undertake appropriate safeguarding measures.

The Register of Best Safeguarding Practices contains programmes, projects and activities that best reflect the principles and objectives of the convention.

Under the UNESCO convention, two lists and a register have been created to demonstrate the diversity of ICH and raise awareness about its importance. Much ICH exists beyond these lists, however.

The Intergovernmental Committee for the Safeguarding of the Intangible Cultural Heritage meets annually to evaluate nominations proposed by the States Parties to the convention and to decide whether or not to inscribe those cultural practices and expressions of intangible heritage on the convention's lists.

The interpretation of these domains may vary from country to country, and it is often difficult to limit the classification of ICH to a single genre or category, as cultural practices may be expressed in various ways. For example, a shamanistic rite may involve prayers and songs (oral traditions and expressions), traditional music and dance (performing arts), ritual and ceremonial practices (social practices, rituals and festivals), an acute awareness and knowledge of the natural world (knowledge and practices concerning nature and the universe) and specific clothing and sacred items (traditional craftsmanship).

Domains of ICH

The ICH convention proposes five broad 'domains' that attempt to group the manifestations of ICH.

- Oral traditions and expressions, including language as a vehicle of intangible cultural heritage.
- Performing arts.
- Social practices, rituals and festivals.
- Knowledge and practices concerning nature and the universe.
- Traditional craftsmanship.

Characteristics of ICH

ICH has five main characteristics, as listed below.

- **Traditional, contemporary and living:** Intangible cultural heritage does not only represent inherited traditions from the past. ICH is recognized as living heritage in constant evolution. The focus, therefore, is on ensuring continuous re-creation and transmission of cultural expressions, knowledge and skills.

- **Inclusive**: ICH contributes to social cohesion, encouraging a sense of identity and responsibility that helps individuals to feel part of one or more communities and to feel part of society at large. A certain practice can belong to more than one culture. An expression of ICH in one culture may be similar to one practised by others, from the neighbouring village, a city on the opposite side of the world, or peoples who have migrated and settled in a different region. Regardless of their origin, they have been passed from one generation to another, have evolved in response to their environments and they contribute to giving people a sense of identity and continuity.

- **Representative:** Intangible cultural heritage depends on those people whose knowledge of traditions, skills and customs are passed on to the rest of the community and from generation to generation, or to other communities.

- **Community-based:** Intangible cultural heritage can only be heritage when it is recognized as such by the communities, groups or individuals that create, maintain and transmit it. Nobody else can decide for a given community that an expression or practice is their heritage.

- **Respectful of human rights:** Communities are encouraged to perform and safeguard their ICH insofar as the associated practices are compatible with international human rights. Activities and celebrations endangering the life or health of some individuals or groups, or that are detrimental to mutual respect within a community or between groups are not supported by the ICH convention or any associated programme.

The values of ICH are embedded in the practices and lifestyle of the practicing community. Education is one of the keys to transmitting these values from the past to the present, and into the future.

1.2 What is sustainable development?

'Development' of a society can be understood as changes that contribute towards meeting people's basic needs and improving people's quality of life (WCED, 1987). Sustainable development is an approach to development that seeks to meet people's needs in ways that will not exhaust the earth's finite natural resources or compromise the needs of future generations.

The concept of 'sustainable development' was developed in recognition of the fact that conventional development is often destructive of natural and cultural heritage and has resulted in reducing the capacity of future generations to meet their needs.

The human element is now widely recognized as the key variable in sustainable development, both in terms of the causes of unsustainable development and in terms of the hopes for sustainable development. Sustainable development can only be achieved through fostering responsible relationships between people, and between people and their environment.

1 Understanding the Key Concepts

© Palau Ministry of Education

Tree planting, School Armella green project, Palau

1.3 What is Education for Sustainable Development?

In 2002, the United Nations General Assembly proclaimed the United Nations Decade of Education for Sustainable Development 2005–2014, emphasizing education as an indispensable element in ensuring that future development is sustainable.

ESD is education that is concerned with transforming today's society, so as to achieve sustainable societies in the future. To achieve this, ESD reorients existing educational programmes towards sustainability. This involves rethinking what is taught and how it is taught. ESD involves the formation of values, skills, attitudes and behaviours that prepare learners to anticipate, think critically, and tackle and resolve problems relating to sustainability.

Themes explored in ESD

The objective of ESD is to equip learners with the necessary skills, knowledge and compassion to act responsibly for a sustainable future. ESD enables learners to understand the challenges and transgressions faced in the social, environmental and economic spheres, as shown below:

- **Social sphere:** Human rights, peace and human security, gender equality, health, governance, cultural diversity, cultural and built heritage, and local knowledge and skills.

- **Environmental sphere:** Biodiversity, natural resources, natural environments and the Earth's climate.
- **Economic sphere:** Poverty, income distribution, employment and livelihoods.

As the three spheres are interconnected and interdependent, ESD uses a holistic approach in teaching and learning about these challenges.

Pedagogical principles advocated in ESD

If we want learners to develop a caring and responsible attitude and to become empowered to make informed choices towards more sustainable lifestyles, education systems need to use the types of pedagogies that lead to changes in attitudes, behaviours and lifestyles. Thus, ESD should be:

- **Interdisciplinary and holistic:** ESD involves studying issues from an interdisciplinary perspective and incorporating new knowledge and pedagogical approaches into existing subjects. It does not involve teaching about sustainable development as a separate subject.

- **Supportive of critical thinking and problem solving skills:** Questioning existing attitudes, behaviours and lifestyles, and examining society's problems critically, enables people to see the root causes of problems, and therefore be in a position to solve them. Developing these skills leads to confidence in addressing the dilemmas and challenges of sustainable development.

1 Understanding the Key Concepts

- **Values-driven:** Our values determine our expectations and actions. Every learner, individual and cultural group must examine their values and principles, and assess the validity of those in the context of sustainable development.

- **Multi-modal:** ESD uses various mediums (music, movement, images, etc.) to teach and learn about subjects and to engage students on multiple levels.

- **Participatory:** Learners perform better when they actively participate in knowledge building, make decisions, and play a role in shaping their educational institutions.

- **Applicable and relevant (locally and globally):** The knowledge and skills gained by learners should be relevant to the learners and be applicable to their day-to-day lives. Learners should confront local as well as global issues, communicating in their own language(s).

1.4 What is the relationship between ICH and ESD?

ICH is a repository of culturally-relevant knowledge, skills and values that people have developed over time. ICH can thus be seen as an underlying creative, interactive and adaptive force that can be a basis for setting directions and building common commitments towards sustainable development.

Intangible cultural heritage can underpin sustainable development when it supports:

- Collective and responsible living practices
- Intergenerational transmission of knowledge and skills

- Adaptation, creativity and innovation
- Sustainable use of natural resources
- Use of local social and economic structures

Figure 1: Culture as a Creative Force in striving for sustainable development
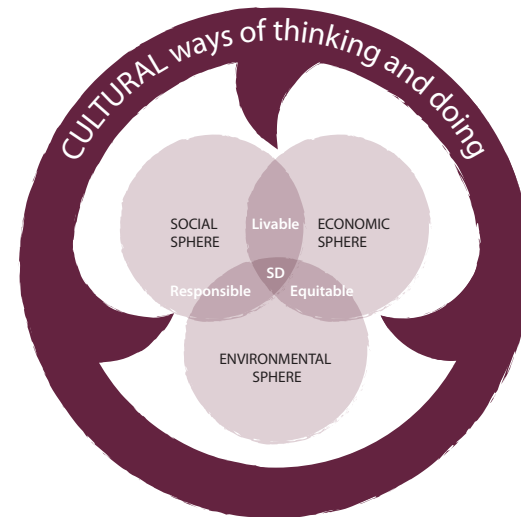
Source: Adapted from Runnalls, 2007

ESD is value-based education that encourages students to think and act in the best interests of society. The incorporation into education of the values and practices of ICH is an example of ESD in action.

Studying ICH (as a topic within one or more subjects at school) also contributes to ESD. Through the holistic examination of ICH practices in their communities, students can understand the social, environmental and economic spheres of their

lives, and the synergies between these spheres. Furthermore, the critical and holistic study of ICH helps learners examine whether or not their cultural ways, values and actions enhance overall quality of life, and are responsible and equitable.

Examining ICH practices from social, environmental and economic perspectives can also enhance learners' understanding of whether or not their societies are sustainable, as outlined below:

Social perspective: Examining local cultural and social institutions enhances learners' understanding of the role of these institutions in change and development, as well as of existing systems for selecting governments, forging consensus and resolving arguments, and whether existing systems provide opportunities for the expression of opinions.

Environmental perspective: Examining how local resources are used and assessing the fragility of the local physical environment allows learners to understand the impact of human activities on resources and on the ecosystems that sustain human life.

Economic perspective: Examining local production and trade patterns enables learners to understand the impact of these on society and the environment; while assessing personal and societal levels of consumption enables learners to see what their own impact is.

© UNESCO / Nguyen Duc Tang

Ca trù is a complex form of sung poetry found in the north of Viet Nam using lyrics written in traditional Vietnamese poetic forms. Ca trù groups comprise three performers: a female singer who uses breathing techniques and vibrato to create unique ornamented sounds, while playing the clappers or striking a wooden box, and two instrumentalists who produce the deep tone of a three-stringed lute and the strong sounds of a praise drum. Some Ca trù performances also include dance. The varied forms of Ca trù fulfill different social purposes, including worship singing, singing for entertainment, singing in royal palaces and competitive singing. Ca trù was inscribed on the List of Intangible Cultural Heritage in Need of Urgent Safeguarding in 2009.

"This project is unique because it raises teachers' awareness on ICH, enriches their knowledge and devises engaging educational approaches to transfer this knowledge. It is inextricably linked to sustainable development since it aims at educating a new generation of people aware of global issues and eager to contribute to a better society. The project produced a methodology which can be easily replicated to introduce ICH study and practice in all schools and all curricular subjects. In the future, the project must expand to preschools, secondary and higher education as well as in the family to reach young people during all stages of their lives."

■ M. URAZALI TASHMATOV, PROFESSOR AND DIRECTOR OF THE CHAIR FOR FOLK CREATIVITY AND TRADITIONAL SINGING, UZBEKISTAN STATE INSTITUTE OF ARTS AND CULTURE

Combining ICH Elements and ESD Principles for Learning

2.1 Thematic framework for linking ICH & ESD to subject disciplines

2.2 Integrating ICH and ESD into formal lessons

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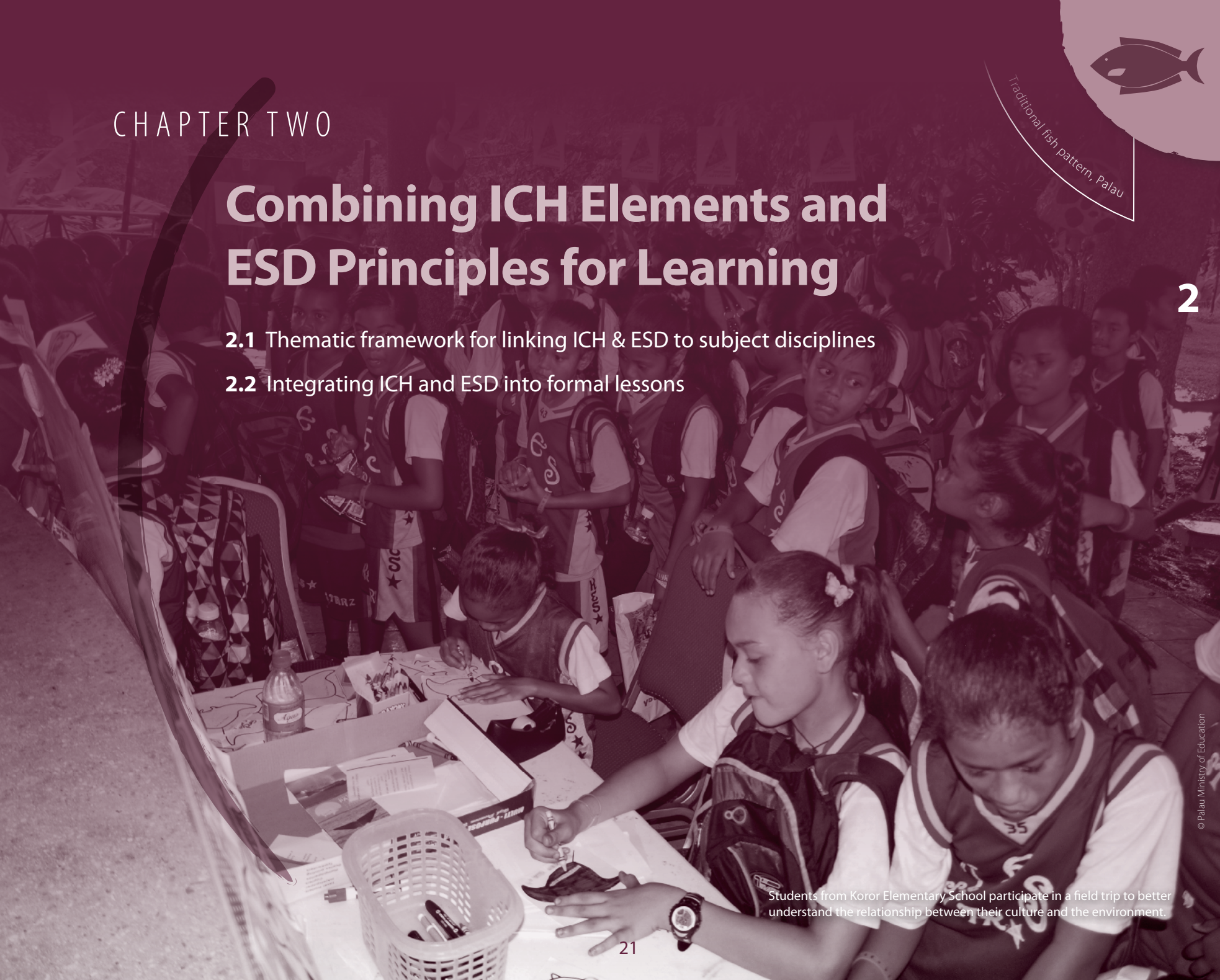
Students from Koror Elementary School participate in a field trip to better understand the relationship between their culture and the environment.

© Palau Ministry of Education

2 Combining ICH Elements and ESD Principles for Learning

The task of combining ICH elements and ESD principles for teaching and learning in the classroom may pose a challenge to teachers. A good starting point is to look for traditional practices, knowledge, skills and values that have helped communities cope sustainably with recurrent issues such as food security, threats to health and livelihoods, and environmental and social disputes. Studying how communities have successfully managed their cultural resources and assets or maintained the continuity of their valuable practices, skills and knowledge can reinforce understanding of sustainable practices. Conversely, studying why some communities are unable to manage or control their local resources can help students understand non-sustainable practices.

By embedding knowledge about local ICH into subject disciplines and incorporating ESD principles and pedagogical methods (participatory, relevant, etc.), students are able to connect the practices in their community to their local environment, materials and resources, and learn more effectively. This contributes to a more meaningful education, grounded in reality, and provides an opportunity for students to reflect on issues of sustainability and continuity, equity and responsibility.

Figure 2: Incorporating ESD and ICH to enhance subject learning
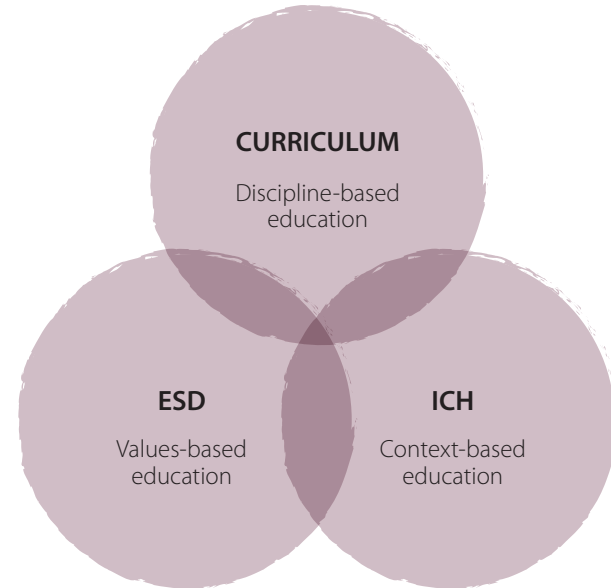
ICH provides culturally-relevant content to the curriculum and enables students to see the relevance of both classroom-based and local community-based knowledge and skills. This reduces the risk of children being torn between the values and knowledge learned through the school and those learned in the community, and feeling alienated by one or the other.

Classroom and textbook knowledge become applicable and relevant when students can:

- Gain the knowledge, values and skills that underpin local practices.
- Learn how to use culture-based models systems and tools.
- Learn how local resources are utilized for local livelihoods.

- Understand the scientific, social, symbolic and economic value of local practices.

The integration of ICH elements and ESD principles into existing school subjects and activities provides an excellent avenue for students to build knowledge and skills across multiple disciplines.

Table 1: Guide to the integration of ICH and ESD into the curriculum

SUBJECT DISCIPLINES (GRADE 1-6)	ICH ELEMENTS		ESD ELEMENTS
	SKILLS that can be transmitted	KNOWLEDGE that can be transmitted	PRINCIPLES that can be transmitted
COGNITIVE (Mental/Thinking)			
Language	• Skills in speaking, writing and listening, storytelling, singing, instruction and communication.	• Culture-specific dialects, songs, idioms, literature, etc.	• Promoting respect for cultural diversity in communication - in both form and content.
Mathematics	• Skills in counting, sequencing, estimating, quantifying, matching, sorting, discerning patterns and rhythms. • Skills in process thinking, lateral thinking and problem solving.	• Culture-specific mathematical concepts and models. • Culture-specific systems and tools for calculating, measuring and recording.	• Understanding the need for strategic, proactive and critical thinking.
Science	• Skills in inquiry, observation, classification, analysis and assessment. • Skills in tracing interdependent systems and in assessing changes in natural phenomena.	• Context-specific knowledge of the natural environment and natural resources, flora and fauna.	• Promoting respect for ecosystems and responsible use of natural resources.
Geography	• Skills in mapping the natural and built/farmed environments. • Skills in analyzing the interdependence between humans and their environment, and in assessing changes in human settlements and livelihood patterns.	• Context-specific knowledge of weather conditions, physical environment, local fauna and flora. • Knowledge of place-based human geography- settlements, livelihoods and production patterns.	• Understanding the consequences of unmanaged and unsustainable consumption and development.

2 Combining ICH Elements and ESD Principles for Learning

SUBJECT DISCIPLINES (GRADE 1-6)	ICH ELEMENTS		ESD ELEMENTS
	SKILLS that can be transmitted	KNOWLEDGE that can be transmitted	PRINCIPLES that can be transmitted
AFFECTIVE (Emotional/Feeling for oneself and others)			
Civics	• Skills in social interaction, leadership, stewardship, collaboration, sharing, facilitation, people management.	• Knowledge of culturally-appropriate behaviour, conflict handling, consensus building, decision-making processes. • Knowledge of values and ethics propagated by the local belief system.	• Promoting transformative change in awareness, attitudes and behaviours. • Promoting values of shared responsibility and acting for the common good.
Social Studies and History	• Skills in examining records. • Skills in recording, archiving and transmitting historical events, memories, etc. • Skills in situational or contextual analysis	• Knowledge of local social, political and economic systems and structures. • Knowledge of social/historical roles, relationships and networks. • Knowledge of facts that shape history and society, time and order of events.	• Understanding ethnocentrism, racism and gender inequality as well as recognizing how these are expressed in the surrounding community and in other countries. • Understanding cause and effect, historical circumstances, the concept of changes in attitudes and the impact of this on civilization.
PSYCHOMOTOR (Physical/Doing)			
Local Life Sciences, Handicraft and Art	• Occupational skills in craftsmanship, culinary, building and construction. • Sensory skills - touching, tasting, smelling, hearing and seeing.	• Knowledge of tools and techniques. • Knowledge of natural resources and materials and their potential. • Knowledge of local aesthetics. • Knowledge of cultural symbolism.	• Promoting respect for collective memory and experience. • Promoting appreciation of cultural creativity.
Physical and Health Sciences	• Gross motor skills such as agility, flexibility, control, balance. • Team building and notions of leadership. • Understanding of the body and how food promotes health or disease. • Skills to select healthy food. • Health practices.	• Knowledge of local sports, games, physical activity. • Food and health-related behaviour propagated by elders. • Knowledge of local plants and food and their nutritional and medicinal value.	• Promoting self-respect and self-discipline. • Promoting responsible consumption. • Promoting sustainable agriculture.

Source: Adapted from UNESCO, 2012b

2.1 Thematic framework for linking ICH and ESD to subject disciplines

For students at secondary level, the relationship between ICH, ESD and formal subject learning can be understood by using a thematic approach. Social, economic and environmental issues faced by the community can be explored through the critical study (research, debate, dialogue) of specific ICH practices, as suggested in the following table.

If students are to learn about sustainability from a holistic perspective, then ICH elements and ESD concepts and learning methods (participatory, etc.) should be embedded into as many subject disciplines as possible within the curriculum.

Integration of ICH and ESD into several subjects may take time, but this is advantageous in that it enables students to learn about and examine local knowledge and practices from various perspectives: social, environmental and economic, and to understand the linkages between these sectors.

Table 2: How the study of ICH practices can reinforce subject learning

Social themes related to Social Studies, History, Health Science	Study of related ICH practice
Health and well-being	Examine and share traditional practices and knowledge related to health, diet and care, and their relationship to social and environmental factors.
Gender equality	Examine and understand social patterns and evolution in an ICH practice in terms of marginalization, gender access, equity, etc.
Peace and human security, conflict resolution	Examine and share ideas of traditional family and community structures and values, notions of caring and security, traditional conflict-handling mechanisms.
Environmental themes related to Science, Geography	**Study of related ICH practice**
Biodiversity	Examine indigenous knowledge of plant use in local medicine, and traditional watershed and coastal management systems.
Natural resources	Examine how local resources (flora, fauna, water, etc.) are produced, utilized and managed by local people to produce cultural goods (food, traditional medicines, clothes, furniture, building materials, etc.)
Economic themes related to Commerce and Economics	**Study of related ICH practice**
Income distribution	Study the production line of a traditional craft, trade or livelihood activity that uses local resources and benefits the community collectively.
Sustainable livelihoods	Study a farming or fishing community and understand how their practice of farm-to-plate contributes to a self-sufficient economy.
Poverty reduction	Examine how the entry of industrially-produced goods affects the livelihoods of traditional traders in the community.

Integration of ICH and ESD into several subjects may take time, but this is advantageous in that it enables students to learn about and examine local knowledge and practices from various perspectives: social, environmental and economic, and to understand the linkages between these sectors.

2.2 Integrating ICH and ESD into formal lessons

Rather than teach about ICH and ESD separately, it is essential to incorporate these concepts into existing subjects of the approved curriculum. Integrating ICH and ESD into formal lessons can be achieved through such means as: hands-on instruction and participatory activities in the classroom; inviting ICH experts to the classroom; field visits to observe ICH practitioners in action; and demonstrations in museums.

Observation of ICH is not enough. It is also critical to discuss aspects of current ICH practices in relation to the attitudes and behaviours of the community and of the students themselves (the ESD dimension) and to relate the ICH to specific concepts, knowledge or skills taught in the curriculum.

The Triangulation Method

This triangulation method is illustrated below (fig 3). The diagram shows how a lesson can incorporate a subject topic, local ICH practice(s) and ESD principles. Lesson planning can be approached from any one of the three entry points, while ensuring that the other two dimensions are also taken into account.

Figure 3. The triangulation method for lesson planning
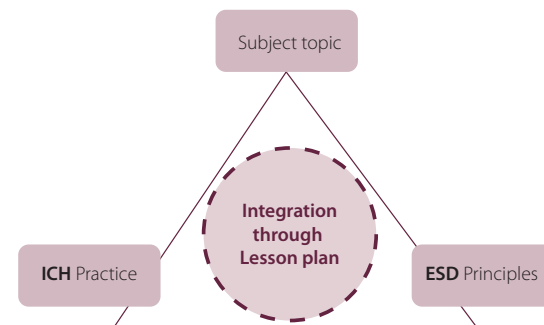
It is important to ensure that all three components: the formal subject knowledge, ICH practice and ESD principle are integrated into the lesson. This integrated approach enables the learner to connect theoretical knowledge to contextual applications and practices, while understanding the local and global benefits and impacts of those practices.

A teacher may select a formal subject topic (e.g. geometry, fig. 4), then attempt to work with local partners in the community or with cultural experts to identify an appropriate local ICH practice (e.g. weaving) whereby the application of the topic (i.e. geometry in weaving patterns) can be explored. The teacher would then also incorporate ESD principles or concepts (e.g. the sustainability of weaving jobs in the local community) and base the lesson on ESD pedagogical approaches (i.e. participatory, active learning).

Lesson planning can also be initiated by members of the community who may express a desire to transmit some local traditional knowledge or a skill (for example, songs that are sung by community members during harvesting). In such a case, the teacher works in partnership with the community or cultural experts to find an appropriate school subject and topic into which the ICH practice can be incorporated. For example, a natural sciences lesson can explore the various stages of the agricultural cycle through the traditional songs and practices used during the cycle. At the same time, students can reflect on the importance of agriculture for food production in their area and on the environmental impacts of agriculture (fig 5).

Alternatively, the teacher or school may launch a thematic month on a topic related to sustainability, (e.g. protecting coastal areas, fig 6), during which the teacher(s) and the community can work together to design lessons integrating local knowledge. For example, one lesson can involve listening to folk stories about how beaches were protected traditionally, then analyzing the knowledge, practices and values contained in these stories during science, literature or geography classes.

Figure 4. Example of the triangulation method: Teaching Geometry
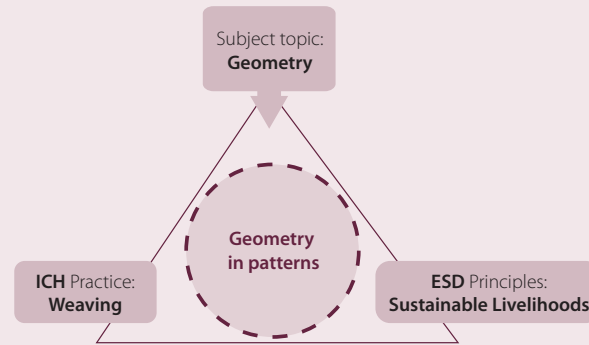
Figure 5. Example of the triangulation method: Exploring Traditional Songs
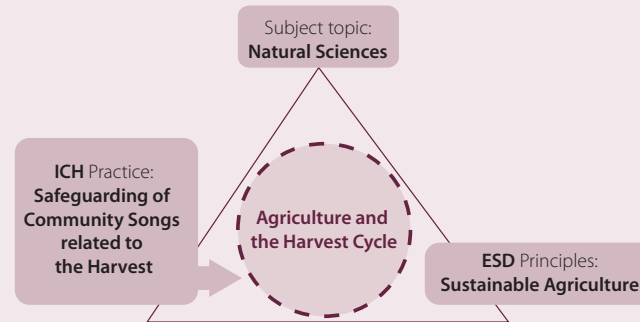
Figure 6. Example of the triangulation method: ESD theme on Ecology
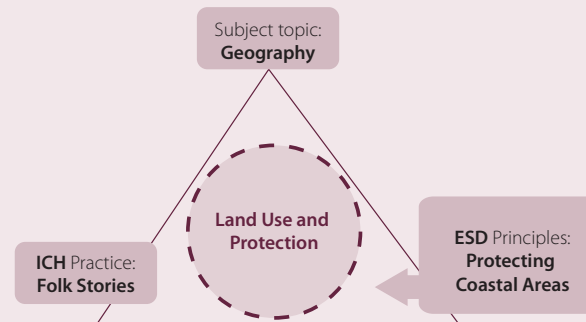
"I feel that the literature class became more interesting because we had the chance to listen to a true artist who sang for us many Muong folk melodies and explained to us the meaning of the lyrics of those songs."

■ A SEVENTH GRADER FROM TU NE SCHOOL, VIET NAM

Integrating ICH-ESD into Formal Education: Preparation, Design and Implementation

Calligraphy, Pakistan

3

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A student from the Islamabad College for Girls (ICG) practices calligraphy

3 Integrating ICH-ESD into Education: Preparation, Design and Implementation

An elder woman teaches a young girl the art of basket weaving.

This guide draws upon experiences from four pilot projects that aimed to identify and promote innovative approaches in integrating ICH-ESD into learning environments at the secondary school level. The pilot projects were conducted in 2013 and 2014 in Palau, Pakistan, Uzbekistan and Viet Nam. These countries were selected to represent the Asia-Pacific region's socio-cultural diversity.

During the projects, multisectoral teams in the four countries developed methods and sample materials on how to integrate ICH-ESD into the curriculum for Grades 6-8. Although the four teams were tasked with the same goal, they each embarked on their own path, guided by their own cultural context, resources and priorities.

Contextual differences gave rise to a variety of approaches to incorporating ICH-ESD into the curriculum. These approaches were reviewed and condensed into country guidelines and modules to be used as a framework for follow-up by each country's Ministry of Education (MOE).

The experiences from the four countries all emphasized the need for a holistic approach; one which could cut across the areas of policy, partnership, curriculum, advocacy and human and material resource development. Taking this into account, this chapter aims to highlight useful steps in the processes of preparation, lesson design and application of ICH-ESD in formal education. The steps are illustrated in the figure opposite.

Figure 7: Steps for integrating ICH-ESD into education

Information Gathering
ICH/Subject/ESD

Desk Research

Interview with Resource People (community experts)

Other Materials

Visibility & Sharing

Information Sharing among educators, schools, parents, policy-makers

Knowledge Centres

Public Events, Press, Seminars

Community Members

Multisectoral Team

Education Institutions

Culture Institutions

Building Teachers' Capacity

Curriculum Mapping
(finding entry points)

Change in Curriculum

Contribution to Curriculum

Extra-Curricular Activity

Developing a Lesson Plan

1 Select ICH-ESD content

2 Identify linkages

3 Establish learning objectives

4 Engaging pedagogies, active learning, community participation

5 Create learning activities and materials

6 Test and refine lesson plan

3 Integrating ICH-ESD into Education: Preparation, Design and Implementation

The key steps are detailed in this chapter, and are supported by examples from the pilot projects in the four countries. These steps serve as a guiding framework only; the approach can be changed to suit the local context.

3.1 Engaging multisectoral partners

Engaging long-term supportive partners is important because creating changes in education requires time and commitment. Each country started the pilot project by identifying and inviting partners to join a working committee responsible for planning, design, execution, evaluation and follow-up activities.

Institutional partners

Each country forged institutional partnerships based on the local operative structures and systems. Partners included high-level and mid-level officials from various ministries, and subject experts from cultural institutions.

Institutional partners invited to be part of the working committees included:

- **Education institutions:** Officials from the Ministry of Education, policy-makers, curriculum developers
- **Teacher training institutions:** Trainers and subject-matter experts
- **Schools:** Principals and teachers
- **Cultural institutions:** Officials from the Ministry of Culture, Ministry of Heritage, or from museums, etc.

- **Professional associations**: (e.g. NGOs focusing on ICH issues)
- **Academic institutions**: Subject-matter experts (teachers and principals)

The contributions from the institutional partners included the following:

- Ministry officials provided information on ministry strategies and policies, as well as on the official curriculum content.
- Ministry officials facilitated endorsement and commitment from their ministries.
- Experts from education and ICH-related organizations provided support in conducting research and in developing methods and content.
- Teachers designed and delivered lesson plans.
- Education partners provided practical information the educational context and helped team members to make timely links with education curriculum reviews or redevelopment.
- Cultural institutions advised on methods used for identification of ICH (including ensuring communities provide free prior informed consent), and contributed to the quality of the information provided about ICH.
- The partners played a critical role in securing the necessary authorizations and commitment of department and school heads, endorsing the educational value of ICH-ESD integration and thus facilitating its implementation at the school level.

Community partners

Community-level partners included bearers of local ICH knowledge in the community as well as elders, local leaders and parents who could provide information and guidance on local ICH.

Key community stakeholders invited to become partners included:

- Experts and facilitators from the community, non-governmental organizations, cultural associations and societies.
- Knowledge bearers, elders, craftsmen, traders and residents with local skills and knowledge they were willing to pass onto to young students.
- Parents, community leaders, head of schools and teachers wanting to contribute in their own personal capacity.

The roles played by community partners included the following:

- Community leaders and residents helped to identify ICH in the surroundings.
- Cultural associations and local historians helped with the compilation of information and resources on ICH.
- Community leaders, teachers and parents assisted with the organization of field visits and/or acting as volunteer guides.
- Cultural experts from communities worked with teachers to design content, provide reference materials and/or act as advisors.
- ICH practitioners or local cultural experts assisted in the classroom as speakers, co-teachers or animators.

- Local community partners served as an essential resource in facilitating both teacher and student understanding of the cultural context and history of the community.
- They helped to identify ICH practices that were relevant and still held meaning for the community, and enabled teachers to secure access to local ICH experts and practitioners.
- Feedback from community at various stages of the project served to increase the accuracy and acceptability of ICH information being disseminated in formal lessons.

Engaging partners and keeping them involved

One of the lessons learned from the pilot projects was to pay close attention to the process of engaging stakeholders. This involved:

- Identifying relevant local and national key stakeholders, i.e. those with institutional and community resources and expertise.
- Selecting those partners or intermediaries who have the willingness and capacity to make things happen.
- Building consensus among national partners, local partners and communities.
- Inviting and incorporating stakeholders as working partners in a committee or team.
- Obtaining the necessary endorsements for stakeholders' participation and contribution to the project.

The project teams in the four participating countries

The teams (working committees) in the four countries were made up of experts in education, culture and community. The leadership teams in each country secured the necessary authorizations and commitment needed in order for the projects to move forward smoothly, and set the direction for the integration of ICH into education. The implementation teams implemented the projects, including curriculum and resource development and teacher training, and produced the guidelines and sample lesson plans.

Pakistan

The project involved government partners, NGOs and community members as follows:

- The core partner was the Ministry of Information, Broadcasting and National Heritage. The Ministry of Education played an important consultative role.
- The Trust for History Art & Architecture, Pakistan (THAAP), an NGO with strong links with schools, teachers and experience working with community, provided advice on technical issues.
- The community was represented by ICH knowledge bearers (ustad). Teachers of various subjects were nominated by the school principals, following discussion and consensus.
- The pilot project focused on 11 partner schools (both public and private) in Lahore (Punjab), Islamabad (Islamabad Capital Territory) and Peshawar (Khyber Pukhtunkhwa-KP).

Palau

The leadership team was composed of Ministry of Education leaders, including the Director of Education Administration, the Director of Curriculum and Instruction, the Chief of Curriculum and Instructional Materials Development, the Chief of Research and Evaluation, the Chief of School Management, and the Chief of Personnel Management.

The Palau implementation team included the MOE Chief of Curriculum and Instructional Materials Development (chairperson), the MOE Palauan Studies Specialist (co-chairman), elementary school principals, the Director of the Belau National Museum, two representatives of the Ministry of the Community and Cultural Affairs, a high school Palauan Studies teacher, a Grade 6 Palauan Studies teacher, and two MOE Social Studies specialists.

Uzbekistan

The leadership group included officials from the ministries of Public Education and Culture and Sports (vice-minister and heads of departments or sections), directors of the schools participating in the pilot project, and representatives from the teacher development institute. These stakeholders were instrumental in obtaining the necessary approvals for the project, as well as ensuring incorporation of the materials into the school curriculum after their approval by the scientific and methodological council.

ICH specialists and knowledge-bearers contributed to the process design, and were responsible for the collection of the materials. They also participated in the development of teaching materials.

Education experts developed teaching materials in close cooperation with the ICH specialists, custodians and teachers. As the target users, the teachers in the pilot schools provided feedback throughout all phases of the implementation of the project.

Viet Nam

Through its working committee, the Viet Nam team was able to obtain an endorsement to conduct the pilot project under "Interdisciplinary Guidelines No. 73/HD-BGDĐT-BVHTTDL on integrating cultural heritage in teaching in schools", signed between the Ministry of Education and Training and the Ministry of Culture, Sport and Tourism. The Vietnamese implementation team was composed of staff from the Viet Nam Museum of Ethnology, who were experienced in ICH research, and worked with communities, staff from the Department of Secondary Education (of the Ministry of Education and Training) and science teachers from three selected secondary schools.

During the pilot projects, UNESCO field office staff provided technical advice and assisted with coordination.

Examples of partner cooperation

Palau

The team engaged members of the Palau Society of Historians to help with resource development for teachers. Members of the society worked closely with the Ministry of Community and Cultural Affairs to share their traditional knowledge within Palau communities. To enable teachers and students to have access to further information about ICH, the contact information of all members of the Palau Society of Historians and a list of knowledge holders were included in the teachers' guidelines.

To enrich learning, teachers were encouraged to invite guest speakers from the Society of Historians or from the school Parent-Teacher Associations, the Belau Family School Community Association and community members skilled in Palauan culture, arts and crafts.

Pakistan

- The implementation team acknowledged that tradition bearers and elders were key resources. They identified ICH knowledge-bearers (*ustad*) and worked with them to produce comprehensive resource kits based on their practices and knowledge.

These kits include important references and information on selected ICH expressions that teachers can use to create or refine their lessons, including:

- Social practices, including oral history and popular songs
- Living traditions of Pukhtun folklore
- Traditional games
- Handicraft skills, including truck art, mizari basketry, musical instruments, copperware work, tribal embroidery, gold embroidery, *chunri* tie-dye
- The art of calligraphy.

It is also necessary to match the needs, interests and expertise of the individual stakeholders to concrete action requirements within the project:

- Identify the suitable entry-point and key mechanisms for each stakeholder, their role and contribution in specific activities.
- Involve partners in developing a collective agenda and help them forward their own agenda through the project.

Another important lesson learned was to create a platform to take partners' contributions beyond their individual and institutional agenda to larger policy level through intra- or inter-country activities. Through an open and participatory approach and mutual learning, partners could share the challenges faced and the problems solved. This process helped them recognize and value their contribution to the larger agenda.

Some challenges faced in building teams and partnerships:

Some of the challenges encountered by the teams included the following:

- **Obtaining endorsement or approvals**

To overcome this challenge, leadership teams should consider incorporating representatives of governmental agencies who have decision-making authority.

- **Finding suitable partners and competent experts**

It is helpful to identify appropriate expertise and undertake initial dialogue with potential team-members before appointing persons to a team.

3 Integrating ICH-ESD into Education: Preparation, Design and Implementation

Community Free Prior Informed Consent

The 2003 Convention requires that ICH safeguarding measures, including documentation and inventory-making, are undertaken with the **free prior informed consent** of the concerned communities. Researchers and teachers need to ensure that community members understand and agree with the way data on their ICH will be collected and used.

Researching teachers interview and film ICH-bearers on traditions of shell inlay. The information and film are used in a biology lesson on the features and roles of molluscs.

- **Getting partners to commit**

To address this issue, teams should identify the needs, interest and expertise of partners and build consensus before assigning a role. It is also important to align personal, ministerial, school and community agendas.

- **Resistance from teachers and heads of schools**

It is essential to find ways to remain flexible to accommodate the tight academic schedule so that teachers and heads of schools do not feel overburdened and can participate effectively.

- **Linking with the community**

This requires team members to be ready to work in the field (with the help of NGOs if necessary) to build networks and understand community thinking and acting, before forming partnerships.

3.2 Information-gathering and research on ICH resources

Under article 12 of the 2003 convention, State Parties have the obligation to undertake an inventory of their ICH and keep it up-to-date. If available, these inventories can be used as a solid baseline of ICH, although it is necessary to check whether the information is relevant to the particular locality in which it is being used and acquired with the free prior informed consent of the community.

For the pilot projects, information about ICH was collected via both desk research (studying existing publications or documentation) and field research in the community (interviews, photography, video and recordings). ICH researchers included museum officials and staff, historians, cultural experts and knowledge bearers.

The country project teams collected and compiled information on ICH practices and practitioners in the preparation phase of the project or during the lesson-design phase. Some country teams chose to begin by identifying specific topics, and later looked for ICH resources in their locality that were related to the topic. Other teams used existing or previously-researched information about ICH and matched it to relevant subjects. The guiding factor was that the types of materials and information collected could be matched with subject topics or could be used by teachers as a reference when planning lessons.

Table three outlines some of the elements that can be considered when compiling information on ICH or when conducting in-depth research on a particular type of ICH. The proposed elements can be supplemented by others, as deemed important in the local context.

Table 3: Factors to consider when compiling information on ICH

Domains of ICH	Information sources	Useful materials	Useful information
• Oral traditions and expressions • Performing arts • Social practices, rituals and festivals • Knowledge and practices concerning nature and the universe such as farming, fishing, sailing etc. • Traditional craftsmanship • (Other domains…)	Masters, knowledge holders	Personal knowledge and experience Materials supporting knowledge transmission Materials used in the practice (i.e. music scores, prayer books, clothing, handicraft, etc.)	• About the locality • Associated people or communities • About the practice or practitioner • Value of the ICH to the community • Sustainability of this ICH • Associated skills, knowledge • Associated events • Associated stories or histories • Etc.
	Local cultural organizations	Oral information, photos, newspaper clippings, published articles, books	
	Local historians or cultural experts		
	Community members		
	Cultural information centres	Brochures, CDs, DVDs	
	Culture, Heritage or Tourism Ministry	National and local lists and inventories of ICH, and all other related materials	
	Universities	Books, research papers, video, newspaper clippings	
	Museums	Audio-visual materials (photographs, videos, recordings, etc.), examples of cultural materials (clothing, handicrafts, etc.)	
	Local or National archive centre	Photos, newspaper clippings	
	Internet	Blogs, webpages, articles, academic papers, maps	
	(Other sources …)		

3 Integrating ICH-ESD into Education: Preparation, Design and Implementation

Examples of mapping ICH

Viet Nam

The team in Viet Nam used a field research approach to map ICH. The mapping exercise was combined with training of teachers, to enable teachers to understand and recognize ICH in their surroundings and then incorporate this knowledge in their lessons. In addition, the Museum of Ethnology organized a two-day workshop for teachers to enable them to work with communities. During these workshops, teachers learned the basis of action research, collected information and, most importantly, connected with knowledge-holders who later contributed to the teaching (either in person or through video).

Palau

The Palau team used a desk research approach to map ICH. Specialists in Palauan Studies and Social Studies shared published materials and the curriculum standards and objectives related to the teaching of cultural heritage of Palau with other team members.

The information about ICH is best compiled, categorized and shared by national teams so it can serve as a resource for teachers and for others willing to undertake ICH integration in their subject. At the same time, however, the context in which the ICH was practiced must be clearly explained so that users of the information can evaluate the extent to which it is appropriate to their own situation.

Some challenges in mapping ICH

Over-reliance on desk research

Relying only on secondary sources such as national inventories, published materials or information available on the internet can be restrictive as it does not provide students with the opportunity to learn about ICH in a hands-on manner or to grasp its relevance in relation to their current social, economic and environmental situation. Researchers and teachers should be encouraged to visit communities to familiarize themselves with local ICH practices and practitioners so that they understand the ICH first-hand and obtain more varied resources. In addition, the factors affecting the sustainability of the ICH practice, and the impact of ICH on people and the environment, should also be examined as part of the research.

Diversity of interpretation and understanding

ICH practices are defined by the community practicing them. Therefore, they can evolve in different ways from community to community. It is essential to leave room for the participation of and interventions by local knowledge-holders and community members, and allow them to assess the relevance and meaning of ICH when used in the education system.

Lack of ICH knowledge among educators

Preparing for 'what ICH to map' or 'how to research ICH' can be very daunting for educators, as it is not their field of expertise. Research on ICH should not be relegated to a secondary position

as a consequence of this challenge, however. Identifying a relevant partner in the lesson design or preparation phase, who can help facilitate and direct ICH mapping and research, can overcome this issue. For instance, representatives of cultural departments, information centres, museums and universities can provide educators with a wide range of information about ICH in their locality. ICH practitioners and experts can also help connect ICH to lesson topics.

When teachers do not originate from the locality or are not familiar with the students' culture and language, it is all the more important that they make an effort to find partners within the local community from whom they can get information about local ICH.

Inaccuracy of information

It is important to find ways to assess the quality and accuracy of the ICH information that is compiled, and to avoid simplification or generalization.

3.3 Building teachers' capacity

Teachers are central to the process of integrating ICH-ESD into the classroom. All four country project teams highlighted the importance of building teachers' capacity to ensure ICH-ESD is successfully integrated.

For most teachers, ICH and the relationship between ICH and ESD are new concepts. Most country project teams emphasized that in order to design effective lesson plans, teachers need to become acquainted with ICH in their

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Teachers' workshop, Uzbekistan

surroundings and acquire deeper knowledge of the concepts of ICH and ESD. Training is required to help teachers internalize these concepts and integrate them into lessons.

Integrating ICH-ESD into lessons goes beyond teaching cultural content and teaching about sustainability. It should be viewed as a new teaching method. Conventional teaching methods are inappropriate for ICH-ESD integration. Teachers therefore also need training in how to use active teaching-learning methods and classroom-community links. Through training, teachers can develop the necessary pedagogical skills to facilitate learning about and appreciation of ICH and sustainability among students.

Examples of building teacher capacity

Viet Nam

The teachers' capacity-building on integrating ICH into lessons had two components: action research and development of lesson plans.

Action research: This component enabled teachers understand and recognize ICH in their surroundings so that they could later incorporate this knowledge into their lessons. In Viet Nam this is often a problem when teachers do not originate from the region in which they teach and are not familiar with the language and customs of their students' communities. The Viet Nam Museum of Ethnology organized two-day field workshops for teachers, in which teachers learned to work with communities. During these workshops, teachers learned the basis of action research, were trained in interview techniques and were encouraged to conduct research in communities. The teachers also collected information and, most importantly, connected with knowledge-holders who later contributed to the teaching (either in person or through video). This experience enabled the teachers to better understand local ICH and its potential for integration into teaching. At the start of the project, most of the teachers believed that desk research would yield sufficient information about ICH for them to conduct their lessons. The experience of community immersion was essential to convince them to try new methods and understand the value of community knowledge.

Development of lesson plans: A second workshop was organized in which the teachers were guided to use the information collected during the action research phase to develop lesson plans and activities.

It is expected that the Ministry of Education and Training will continue this capacity-building process by organizing their own training courses in other regions of the country.

Palau

The Palau team conducted several ICH workshops among team members and stakeholders. These workshops provided opportunities to exchange knowledge, ideas and skills. Through the workshops, the stakeholders became better connected, their relationships were strengthened, and together they could move forward as a team to initiate efforts to sustain the intangible cultural heritage of their community.

MOE staff who were part of the Palau ICH national team also conducted classroom observations and provided feedback to teachers when lesson plans were being tested in schools, using an on-the-job training format.

Pakistan

With over 270,000 schools and 1.5 million teachers in the country (in the formal system), raising the awareness of the majority of teachers is an obvious challenge. One technique envisioned to contribute to achieving this is to undertake training of teacher trainers. This technique was tested on a small scale during the pilot, with teachers from the partner schools raising awareness among their colleagues and forming peer-support groups in their own schools. The MOE would like to test this method on a broader scale and expand the initiative nationwide.

As a part of the pilot activity initiation process, the Pakistan team organized a three-day orientation workshop for teachers from nine selected schools. The workshop focused on ICH-ESD-oriented lesson planning. Some of the modules used during this training are presented in the annex of this guide. Based on five selected ICH themes, teachers developed lessons for Grades 7-10. *Ustad* worked with the teachers to help them understand ICH elements and to integrate them into lessons.

Uzbekistan

The country team organized two workshops of two days each, with each workshop focusing on a different form of ICH: folk singing and traditional games. Participants included teachers in the selected subject areas, officials from the participating schools, representatives from the teachers development institute and ICH bearers and specialists. These trainings aimed at presenting key concepts related to ICH and ESD, introducing the teaching method, and reviewing and improving draft modules. Teachers also engaged in practical sessions to learn how to teach folk singing and traditional games. This process facilitated improvements in the teaching materials so that they are more user-friendly and more interesting for both teachers and learners.

Topics to consider for teacher training

Some key topics included by pilot teams when training teachers to incorporate ICH-ESD into formal education include:

- Understanding ICH and ESD concepts and principles.
- Engaging relevant partners from their surroundings.
- Mapping the ICH and sustainability issues in their surroundings.
- Integrating ICH practices and ESD principles into subjects.
- Why participatory and learner-centred teaching and learning methods are effective.
- Developing lesson plans incorporating ICH elements and ESD principles, and using relevant pedagogical approaches.
- Developing and sharing resources.

Potential training approaches

The training approaches used in the four pilot projects varied and were tailored to the educational context in each country. The teams suggested several strategies that could be adopted when training teachers:

- Training of trainers.
- Workshops with teachers of various subjects.
- Introducing courses in ICH-ESD through pre-service and in-service teacher training.
- Development of training and reference manuals for teachers, including a teachers' handbook to understand the key concepts of ESD, ICH and the processes involved, as well as how to integrate ESD and ICH into teaching and learning.
- Training partnerships with cultural NGOs and organizations.
- Field immersion workshops involving ICH knowledge holders and community members.
- Mutual learning and sharing among teachers.

In general, the country project teams suggested that training of teachers should be the responsibility of the MOE.

Some challenges in building teachers' capacity

Teachers generally have a heavy workload and they may not be interested in changing their approach or methods. To overcome this issue, it is necessary to convince teachers of the advantages of integrating ICH-ESD into their lessons and ensure that teachers are active partners in the design of lessons.

3.4 Curriculum-mapping

ICH-ESD should be delivered through subjects within the existing curriculum. Using the existing lesson plan format will not overload teachers with additional content or disrupt the school curriculum.

Curriculum-mapping is the process of identifying opportunities for infusing ICH-ESD within the curriculum, and deciding how to link the various disciplines and topics to ICH-ESD.

The experiences of the four pilot countries suggest that curriculum-mapping is best undertaken by a team that includes MOE officials, teachers and ICH and ESD experts, so as to have multiple perspectives when exploring opportunities for integrating ICH-ESD into subject learning. The various team members were able to inform each other on current policies, reforms, resources and capacity.

3

3 Integrating ICH-ESD into Education: Preparation, Design and Implementation

Teachers preparing a lesson, Singhpura Girls Higher Secondary School, Lahore, Pakistan

Approaches to integrating ICH-ESD into the curriculum

The pilot teams explored various entry points for integrating ICH and ESD into the curriculum, including subject infusion, thematic curricular infusion, local content quota infusion, extra-curricular activities, cross-curricular infusion and whole school projects. Education systems, policies and practices had to be taken into consideration to find the best fit.

Figure 8: Potential approaches to integrating ICH-ESD into the curriculum
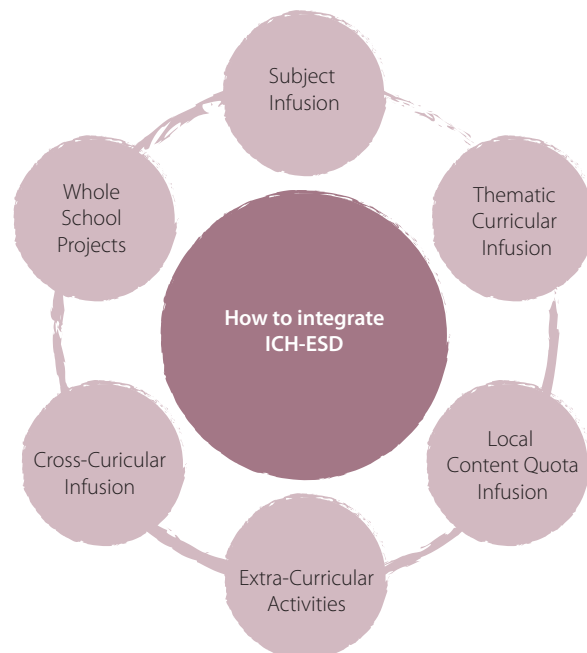
Banks and McGee Banks (2010) describe three approaches to integrating content into the curriculum:

Transformation approach: In this approach, subjects in the current curriculum are transformed through ICH-ESD infusion so that while the subject content is retained, the students view the subjects from a cultural and contextual viewpoint, and the students also think about issues relating to sustainability. Teachers can use specific topics within a subject (e.g. water, occupations, historical incidents, etc.) as an entry point to incorporate links to local ICH practices and the principles of sustainability. This approach is perhaps more suitable for older grades.

Contribution approach: In this approach, teachers include discrete ICH and ESD elements, such as local games, music and sustainable food production, as a topic in a subject (e.g. traditional games are included as part of physical education; sustainable local food production is included as part of social studies) or teachers introduce ICH elements thematically across all subjects (e.g. traditional games or sustainable food production as part of science, geography, history, etc.). When education policies require that a percentage of the curriculum be set aside specifically for teaching or learning about local content, this provides an opportunity for teachers to incorporate discrete elements of ICH as part of lessons. This approach is suitable for all grades.

Additive approach: In this approach, additional activities may be added as co-curricular (e.g. field or project work) or as extra-curricular activities (e.g. whole school projects, school events, etc.). This approach allows room for students to engage with ICH and ESD principles outside the classroom through field-visits, hands-on activities or project-based learning in the community. It also allows schools to adopt ICH and ESD themes or specific ICH and ESD principles in annual school festivals or events or as an all-year project. This approach is suitable for all grades.

Some challenges in curriculum mapping

Teachers may find it challenging to visualize the several layers of knowledge included in ICH and link them to the curriculum. It is necessary for teachers to collaborate with local knowledge-holders and culture and sustainability experts. This allows a more in-depth understanding of the ICH-ESD expressions and will enable teachers to identify more entry points.

Teachers may want to transform or adapt the curriculum, but this is often difficult, unless the initiative coincides with a curriculum review. Content integration is more acceptable and can be done incrementally.

3

Examples of approaches to integrating ICH-ESD into the curriculum

Palau

The Palau project took advantage of their MOE's request to align written teaching-learning resources about cultural heritage with curriculum standards. The MOE staff responsible for curriculum content of two subjects, Palauan Studies and Social Studies, were assigned to upgrade the lessons and resources, while simultaneously enriching ICH-ESD content in the two subjects.

Pakistan

In Pakistan, at least 20 per cent of the curriculum is designated for teaching local content. Building on this policy, the Pakistan team linked the ICH-ESD lesson plans to the set benchmarks and learning outcomes of the curriculum. To ease the process of integration, Pakistan also suggested establishing 'Culture Clubs' as a co-curricular or extra-curricular activity.

Uzbekistan

Culture specialists presented the concept of ICH to students and teachers, and through a survey, asked them to identify which ICH they wanted to learn more about. Students expressed particular interest in folk singing and games. Information about these topics was then collected and used as a starting point to elaborate lesson plans. Knowledge associated with these two ICH elements could be linked to existing curriculum subjects, such as music education and physical education.

Viet Nam

Immersion-style workshops were used to train teachers and resource-persons from the museum to identify resources and develop lesson plans. Such community immersion served as a catalyst to inspire a Vietnamese teacher to be innovative in her literature class by inviting two community knowledge-bearers into her classroom to teach the children about Muong folksongs.

3.5 Developing a lesson plan

Once the teacher or educator has chosen the approach to ICH-ESD integration, the lesson design process begins. When developing lesson plans, the steps include:

- Selecting the ICH-ESD content
- Clarifying the linkages between subjects, ICH and ESD
- Establishing the learning objectives
- Choosing engaging pedagogy
- Creating learning activities and teaching-learning materials
- Testing, evaluating and refining the lesson plan

Step 1: Selecting the ICH-ESD content

This process requires having detailed information about the subjects being taught and the local ICH-ESD domains that could be engaging for students. The process can be conducted collaboratively by a team consisting of teachers, cultural experts and curriculum experts.

The team can gather information about and the subject and ICH-ESD through sharing of written materials, conducting meetings and workshops to exchange information and participating in field events in the school or in the community. In the four participating countries, teachers who were

exposed to ICH during field research had opportunities to link classroom teaching and the ICH observed in the community. Through exchange and dialogue, teachers were able to convey their subject contents, standards and objectives, while those well versed in ICH and sustainability principles conveyed information on those concepts.

The team can gain an ESD perspective by asking critical questions regarding cultural practices:

- Is it equitable?
- Is it responsible?
- Does it enhance liveability?
- How will it affect the next generation? (i.e. Is it sustainable?)

Teachers need to be aware that some gender-specific practices and local prejudices (e.g. prejudices against a particular tribe, caste, social or ethnic minority group) are not consistent with ICH and ESD values. Such topics can be explored with older students as examples of beliefs that are not compatible with sustainable development.

Teachers should also keep in mind that there can be various interpretations of knowledge by ICH bearers, parents and community members. It is important that the teachers leave room for a diversity of interpretations. Teachers should also ensure that the ICH presented in the formal education context is not perceived as 'the true expression', but rather is seen as just one interpretation among several variations practiced in various communities.

Example of curriculum integration

Pakistan

Each element of intangible cultural heritage is composed of many layers of knowledge. In order to fully grasp the forms, practices and meaning of some selected ICH element, the project team invited school teachers and ustad to come together during a workshop. At that event, the ustad provided detailed demonstrations of their skills and exposed their in-depth knowledge of the ICH. The school teachers, who were familiar with curriculum content, were able to point out some steps or elements of the practices that could be used in a lesson. Through joint work, the ustad and teachers were able to turn some of these layers of knowledge into practical lessons.

3

Step 2: *Clarifying the linkages between the subject, ICH and ESD*

Once the teachers are familiar with the local ICH-ESD elements and issues, they link it to some of the relevant knowledge in their formal subject discipline. If necessary, teachers can do this in collaboration with knowledge-holders or cultural experts.

Teachers should also consider how traditional knowledge and practices can be applied to contemporary situations, so as to increase the relevance of the content for students. Where relevant, teachers and local cultural experts should also point out the synergies between traditional knowledge and modern science.

Some subject topics are easily linked to ICH and sustainability principles. As an illustration, a biology lesson in Viet Nam dealt with the topic of molluscs and delivered knowledge on their characteristics, while also describing the local production of mother-of-pearl inlay crafts (which derive from molluscs).

3 Integrating ICH-ESD into Education: Preparation, Design and Implementation

Students discover *chunri* tie-dye techniques, Singhpura Girls Higher Secondary School, Lahore, Pakistan

In addition, the lesson enabled students to understand how untreated waste waters have increased river pollution and destroyed the natural habitat of the molluscs, thus reducing mollusc numbers, endangering the ICH (production of shell-inlay handicrafts), threatening local livelihoods and impacting negatively on community development.

Step 3: *Establishing the learning objectives*

The lesson plans should frame the learning objectives around the knowledge, skills, attitudes and values being presented. The ICH and sustainable development learning objectives must be clearly stated in the lesson plan, so that students do not focus only on subject learning. As an illustration, a lesson in Pakistan can have the learning objective 'understanding the chemical composition of paint', while also having the learning objective of 'understanding the types of paint used in truck art painting', and having a third learning objective of 'understanding how toxic paint causes water and soil pollution and how emissions from trucks cause air pollution'. A related activity could be a school project to encourage truck artists to use paint that is non-toxic and environmentally-friendly.

Students use a traditional Muong gong to explore oscillation in physic class

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Step 4: *Choosing engaging pedagogy*

The project teams tested a variety of engaging teaching-learning methods that can be used in the classroom, as described below.

> Active learning methods

Experiences from the countries participating in the pilot projects confirmed that students learn better when they feel actively engaged during the learning. Active or 'constructivist' learning involves actively-involving students in problem-solving, participatory, hands-on learning and in interactive student-centred activities. Activities include: research projects, field trips and experiments.

Research projects require students to gather information from the community, family and elders, as well as to draw maps, take photographs, interview locals about festivals or social practices, gather stories, legends and folktales, riddles, etc. Students therefore must be equipped with basic skills on how to take notes, draw maps, etc. Whenever possible, students are encouraged to lead their own search for images, books, audio-visual materials, and website links.

Field trips can include visits to the local museum or cultural centre, which provide an opportunity for students to broaden their contextual understanding of ICH and its history, and to discover how ICH is perceived and see related objects on display. Another type of field trip is a site visit to a community, e.g. to observe preparations before a community event or festival and cultural performances, and visits to a local cultural industry or craftsperson at work. Such field trips allow students

© Ministry of Education, Palau

Students on a field trip, Palau

to experience the ICH in location. Even in the event that students are already familiar with the ICH practice, a field trip provides an opportunity for them to reflect on this ICH from diverse perspectives (including the sustainability perspective).

> Community participation in lessons

Community participation stimulates students, and can take the form of a practical demonstration, talk or a guided walk led by a knowledge-holder, member of community or cultural expert.

3

Examples of using appealing and learner-centred pedagogy

Palau

The classroom trial of lesson plans demonstrated that lessons beginning with a hands-on activity immediately grabbed students' attention, while lessons starting with a lecture did not really engage the students. The Palau team found that contemporizing the content was a way to increase the relevance of the content and was another way to increase students' interest. A lesson on the importance of respecting the community was framed around the understanding and respect of traffic rules, because students move around the island on a daily basis. By going through a number of scenarios, students not only better understood traffic security, but also why respecting the community norms, including road rules, is part of Palauan cultural values.

Viet Nam

Two local Muong tradition-bearers were invited to support a literature lesson on Muong folksongs. The tradition-bearers began the class by instructing the students how to play a Muong folk game, then they sang traditional songs and explained the meaning of the songs. They later asked the students to collect Muong cultural objects from the community and to set up group displays in the classroom. The lessons were appealing and engaging to the students because they included actual live experiences (singing, playing with the gong) and watching visual materials (videos on Muong rituals and making handicrafts). A seventh grader from Tu Ne school confided, 'I feel that the literature class became more interesting because we had the chance to listen to a true artist who sang for us many Muong folk melodies and explained to us the meaning of the lyrics of those songs'. This lesson allowed the students to learn about some of the elements and practices of local literature, and the students were exposed to positive interactions with a minority group and indigenous culture.

A group of women sing traditional songs

Table 4, developed by the Viet Nam team, summarizes the links between lesson contents, ICH elements and ESD principles, and is a helpful tool for developing lesson plans. The table can also help visualize appropriate teaching-learning methods and activities.

Table 4. Links between lesson content, ICH and ESD

Current Lesson in Textbooks	ICH element(s)	Proposed Content(s) and Learning Activities with ICH	Form of teaching (in class/at site)	Sustainability perspectives
Molluscs (Biology, Grade 8)	Mother of pearl inlay handicraft; mollusc farming.	• Understanding the biology of molluscs. • Understanding where molluscs live and what they need to survive (unpolluted water, etc.). • Understanding the human uses of molluscs and mollusc shells (decorations, jewellery, etc.) • Learning activity: Students participate in hands-on activity to use mollusc shell to make mother-of-pearl shell inlay decorations (under supervision of knowledge-holders and experts), and/or students make a presentation on the links between molluscs, water pollution, pearl-shell farming and handicrafts.	• Learning takes place in class or where the handicraft is practiced. • Students do research before class, to learn about where molluscs are grown, and mollusc-related handicrafts. • Local knowledge-holders (mollusc farmers and pearl-shell craftspersons) demonstrate their work and offer students the opportunity to try it.	• Awareness of the threats to molluscs (e.g. water pollution) and how their habitat can be protected. • Awareness of the threats to the sustainability of traditional handicrafts (ICH) that are based on molluscs. • Awareness of the threats to the sustainability of local livelihoods and the impact of water pollution on jobs and development.

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Examples of gathering and developing resource materials

Pakistan

In the Pakistan pilot project, educators collaborated with ICH knowledge-bearers specialized in practices such as calligraphy, fabric dyeing, embroidery and folk music. These knowledge-bearers were able to identify the many layers of knowledge and skills encompassed in the ICH and the objects, materials and tools associated with the ICH. These were documented in a simple slide show format, as easy-to-use modules that were introduced to teachers at the lesson-planning workshops.

Palau

Members of the Palau ICH national team were tasked with the identification of valuable written resources. Team members were asked to identify and bring reference materials, books and pamphlets that could match curriculum demands and be used as resources. Following this mapping, the relevant material resources were listed and one full set was provided to all fourteen public elementary schools and all private schools.

Viet Nam

The Vietnamese team recommends that after each field trip, teachers and/or local cultural officials should immediately review their collected materials to plan for supplementary filming, photo taking and recording in the following trips.

Having officers from the Ethnography Museum as a partner enabled the team to produce a simple video on ICH practices which could be used as part of a science lesson.

Step 5: Creating learning activities and teaching-learning materials

ICH and ESD content can be used throughout the whole lesson. When creating learning activities, it is important to ensure that the activities are interactive, meet the lesson objectives and time constraints, and are able to cover both theoretical knowledge and practical applications. Also, lesson activities need to not only incorporate ICH elements, but should also challenge students on sustainability issues. For example, an activity that is part of a geometry lesson that includes weaving as the ICH might ask students to identify threats to local natural resources that are related to weaving. The students may discover, for example, that deforestation of areas where plants that are used for weaving grow could lead to the loss of those plants, which would threaten the ICH (weaving skills) and would also have negative impacts on local weaving jobs and development.

Pilot project team members recommended that various types of materials be used in combination with conventional classroom materials. For example, stories, images, cultural bearers' dialogues, performances, audio-visual recordings (films and music) and slide-shows. They also noted that gathering resource materials related to local ICH, checking for accuracy and sharing these materials (in hard copy and in a digital format) requires the cooperation, participation and commitment of partners and at different levels, e.g. schools, cultural organizations and ministries.

As part of the pilot projects, teachers and local cultural organizations identified materials related to the ICH practices and expressions in their own neighbourhood by engaging with traditional practitioners and community elders. Some project teams could also access materials on regional or national ICH from secondary sources (i.e. prepared by cultural organisations and ministries).

Books and publications were catalogued and made available as reference for teachers. Training modules, supplementary audio-visual materials and lesson plans developed by partners were put online for sharing with other teachers. Supplementary materials were developed in the form of videos to be shown during the class.

Step 6: *Testing, evaluating and refining the lesson plan*

This final step is necessary in order to determine whether the lesson plans have met their objectives, and to gather feedback on what aspects of the lesson plans need to be improved.

Evaluations should assess the content, teaching-learning methods and impact of the lessons. In particular, evaluations should assess:

- The feasibility of the lesson plan and whether it meets all the curriculum requirements.
- How accurate the information on the ICH element(s) is.
- The relevance of the ICH-ESD links to the subject.

Table 5: Example of a lesson-plan evaluation

	Lesson content	ICH content	ESD principles	Teaching-learning methods	Impact of the lesson on learners
Good	X	X		X	
Needs improvement			X		X
Comments	The theme of the lesson is included in the curriculum.	The ICH content is relevant to the subject.	The issue of sustainability is not discussed.	The lesson includes active participation by the students.	The students do not see any link between ICH and sustainability.

3 Integrating ICH-ESD into Education: Preparation, Design and Implementation

Developing , testing and refining lesson plans

Pakistan

As part of the process of developing lesson plans, workshops were organized for teachers and tradition-bearers so as to facilitate discussion between them on linkage mechanisms, to ensure the ICH elements to be integrated were relevant, accurate and acceptable to the community and the students.

Palau

Palauan Studies was identified as a subject in the curriculum that had existing references to ICH. Specialists in Palauan Studies identified the ICH related topics within this subject, which included Palau's customs and practices, tools for farming, fishing practices, and traditional wood-carving. When developing lesson plans, the teachers were asked to align the lessons with both the ICH-ESD principles and the curriculum standards and objectives. The lesson plans were then presented to other teachers for their feedback, and were then trialled. Specialists visited the classrooms to observe the trials and gave feedback to improve the quality of the teaching methods being used.

Viet Nam

After the initial review of a science class lesson plan, the teacher decided that bringing a knowledge-holder into the classrooms was not an efficient use of time, because only 10 minutes were available for learning about ICH related to that lesson. Instead, the teacher used audio-video materials displaying the knowledge-holder and the ICH practice.

© Ministry of Education, Palau

Palauan students working on a group assignment

- How much ICH-bearers are involved in the preparation and in the delivery of the lesson (whenever possible).
- How appropriate the teaching-learning methods are.
- Whether the students understand the information presented about the ICH elements and the ESD principles, and the links between the two.

In the participating countries, lesson plans were tested by running through them with a workgroup, or with students in selected classrooms. In some cases, subject experts sat in on the lessons and provided feedback. Some project teams organized workshops to assess, evaluate and adjust the lesson plans and the accompanying teaching and learning materials. Following the test lessons, the teachers and local cultural specialists refined some aspects of the lesson plans, e.g. learning activities and materials (images and videos). In addition, supplementary materials and tools were added as needed.

Some challenges in designing lessons and preparing lesson plans

When planning field trips or visits by students to sites where a particular ICH is practiced, teachers should consider the distance between the school and the site. It is important that visits to such sites are safe and affordable. Likewise, when inviting practitioners to the school, the teacher must consider the expense and time involved for the practitioners. Teachers should also plan ahead to ensure they have the materials, tools and other things needed for hands-on activities.
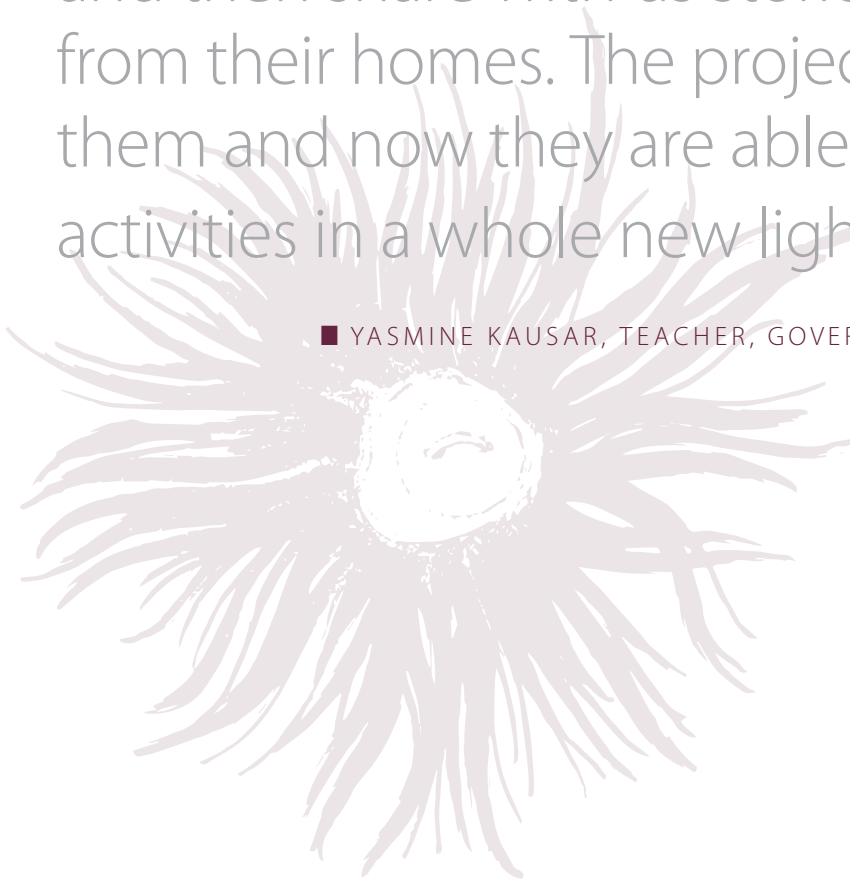

© UNESCO/THAAP

A student practices *Zardozi* traditional gold embroidery, Baghbanpura High School for Boys, Lahore, Pakistan
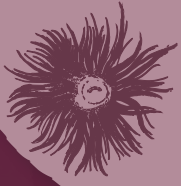
Procuring materials and tools for practical activities will often require funds. Schools can engage in fund-raising drives or approach members of the community or community groups to mobilize in-kind and financial resources.

"Since the pilot project was conducted in our school,
I have started seeing happy students who want to learn
and then share with us stories, songs and special food
from their homes. The project has inspired something in
them and now they are able to see things and everyday
activities in a whole new light."

■ YASMINE KAUSAR, TEACHER, GOVERNMENT GIRLS HIGHER SECONDARY SCHOOL, SINGHPURA

Visibility and Sharing

4.1 Sharing information

4.2 Knowledge centres

4.3 Seminar, public events and press publicity

Leather "lanka", Uzbekistan

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Families attend a concert of traditional Uzbek songs in participating schools in Tashkent.

4 Visibility and Sharing

Teachers and other members of the pilot project teams shared their resources, lesson plans and experiences with others to help facilitate further integration of ICH-ESD into education. Successful integration contributes to convincing stakeholders that it can enrich teaching and learning and have positive benefits for community members.

The Pakistan national team presents the project's results to the provincial departments of education and culture.
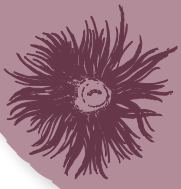
4.1 Sharing information

Information that is collected about ICH practices and practitioners should be compiled so that it is easier to share with others (i.e. with teachers and educators, headmasters, parents, policy makers and the general public). This information may help others to select potential working partners and to identify relevant ICH practices and practitioners. Sharing of information can take place within the school, between schools in one area, and at the broader provincial and national levels.

Information sharing within one school or between nearby schools can take place through meetings and workshops, classroom observations and during cultural events. The local education department can also play a role in sharing information and materials.

Information can also be shared via a database. Given that databases require regular updating to remain relevant, funding may need to be assigned accordingly. Schools may find it useful and cost-effective to feed the information they have compiled into an existing database, for instance one hosted in by a cultural organization.

Websites can also serve as a means of sharing information. Teachers can use websites to share their lesson plans, view videos of lessons conducted by their colleagues, and share teaching and learning materials and resources.

4.2 Knowledge centres

Knowledge centres are another means of sharing information and resources, and also provide a venue for training and other activities. Knowledge centres can serve a number of local schools or serve entire regions. They are a cost-effective way to provide services, especially in areas with limited resources. Such centres can be located in schools, community libraries or any other dedicated spaces in public buildings.

The knowledge centres can provide a number of services, including:

- Linking schools with resource people in the surrounding communities.
- Training partners on how to document ICH and store related materials and information.
- Gathering existing materials on ICH practices from practitioners, schools, NGOs, professionals and institutions in the area it covers.
- Making information and materials available for schools and students.
- Working with partners to develop audio-visual materials to illustrate lessons, especially when knowledge-holders cannot be directly involved in the teaching.

Examples of visibility and sharing

Viet Nam

The Ministry of Education printed national guidelines on how to integrate ICH into lessons, as well as sample lesson plans and teaching-learning materials, and also made these resources available on its website. The lesson plans and materials are accessible to all teachers and serve as ready-to-use resources for schools. In areas with different cultures, the lesson plans and materials serve as a source of inspiration for the development of local versions.

Films of three model classes were uploaded onto YouTube and onto the MoE website:

- Sample Biology lesson Grade 7
  http://youtu.be/jW9mCkZA6JU
- Sample Physics lesson, Grade 7
  http://youtu.be/dq0m6Tmmh3A
- Sample Chemistry lesson, Grade 8
  http://youtu.be/bXBqdTyhgrc

Palau

The Palau ICH national team presented the Palau ICH-ESD lesson plans during the Annual Education Conference in August 2014. Teachers from both public and private schools attended the sessions to learn how to use the ICH-ESD lesson plans.

4

4 Visibility and Sharing

4.3 Seminars, public events and press publicity

It is important to create visibility about ICH-ESD integration among educators, policy-makers, parents and the general public. Various platforms can be used to increase visibility:

- Holding cultural presentations and school-based ICH festivals that involve families, knowledge holders and the community.
- Organizing seminars and workshops for teachers and educators who have not yet learned about integrating ICH-ESD into education.
- Inviting the media and policy-makers to such events as well as to students' ICH activities in the community and in school.
- Producing articles for the press and education magazines to trigger a shift in perceptions of ICH and its links with sustainable development.

Some challenges in visibility and sharing

Without someone being responsible for managing and sharing information, it is likely that data and resources will not be updated, and could be lost. This can also occur when there is staff rotation within the institution responsible for managing and compiling the data. It is useful to assign a focal point who organizes the information and resources, and makes them available to others. A school or other organization should be nominated to coordinate and manage the information and activities, thus serving as a 'knowledge centre'. In addition, staff should be assigned to managing the knowledge centre, and these staff should receive training on information management.

Equipment, such as computers for data processing and information storage, and multimedia facilities, such as DVD players, to facilitate teaching and learning, may be too expensive for some schools. Where possible, schools should share equipment and facilities. If this is not possible and such equipment and facilities are inaccessible, schools should use other approaches (e.g. live presentation of the ICH rather than DVDs).

Concert of traditional folk songs, School # 41, Tashkent, Uzbekistan

4

"I really would like to thank the project team. The ICH-ESD lesson plans are well done, aligned with curriculum objectives and standards. They make the teaching easier by identifying guest speakers, explaining the process for field trip, suggesting a diversity of activities including some in which students can showcase their knowledge, and offering assessment tools.

■ SCOTTY RECHUCHER, TEACHER, MELEKEOK ELEMENTARY SCHOOL

Reference Materials for Teachers

Tie-dye pattern, Pakistan

5.1 Sample teacher training module

5.2 Examples of documentation related to ICH

5.3 Sample lesson plans

5

A Vietnamese teacher presents the materials she developed during a training workshop.

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5 Reference Materials for Teachers

5.1 Sample teacher-training modules

The pilot project team in Pakistan developed a series of resource guides to train teachers at the schools in Khyber Pukhtunkhwa (KP) under the UNESCO Islamabad initiative, Promoting Peace and Social Cohesion through Heritage Education. Partner schools came from two distinct cultural areas.

The KP training had six teacher-training modules:
- One focused on basic principles (introduction, why integrate ICH into learning)
- Four described selected ICH elements (to provide teachers with essential information to be used in their lessons): social practices, living traditions in Pukhtun folklore; traditional games; and hand-made products
- One presented thematic projects on 'my home, my community', 'my elders, my identity', 'our town, our context', 'my culture, my pride'.

Each module was supplemented by suggestions for facilitators and reference materials.

Linked to these materials, a further eight teacher-training modules were developed for other areas under the pilot project.

- **Module 1-A**: Introducing intangible cultural heritage
- **Module 1-B**: Why integrate ICH into education
- **Module 2**: Zardozi embroidery in education
- **Module 3**: Folk music and instruments in Punjab
- **Module 4:** The art of calligraphy in education
- **Module 5**: Chunri (tie-dye) in education
- **Module 6**: Qissa Goi story-telling
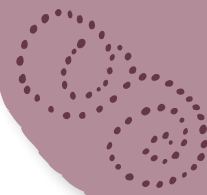- **Module 7**: The thematic projects

The structure and objectives of some of these modules are presented here as examples of content.

Module 1-A: Introducing intangible cultural heritage

Description: This module provides basic information about the key concepts, including explanation of the terms: intangible cultural heritage, education for sustainable development, communities, safeguarding, documentation of good ICH practices, sustainability and sustainable development.

Objectives: After completing this module, the participants will be better able to understand the UNESCO conventions and their key concepts, and have an idea of how to plan relevant educational activities. In particular, after completion of this module the trainees will be able to:

- Understand culture and heritage.
- Understand the types of heritage (tangible and intangible).
- Have a good understanding of ICH.
- Identify key phrases of the UNESCO convention on ICH.
- Relate important terms to their own context and languages.
- Better understand the concept of ESD.
- Correlate the concept of ICH with ESD.
- Differentiate between the various domains of ICH and understand the linkages with sustainability.
- Better understand the concept of 'communities, groups and individuals concerned'.
- Better understand the concept of 'safeguarding and documentation of good ICH practices.

Module 1-B: Why integrate ICH into education

Description: This module provides basic information on why teachers should integrate ICH into education, particularly with regard to how this contributes to sustainable societies. The module explains various concepts, including ESD, integrated pedagogy, ways to integrate, and the nexus between traditional and modern knowledge systems. It concludes with a group exercise.

Objectives: After completing this module, the participants will better understand the benefits of integrating ICH into education. They will also know how to plan educational activities that integrate ICH.

Supporting documents and handouts:

- National Guidelines on Integrating ICH in Education for Sustainable Development prepared by THAAP-CAS in collaboration with the Ministry of Information, Broadcasting and National Heritage and UNESCO, Islamabad Office
- Text of the UNESCO convention on ICH (UNESCO, 2003)
- Glossary of ICH terms (Netherlands National Commission for UNESCO, 2002)

Module 6: Introducing Folklore and Oral Traditions (QissaGoi)

Description: This module provides information about the history and salient aspects of folklore, particularly storytelling. This module aims to make students appreciate the living heritage of their folklore and oral traditions, especially the positive human values they teach, including tolerance, wisdom, survival skills, respect for nature, and respect for cultural diversity and differences.
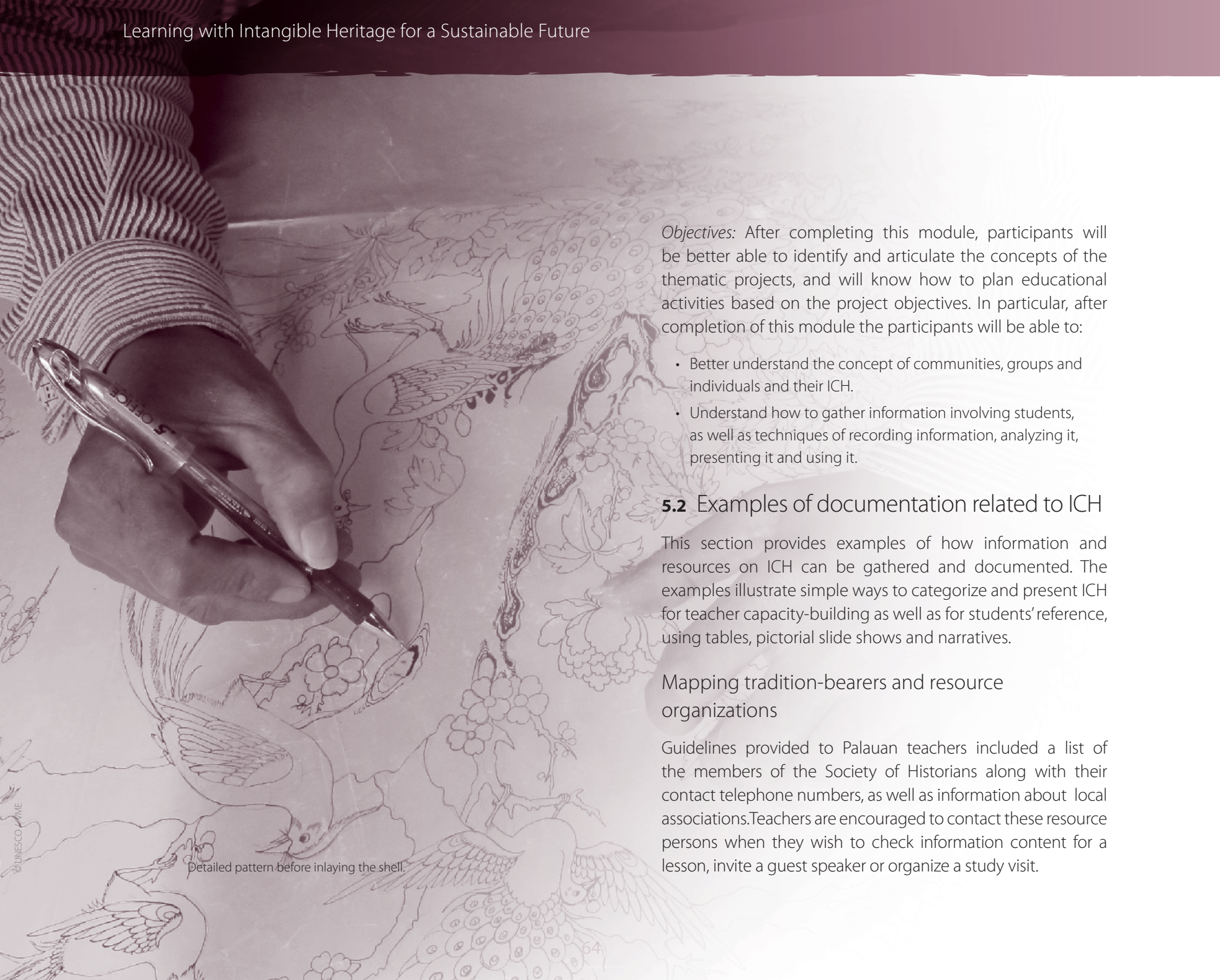
Objectives: After completing this module, the participants will better understand Punjabi folklore and oral traditions, and will know how to plan and deliver educational activities integrated with folklore.

In particular, after completion of this module the participant will be able to:

- Understand the elements of a folk story and its regional context.
- Integrate Punjabi storytelling into school subjects.

Module 7: The Thematic Projects

Description: This module provides information about the thematic projects, which have four subcategories (My home, My Community; My Elders, My Identity; Our Town, Our Context; My Culture, My Pride). The module also informs teachers about methods of information-gathering, information-recording, developing an ICH database in schools, and the time frame of each thematic project.

5

Objectives: After completing this module, participants will be better able to identify and articulate the concepts of the thematic projects, and will know how to plan educational activities based on the project objectives. In particular, after completion of this module the participants will be able to:

- Better understand the concept of communities, groups and individuals and their ICH.
- Understand how to gather information involving students, as well as techniques of recording information, analyzing it, presenting it and using it.

5.2 Examples of documentation related to ICH

This section provides examples of how information and resources on ICH can be gathered and documented. The examples illustrate simple ways to categorize and present ICH for teacher capacity-building as well as for students' reference, using tables, pictorial slide shows and narratives.

Mapping tradition-bearers and resource organizations

Guidelines provided to Palauan teachers included a list of the members of the Society of Historians along with their contact telephone numbers, as well as information about local associations. Teachers are encouraged to contact these resource persons when they wish to check information content for a lesson, invite a guest speaker or organize a study visit.

Detailed pattern before inlaying the shell.

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Society of Historians (Klobak er a Ibetel a Cherechar)

Name and Titles	State	Phone #
Diraii Yosko Ngiratumerang, *Member*	Aimeliik –Ngerbuns	xxx xxxx
Dirachesuroi Thodosia F. Blailes, *Chairperson*	Angaur – Edeiaur	xxx xxxx
Ochob Rachel Becheserrak *Vice Chairperson*	Koror – Ernguul	xxx xxxx
Ucherutchei Wataru Elbelau *Member*	Ngeremlengui – Imeungs	xxx xxxx
Rechiuang Demei Otobed *Member*	Ngatpang – Ngerdubech	xxx xxxx
Floriano Felix *Member*	Ngaraard – Kerradel	xxx xxxx
Ngirkebai Aichi Kumangai *Member*	Ngardmau - Ongedechuul	xxx xxxx
Obakrakelau Ngiraked Bandary *Member*	Kayangel – Ngedebuul	xxx xxxx
Lechadrairikl Renguul Kloulechad *Member*	Ngarchelong – Rteluul	xxx xxxx
Vacant	Ngiwal -Kiueluul	xxx xxxx
Renguul Peter Elechuus *Member*	Melekeok – Ngetelngal	xxx xxxx
Rechedebechei Ananias Bultedaob *Member*	Ngchesar – Oldias	xxx xxxx
Rebechall Takeo Ngirmekur *Member*	Airai – Belias	xxx xxxx
Smau Amalei Ngirngesang *Member*	Peleliu – Odesangel	xxx xxxx
Vacant	Sonsorol – Dongosaro	xxx xxxx
Domiciano Andrew *Member*	Hatohobei – Hocheriki	xxx xxxx

Knowledge-holders associations

The Belau Family School Community Association (BFSCA) is a non-profit agency whose members include Parent-Teacher Association chairpersons, students and their family members, and others in the community. The association's purpose is to help children to become successful in school through activities such as school sports, school meetings, community meetings and health meetings. The current BFSCA president is Johnny Kintaro. He can be contacted through school principals, and can provide information regarding guest speakers and other support.

A Parent-Teacher Association is an association of students' parents and all teachers, as well as others in the community who are interested in improving student learning. The association members meet at the end of each quarter of the school year to discuss various issues, including students' performance at school.

School trip to a Bai (Palau)

5

5 Reference Materials for Teachers

Mapping and documenting traditional games

Recommendations for Teachers on Documenting Uzbek Folk Games, (extracted from the Folk Games Teachers' Book, Uzbekistan)

Make lists

Find out what kind of folk games students know and list them on a board in class. Students can also discuss these among themselves and complete a blank table in a handout. The final list will constitute the basis for the following activities.

Classify the games

The games can be classified in various ways, as suggested in the table opposite.
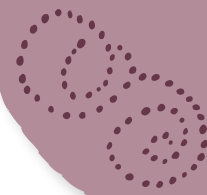

© Republic Scientific Methodical Centre for Folk Creativity, Culture and Enlightenment of the Ministry of Culture and Sport

Folk games, Jizzah Region

Criteria and categories for classifying Uzbek folk games

Criteria	Categories
Time	Year-round
	Seasonal
Type of players	Boys' games
	Girls' games
	Games for adolescents
	Games for adults
	Boys' and girls' games (games for both sexes)
	Family games
Location	Outdoor games
	Aquatics
	Indoor games
Usage of objects	Games played with objects
	Games played without objects
Content and aim of games	Games involving active moves
	Games not involving active moves
	Thematic games
	Entertainment/fun games
	Word games
Geographic location	Regions, cities, districts, villages, mahalla

Discuss the locations the games are played in

Students can research and discuss the geographic locations (regions, cities, districts, villages, *mahalla*) where folk games are played. They can also try to map regional variations of the games.

Discuss who traditionally played the games

Students can research whether the game is usually played by boys, by girls, by both or by adults. Students can discuss how strict these categories are and what would happen if other types of players wish to join in.

Collect information about the history of the games

Students can collect information about the history of the games from knowledge-holders. Examples of guided questions they can ask include:

- What is the history and origin of this game?
- Are there stories or legends attached to it?
- When did the games begin being practiced (in which century)?
- Are there connections between these games and other practices or events?
- What documents, manuscripts, materials are available about the practice and transmission of the game?

Learn the rules of the games

Students can find out from knowledge-holders how the folk games are played today. This may include understanding the materials required, the objectives and the rules. Ideally, the knowledge-holders can play the games with the students.

Establish a database of folk games

Students can help develop and maintain a database compiling all the information collected about the games.

The database may include the following elements:

- The name of the game
- A unique number or code for each game, so as to avoid duplication or confusion
- Description of the game and its variants
- Photos, audio and video materials
- Information collected through discussions and questionnaires (history, location, players, etc.)

The information collected about the folk games can be posted on the school website to raise awareness about Uzbek folk games, revive other students' interest and contribute to the safeguarding of the games.

Documenting a traditional craft

Module 2 for Lahore and Islamabad: Introduction to Zardozi (Pakistan)

The following sildes are samples of information about *Zardozi* embroidery that was compiled and presented in the form of a slideshow.

5

MODULE 2: Introduction to *Zardozi*
Key Concepts and Why Integrate *Zardozi* in Education & Learning

Duration: 2 hours

Description:
This module introduces the traditional art of Zardozi (Embroidery) to the participants as an essential part of the Intangible Cultural Heritage of Pakistan, specifically its traditional textile crafts. It discusses the history, tools and techniques, and processes of *Zardozi*.

Objectives:
The objective of the module is to develop a basic understanding of *Zardozi* as a traditional embroidery art form of South Asia. The module will include the history of *Zardozi* embroidery, tools, techniques and processes.
In particular, after completion of this module the trainee will be able to:
- Better understand the history of Zardozi in context to the Intangible Cultural Heritage;
- Better understand the Tools, Techniques, and Processes of Zardozi;
- Better understand important terminology of Zardozi.

Supporting documents:
- Module on Introduction to ICH and Thematic Projects
- Presentation: *Zardozi: Golden Age of Embroidery*
- Presentation: *Zardozi: Tools, Techniques, and Processes*
- Glossary on *Zardozi*

ZARDOZI MOTIFS

BIRDS (PANKHI)

Phoenix, peacock, pheasant, and parrot were the types of birds that were found in many of the traditional designs usually on **takht** posh (cover for seating), **tugra** (framed scenery), hand fans and some types of women's clothing.

HISTORY

- In the **Ajanta** figures foreigners of apparent Iranian descent are shown wearing heavily embroidered garments in sharp contrast to the simpler garment worn by the indigenous royalty.
- **Kushana** Period: Mention of gold weaving and fabrics encrusted with precious stones.
- **Mathura** sculptures: A seated image of Surya has embroidery on its tunic topped with a heavily encrusted cap.
- **Rig Veda**: Words or phrases hint at the use of gold embroidery by the royalty.
- **Mahabharata** and **Ramayana** describe deities as wearing attires of gold.
- The Bharhut sculptures and Ajanta figures are depicted wearing ornamented clothes which could have been embroidered in gold.

GLOSSARY

Local term	English translation
Dabka	A metallic wire thread
Naqshi	Tracing
Kora	Kanwal motif embroidered in silver and gold color
Sitaray	Sequins
Moti	Pearl
Sui	Needle
Sooti Dhaaga	Cotton thread
Wasli Ka Kaam	In Zardozi *wasli* refers to a multi-layer fabric (*wasl* meaning 'to come together'. The 1st layer is the basic fabric; the 2nd layer is a thicker fabric for padding; the 3rd layer is the *wasli*, and the fourth layer is the *tilla* work.
Karchob	A wooden cot-like frame used for embroidery by the artisans, also called *Adda*

Source: Resource Kit: Modules and Lesson Plans, Pilot Project Pakistan, UNESCO, 2013.

5.3 Sample lesson plans

These sample lesson plans demonstrate how various ICH can be incorporated into school subjects. These samples also show the innovative and creative pedagogical approaches teachers can use to enhance the quality of the lessons and improve learning outcomes. Furthermore, these lessons show that textbook knowledge takes on meaning for students when they are able to relate to it through a cultural practices and familiar contexts.

Each team participating in the pilot projects developed their own lesson plans, based on their requirements, so the formats of the lessons vary.

Traditional Punjabi music

© UNESCO / THAAP

Integration of Folk Music and Rhythm into an 8th Grade Chemistry Lesson (Lahore, Pakistan)

Subject: Chemistry

Topic of the Lesson: Periodic Table with Tappas

Grade: 8

No. of Students: 28

Subject Teacher: Ms Sunita Khan

Subject: Science / Chemistry

ICH element: Folk Music and Rhythm

ESD principle: Respect for collective memory and experience

Duration: 45 minutes

Objectives
To make learning of the Periodic Table enjoyable by integrating rhythm and folk music with the elements in the Periodic Table. To introduce traditional folk music to students. To get students actively participating in learning.

Method
- Use traditional music and employ the rhythmic pattern of 5 beats (2+3) as aids to memorize the chemical elements in the Periodic Table.
- Explain that the characteristics of each element repeat after eight elements, by drawing the periodic table, and then link this to the repetition in the music.

5 Reference Materials for Teachers

Activities

1. Divide the class into three groups. Using the music of a traditional folk song, each group will compose song lyrics based on:

   • The elements in the Periodic Table.
   • The names of the scientists who discovered them.
   • The properties of the chemical elements.

2. Each group will then sing their compositions, to the tune of folk songs such as:

   • Tappa
   • Kala Doria
   • Sufi Kafi of Bulhey Shah—Bulha Ki Jana Mein Kaun

Home assignment

Collect riddles, idioms and proverbs from the elders in your family. Discuss the original lyrics of the songs with the elders and determine whether the lyrics still have relevance to modern-day life.
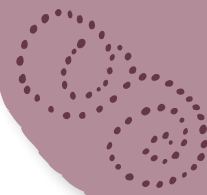
Integrating Muong Traditional Music into a 7th Grade Physics Lesson (Viet Nam)

Subject: Physics

Topic of the Lesson: Sources of sound

Grade: 7

© UNESCO / VME

1. Objectives

1.1. Knowledge

- Understand general characteristics of the sources of sound
- Identify some common sound sources
- Study the concepts of balance and oscillation
- Discover some popular traditional Muong musical instruments and their features
- Introduce the notions of high (treble) and low (bass) pitch

1.2. Skills

- Observe that the characteristic of the sound source is oscillation
- Explain the scientific nature of this physical phenomenon and recognize its application in daily activities

1.3. Attitude

- Encourage the students to be diligent and hardworking
- Evoke an interest in the cultural heritage of the Muong
- Develop awareness of the need to safeguard cultural heritage
- Become curious about physical phenomena

2. Preparation

2.1. Teacher

- Collect materials on Muong musical instruments from books and the Internet.
- Research and collect Muong musical instruments such as flutes and gongs from local artists.
- Record gong performances and the process of producing the ôi flute by the Muong.
- Consult physicists to gather scientific explanation of the phenomenon.
- Plan activities for students and develop assessment tools.

2.2. Students

Read section 11, lesson 10, of the Source of Sound book before the class

3. Teaching activity

3.1. Settling in

3.2. Presenting Chapter 2 of the Textbook

In this class, we will learn about acoustics. Acoustics is a science of sound. Understanding acoustics helps people to make interesting sounds and also prevent unwanted noise.
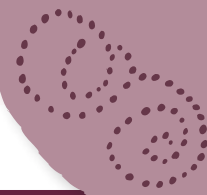
This chapter covers the following topics:

- What are the characteristics of the source of sound?
- What are the differences between low and high pitches?
- What are the differences between soft and loud pitches?
- Which contexts allow sound to be transmitted well?
- Under which conditions are sounds called noise? How can noise be minimized?

3.3. Lesson

We are living in a world of sounds. We can hear others' voices, songs and music, and we hear birds chirping, water splashing and horns, hammers and traffic.
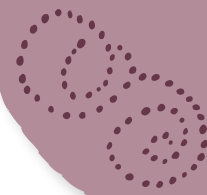
So how is sound created? What are the characteristics of sound? In this lesson, we will find answers to those questions.

5

Knowledge	Teacher's activities	Students' activities

1
 	
Recognizing diverse sources of sound
Things that make sound are sources of sound.
	Activity 1 (5 minutes) *Recognizing sources of sound*
	
	Method: Observe and study the content.
	C1: Let's look at the screen
	Teacher presents a clip of different musical instruments (1st clip: Musical instruments)
	• Gongs, horns, drums, two-chord fiddles, and flutes
	• *Indicate the sounds that your hear*
	• *Indicate some other sounds that you hear in your daily life.*
	  Things that make sound such as car horns, drums, gongs, etc. are considered sources of sound.
	• *So what is a source of sound?*
	  Things that make sound are sources of sound.
	So what are common characteristics of the sources of sound? We will learn about this in the second part.
		Sound of gongs, horns, drums, etc.
		
		Teacher's voice, birds, car horns, etc.
		
		Things that make sound are defined as sources of sound

2 **What are the common characteristics of sound sources?** *2.1. Experiment* *a. Experiment with elastic band* C3: When making sound, the elastic band vibrates.	**Activity 2 (25 minutes)** *Learning about the common characteristics of the sound source* a. Experiment 1 (6 minutes) • Teacher presents steps to conduct the experiment. • Teacher pulls the elastic band held by a student. • Teacher presents the balance position (by using elastic band). • Teacher arranges students to conduct the experiment. • Students are asked to tell the others the result of their experiments. The Muong's traditional musical instruments include ôi flutes, ordinary flutes, horns, two chord-fiddles, gongs, and drums. Gongs and ôi flute are specific to the Muong culture. We've just conducted an experiment with the elastic band. It vibrates, thereby making a sound. So do the gongs vibrate when they make sound? We will find out in the next part of the experiment.	A student stretches the elastic band in front of the class. Pairs of students conduct an experiment following three steps: 1. One student stretches the elastic band. 2. The other pulls the band. 3. Two of them observe, listen, and describe what they hear and see. The elastic band vibrates, making a sound.
b. Experiment with gongs C4: When making sound, the gong surface vibrates.	b. Experiment with gongs (10 minutes) **Method:** Teamwork C4: Students bang on the gongs. *Which things make sound?* *Does the gong surface vibrate?* *How can we recognize it?* Teacher instructs: Use gong stick to knock on the gong, then touch it. *What do you feel?* • When you touch it, you can feel the vibration. To visualize it, you can use a wicker ball. • Use the stick to knock the gong and gradually bring the wicker ball to touch the gong.	The gong surface makes sound. Students knock and touch the gong.. The gong surface vibrates.

Knowledge	Teacher's activities	Students' activities
b. Experiment with gongs C4: When making sound, the gong surface vibrates. *(continued)*	*When the gong makes sound, does the ball vibrate?* *What happens when the ball vibrates?* • So when making sounds, what are the characteristics of the gong? We do not know exactly when the Muong gongs appeared. But we know that in the Đông Sơn bronze age (about 3,500 years ago), images of people playing gongs could be seen on the Ngọc Lũ bronze drum surfaces. In the epic *Creating Land and Country of the Muong*, the gongs are mentioned in many sections. It means that along with the bronze drums, the Muong gongs appeared about 3,000 years ago. Muong people created harmony in music according to the music assessment of that time. We are the Muong descendants and we can be proud of this. *We have conducted experiments with gongs and found that the gong surface vibrates to make sound. How about the ôi flute? When it makes sound, which of its parts vibrate?*	1. One student knocks on the gong surface. Another student brings the ball to touch the gong. 2. The whole team listens and observes. The ball vibrates, meaning that when making sound, the gong surface vibrates.

c. Experiment with ôi flute
 	
C5: When producing sound, the air column inside the flute vibrates
	c. Experiment with ôi flute (7 minutes)
	Teacher invites one student to play the flute.
	Which part produces a sound?
	
	Does the air column vibrate? How can we check it?
	  • Teacher instructs students to put feathers in the flute hole and play.
	
	What happens when the chicken feather vibrates?
	  • Teacher asks students to unbind the adhesive tape at the hole on the flute that makes sound, and to blow into the flute again.
	Can you compare with the first time you played the flute?
	Do you know why it's different this time?
	
	Teacher explains:
	  • When you blow on the flute mouth, the tape vibrates, causing the air column to oscillate and making sound.
	  • When blowing in the flute mouth, the tape stops a part of the air column. This makes the air column and the tape vibrate and produces sound.
	  • When the tape is not stuck on the flute hole, the air column is not stopped. So, the vibration at the flute mouth is not created, and no sound is made.
	  • Traditionally, the Muong used banana leaf instead of tape to cover the flute hole. However, banana leaves need to be replaced often. Now, they use tape to cover the flute hole as you've just done in the experiment.
		A student plays the flute.
		The air column in the flute makes sound.
		
		Students discuss, to bring out ideas.
		
		Students follow the instructions and observe the chicken feathers.
		
		The air column inside the flute vibrates.
		
		Student plays flute without the adhesive tape covering one half of the hole that makes sound. The flute does not make a sound.

5

Knowledge	Teacher's activities	Students' activities
c. Experiment with ôi flute C5: When producing sound, the air column inside the flute vibrates *(continued)*	**Teacher concludes:** • Through the above experiments, when making sound, the elastic band, gong surface, and air column inside the flute oscillate. *So what are the common features of things that make sound?* • When making sound, things oscillate. **Teacher tells story of the *Ôi flute legend* in Muong Bi:** • In the old days, there was a family with four children. The last-born was unable to speak. When their father died, the youngest child did not know how to grieve for his father. So, he pierced four holes on a bamboo pipe to symbolize the four children. He blew at the hole of the bamboo pipe to mourn for his father. Since then, the Muong have the ôi flute. • The flute looks simple but not everyone can make it. To make it, the artists must have long experience and in-depth knowledge. We will learn about it through the following film clip. **Teacher presents the clip of making *ôi* flute (2nd clip: Ôi flute).**	Students watch the film clip.
3 **Application**	• Teacher instructs students to do exercise C6 in their schoolbook. *Can you make paper and banana leaf produce sounds?* • If student cannot, the teacher instructs them to wrap the paper and leaf to make a horn. *In addition to wrapping papers or banana leaves to make horns, do you know any other ways to make sounds with them?* • Teacher lets students tear and vibrate the banana leaves.	Students conduct an experiment with papers and banana leaves. Students wrap banana leaves to make horns and play them. Tear and vibrate banana leaves.
	We already conducted an experiment with gongs. So do you know in which occasions gongs are used? • For the Muong, gongs not only make joyful and animated sounds but they are also a symbol of power and sacredness. They make the sky resonate to dispel evil spirits. Hence, gongs play a very important role in the Muong life. They are used in many different occasions. • In the past, every Muong family had gongs in their house. Gongs were not only the traditional musical instruments but also precious objects that symbolized wealth and status. • Let's see the film clip **(3rd clip: Gongs)**	*Sắc bùa* performance, farming initiation

4. **Review**

4.1. In this lesson, we need to understand that:

- Things that make sounds are called sources of sound.
- Oscillation creates sounds.

4.2. Students try to play gongs.

- *You've just listened to different gong melodies. Now you can try to play some melodies such as* pênh póng pênh, pềnh póng khầm.
- Teacher use this content to come to the point of the next lesson **(Height of Sound)** and instruct students to do their homework.
  - *Why do gongs have different sounds?*
  - *Big gongs make low sound and small ones make high sounds. Why?*

Acknowledgements

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5 Reference Materials for Teachers

Teaching music through traditional songs (Uzbekistan)

Subject: Music and culture

Grade: 6

Theme: *"Qayoqqa ketding, Mahliyo"* song

Duration: 1 hour

Activities: Oral explanation; small lecture; working in small groups.

Goal: Teach students to sing the song *"Qayoqqa ketding, Mahliyo"* independently

Objectives

Students understand the *"Qayoqqa ketding, Mahliyo"* song and memorize it.

Expected outcomes from the lesson:

1. Students have learned the *"Qayoqqa ketding, Mahliyo"* song by heart.
2. Students have gained singing skills.
3. Students have learned a traditional song, which is part of their intangible cultural heritage.
4. Students have become familiar with the zodiac calendar.

Reference Materials

- Uzbek Folk Games Student's Textbook (Chapter 2, p.16, 18).
- Lyrics of *"Qayoqqa ketding, Mahliyo"* song.

Lesson plan

Description	Activities	Method	Duration
Stage 1 Introduction	Recap of the main concepts of the previous lesson.	Working in small groups	2 min
Stage 2 Explanation of the topic	Present the *"Qayoqqa ketding, Mahliyo"* lyrics to students	Lecture	10 min
Stage 3 Practical exercise	Sing the *"Qayoqqa ketding, Mahliyo"* song, reading the notation.	Group work	25 min
Stage 4 Independent work/ Homework	Sing the *"Qayoqqa ketding, Mahliyo"* song with friends or family members outside school.		5 min

Keywords

- *Ola govmish* – a black-and-white cow breed.
- *Sadag'a* – to offer a gift

Meaning of the *"Qayoqqa ketding, Mahliyo"* song

The principal character in the *Qayoqqa ketding, Mahliyo song* is a girl named Mahliyo. The main episode is about this character and her grandmother. In the village life, livestock farming is of significant importance and the ox is considered the most profitable of all livestock. Girls start to learn to milk
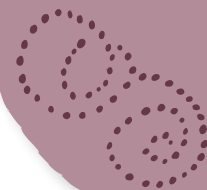
cows about the time they reach puberty. Mothers and grandmothers bear responsibility for teaching them how to make bread, milk a cow and cook a meal.

When Mahliyo who is about to celebrate her first zodiac year (12 years old) and to learn to milk a cow, her grandmother calls her in a loud voice that is typical in a village life. In the monologue of her grandmother a humorous expression *"Muchaling to'ldi, to'y beray"* is mentioned, which she uses to embarrass the girl who has reached the age of puberty but plays like a child without her mother's or grandmother's permission.

Note: The customs of the zodiac year celebration described in the song are practiced by the people of mountaneous Boysun District in Surkhandarya region. However, the song's lyrics and meaning can be understood in other territories and regions.

The performance can be split into three parts:
- **Part 1:** Looking for Mahliyo and calling.
- **Part 2:** The boys and girls playing, singing a song and dancing.
- **Part 3:** The most important and major events are expressed through ceremonies and customs appropriate for zodiac year celebration.

Lyrics of "*Qayoqqa ketding, Mahliyo*" song

Buvi:

Uf..., bu qizi tushmagur qayoqqa ketdi-ya?!
Qaynar buloqdan suv oqar.
Qizi bor uyga nur yog'ar.
Qayoqqa ketding, Mahliyo.
Ola govmishni kim sog'ar.
Mahliyo - yu u !!!

Mahliyo:

Ha a a !!!

Buvi:

Nur yoqqan uyda to'y beray.
Sadag'asiga qo'y beray.
Qayoqqa ketding, Mahliyo.
Muchaling to'ldi, to'y beray.
Mahliyo - yu u !!!

Mahliyo:

Ha a a !!!

5 Reference Materials for Teachers

Knowledge and Skills	Questions
Knowledge obtained • Lyrics of the **"Qayoqqa ketding, Mahliyo"** song. • Awareness of the zodiac year concept and the associated rituals. • Awareness of community values	**Questions to be asked** 1. How many quatrains does the "**Qayoqqa ketding, Mahliyo"** song contain? 2. Sing the **"Qayoqqa ketding, Mahliyo"** song by heart. 3. What do you know about celebrations related to birthdays?
Capacity enhanced Can sing the **"Qayoqqa ketding, Mahliyo"** song independently.	**Tasks to be given** Sing the **"Qayoqqa ketding, Mahliyo"** song independently.

Homework assignments

1. Sing the song *"Qayoqqa ketding, Mahliyo"*.
2. Collect lyrics and audios of folk songs that your parents used to sing, if any.
3. Find out the zodiac year of your family members.

Notation of the *"Qayoqqa ketding, Mahliyo"* song

Source: Ministry of Culture and Sports, Uzbekistan
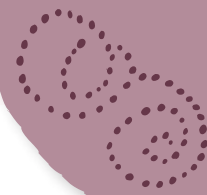
Integration of Traditional Calligraphy into a History Lesson (Lahore, Pakistan)

Topic of the Lesson: Art techniques of the Sultans of Dehli

Grade: 8

Teacher: Mr Muhammad Wasim Shahid

Subject: History

ICH element: Calligraphy

ESD principle: Respect for collective memory and experience

Duration: 45 minutes

Objectives

- To encourage appreciation for local intangible cultural heritage and make students aware of the elements threatening the survival of this cultural heritage.
- To develop an understanding among students of the evolution of arts and crafts associated with cultural heritage
- To create awareness among students of the art of calligraphy, cultural mapping and music of the Sultans of Delhi.
- To develop an understanding among students of Muslim cultural heritage.

Materials Required

- Drawing sheets
- Audio players
- Mobile phone memory cards

Method

Classroom lecture commencing with assessment of students' prior knowledge and appreciation of what they share followed by class work and home assignment.

Activities

1. Use audio-visual aids to educate students on the concepts of calligraphy and various styles in Islamic calligraphy.
2. Make students aware of the importance of safeguarding their cultural heritage and means to safeguard them.
3. Make students aware of the prominent contributors – artists, musicians, calligraphers – towards the advancement of the arts, music and architecture of the Muslim era of Delhi.
4. Invite an ustad to give lecture and give a demonstration of calligraphy.

Class assignment

Students work on their workbooks using qalam and ink to write the Kufic script alphabet.

Home assignment

Students research old newspapers and magazines to find samples of calligraphy and bring the clippings to class. They also identify the various styles used in the samples / clippings.

Field trip

Site visit to Lahore Museum to view samples of ancient calligraphy and manuscripts.

5 Reference Materials for Teachers

Integrating Traditional Handicraft of Shell Inlay into a Biology Lesson (Viet Nam)

Subject: Biology

Grade: 7

Topic : General features and roles of molluscs

1. **Objectives**

1.1. Knowledge

- Analyze the diversity of molluscs.
- Present several common characteristics of molluscs.
- Analyze the economic and art values of molluscs.
- Discuss mollusc farming and the traditional shell-inlay craft villages that depend on molluscs.

1.2. Skills

- Observe and analyze drawings/photos.
- Analyze, compare, and generalize.
- Solve a practical problem via teamwork and give presentations.

1.3. Attitude

- Students enjoy the learning about the subject.
- Students become aware of the need to conserve molluscs, so as to safeguard cultural heritage and jobs in the mollusc-growing and pearl-shell handicrafts industries.
- Students learn how to use natural materials to make handicrafts.

2. **Preparation**

2.1. Teacher

- Pictures, photos, a documentary film about molluscs and traditional crafts related to molluscs.
- Computer, projector, PowerPoint presentation.
- Digital overhead projector.
- Collect materials and information through books and the internet.
- Conduct fieldwork to collect data, objects and photos for the lesson.
- Make a short video about the craft village for the lesson.
- Collect materials required for students to try preparing shells for inlaying work.

2.2. Students

- Read the lesson content beforehand; Draw table 1 on page 72 into notebook.
- Collect documents including pictures/photos about the roles of molluscs and traditional handicrafts related to molluscs.
- Collect stories and shell-inlay objects within families and villages.
- Write, draw or take photographs of the handicrafts and handicraft villages.

3. **Lesson content** *(see following table)*

- Revisit previous lesson: List names and characteristics of molluscs (3 minutes).

Knowledge	Teacher's Activities	Students' Activities
Activity 1: Understanding the common characteristics of phylum mollusca (7 minutes)		
1. General characteristics *1.1. The diversity of molluscs* • Very large number of species • Size • Habitat • Behaviours *1.2. Common characteristics of molluscs* • Soft body • Not segmented • Calcium carbonate shell • Developed mantle cavity • Complete digestive tract	• Hang up large pictures of mollusc species. Ask students to observe the pictures together with textbook information, and to give comments about the sizes, habitats and behaviours of molluscs. • Invite some students to present what they have observed. • Give comments and evaluate presentations. Provide key knowledge. • Show Figure 21 on projector.Request students do exercises on pages 71 and 72 in the textbook. • Give comments and reinforce knowledge and facts **Molluscs are diverse in terms of size, habitat and behaviour, while sharing many common characteristics.**	• Observe the pictures, read textbook, and discuss in group to find answers. • Representative of groups give answers; other students listen, give comments or add information. • Take notes. • Discuss in groups to find answers. • Take notes.
Activity 2: Understanding the uses of phylum mollusca (7 minutes)		
2. Roles *2.1. Benefits* • They clean the aquatic environment • They are food for humans and for terrestrial and aquatic animals. • Their shells can be used as materials for making jewellery and decorations. • The farming of molluscs and the production of handicrafts are significant sources of employment, livelihoods and income, and contribute to development. *2.2. Disadvantages* • They damage some crops. • They can be sources of bacterial diseases. • They destroy wooden structures under water (the hulls of boats, etc).	• Ask the representatives of each group to give a presentation of the report his/her group has prepared in advance. • Encourage students to give feedback to each other. • Give comments and evaluate student presentations; Provide students key knowledge. • Ask students to complete Table 2 on page 72 of the textbook. • Ask some students to give the answers for Table 2. • Give comments and key knowledge. **Molluscs provide many traditional handicrafts with important materials. How are these materials used?** **Go to Part 3**	• Group 1 and Group 2 report on the roles of molluscs. • Group 3 and Group 4 report on traditional crafts related to molluscs. • The representatives of each group give presentations, others listen and give comments or add information. • Take notes. • Give comments or add information on the answers for Table 2. • Each student to correct his/her answers for Table 2. • Take notes.
Activity 3: Students to experience traditional craft using mollusc shells (18 minutes)		

• Knowledge expansion
 	
Molluscs provide important materials for many traditional handicrafts such as shell-inlay, jewellery and ornaments, as well as medicines andfood.
	• Show a video about a shell- inlaying village.
	• Divide the class into four groups of 8 to 10 students and give instructions:
	  ◦ Group 1 and Group 2: Try one step in the process of inlaying mollusc shells.
	  ◦ Group 3: Decorate the shells.
	  ◦ Group 4: Make decorations or toys from the shells.
	• Give the groups time and space to display their products.
	• Give overall assessment and key knowledge:
	Molluscs have multiple benefits, but if people do not protect the water environment and if people overexploit molluscs, their number will decrease (e.g. The water of Nhuệ River is so polluted that very few shellfish can live in the river. Villagers from Chuôn Ngọ have to buy shells from China even though they are not as good and beautiful as those from the Nhuệ River).
	• Screen a short video about children along coast playing games with oyster and clam shells
		• Watch the video and memorize information.
		• Participate in the activities.
		• A representative of each group gives a presentation of the group's products and display.
		• Take notes

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5 Reference Materials for Teachers

4. **Review and evaluation**

- Read the memo at the end of lesson in textbook.
- Answer all questions at the end of the lesson in the textbook.

Acknowledgements

Understanding the notion of respect within the community, via the study of road rules (Palau)

Grade: 6

Subject: Palauan Studies

School: George B. Harris Elementary

Teacher: Johnson Joshua

Curriculum Framework Lesson Standard (s): Students are well-grounded in the cultural heritage and traditions of their community and use this foundation to achieve personal and academic success throughout life.
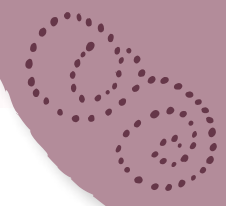
Lesson Objectives

- Students will learn the importance in Palauan culture of showing respect toward the community.
- Assignment: Students will demonstrate one way they can show respect for road rules.
- Students will explain in a short essay why respecting community especially rules for the road is so highly valued in Palauan culture.

Lesson Resources

- Rechuodel, Volume 1 pp. 57-60
- Osisechakler a Rengalek er Belau er a Irechar
- Orange cones used for physical education (used to mark a road)
- Large Cardboard Boxes – 3 for each group
- Markers, masking and duct tape, glue, scissors, paper
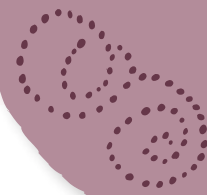
Vocabulary

Respect, right of way, observes traffic rules, paying attention to the driver and activities of the road; sitting in the car properly, keeping noise in the car to a minimum.

LESSON PLAN

A. Introduction
(e.g., expectations, activities, items to be discussed, review of previous lessons and introduction of new topics)

Time: 10 minutes

- Inform student this week's lesson is about respecting the community, and the roads, highways and streets are important parts of the community that people use to move about.
- Read the objectives to the students or post them on a chart for students to read.
- Read part of the "Osisechakl el mo er a rengalek" to the students to provide them with a background (The traditional Education System of Palau. pp.4-6).

B. Body
(e.g., step by step procedures of actual presentation of the lesson, guiding questions like: How will the lesson be presented? What kinds of activities will be included in the lesson?)

Teacher Tasks	Student Tasks
Day 1	**Day 1**
Road Rules Brainstorming **Time: 10 minutes** **1.** Allow students to brainstorm road rules both for pedestrians and automobiles that they know. List all the rules on the board or chart paper so that they will be visible to the students for the whole week. **Time 10 minutes** **2.** Show the scenarios and the procedures to the students and the time they need to prepare for the activity. **Time 10 minutes** **3.** Wrap Up: Allow students to assign roles and responsibilities for the activity.	**1.** Students will be brainstorming road rules that they know of, both for pedestrians and automobile drivers. **2.** Students read the scenarios, ask questions about the activities. **3.** Students will assign roles and responsibilities in their group.
Day 2	**Day 2**
Review tasks and Rehearse Performance **Time: 15 minutes** **1.** Have students read *Osisechakl er a Rengalek er Belau er a Irechar. Omengull* pp.6-7. Have them write what they understand from the reading. Collect the students' writing before they go into groups. **Time: 15 minutes** **2.** Have students get into groups and discuss their scenario and practice how they will perform. Move around in the classroom and assist each group.	**1.** Students take turns reading the paragraph. Then quickly write a sentence or two about what they understand from the reading and give this to the teacher. **2.** Students discuss and perform their assigned scenario.

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Teacher Tasks	Student Tasks
Day 2	**Day 2**
Time: 15 minutes **3.** Wrap Up: Randomly select samples of what the students wrote and read these to the students. Have them give a 'thumbs-up' sign if it describes an appropriate understanding of the reading. **4.** Ask students to find large cardboard boxes to use as their automobiles (each group will need three boxes).	**3.** Students listen to the teacher reading out loud and evaluate if the pieces appropriately describe what the reading said. **4**. Each group will collect three large cardboard boxes.
Day 3	**Day 3**
Review Day 1 & 2 and Automobile Construction **Time: 10 minutes** **1.** Have students settle down then allow them 3 minutes to silently review what they have been doing for the last two days. Then ask a volunteer to share why they think respecting people, property and community is important. Record any responses and write them on a chart for later use. **Time 30 minutes** **2.** Have students get into groups and begin constructing their automobile using the cardboard boxes. Have markers, tape, clues and other materials available for the students. **Time 5 minutes** **3.** Wrap Up: Have students complete their construction, clean the class and return tools and unused materials away before leaving.	**1.** Students silently review what they have been doing for the last two days. Then they share why respecting people, property and community is very important. **2.** Students work in groups, designing and constructing automobiles (using boxes). **3.** Students complete automobile construction, clean the classroom and return unused materials before leaving.
Day 4	**Day 4**
Performance Day **Time: 10 minutes** **1.** Assist students to construct a road where the performance will take place. (Note: it could be in the classroom, gym or outside in the campus grounds). **Time: 20 minutes** **2.** Have the groups volunteer to do the performance (5 minutes). Those who are not performing will observe and evaluate the performance with a 'thumbs up' or 'thumbs down'. Assist students by videotaping the performance for later use. **Time 15 minutes** **3.** Wrap Up: Have each group summarize, orally, their feelings about the performance. Do the same with the observers. Write all the responses on the board or chart paper. Have students copy the notes into their notebooks.	**1.** Students construct the road for the performance with the assistance of the teacher. **2.** The volunteer group will perform their scenario. **3.** Students will summarize their feelings during the performance both as observers and as performers. Students copy the responses in their notebook.

Teacher Tasks	Student Tasks
Day 5	**Day 5**
Evaluation **Time: 15 minutes** 1. Prompt the students to discuss the performance. Ask them what they learned from the performance. And ask what lessons they learned from the performance that can show the importance of respecting rules of the road. **Time: 20 minutes** 2. Prompt the students to write down answers to the two questions: • What did they learn from the performance? • What specific parts of the performance showed them why it is important to follow road rules?	1. Students will discuss the performance and what they learned from it, particularly why it is important to respect the rules of the road. 2. Students write two short paragraphs as responses to the two questions.
C. Conclusion: (Summary of key points covered in the lesson) **Time: 5 minutes:** • By being able to describe their observations and feelings during the different scenarios, students can visualize the many problems (accidents and wreckage) that can occur when rules of the road are not followed. They will be able to describe how to avoid getting hurt on the road by respecting road rules.	**D. Evaluation:** (types of assessment/evaluation to be used; e.g., paper/pencil, informal observation, and formal performance assessment) *Informal assessment*: monitoring students participation in group and individually *Formative Assessment*: Short written piece about the reading and reflection of daily activities. *Summative Assessment* Short written paragraph that will be scored as follows.
E. Teacher's Notes: (e.g., lesson successes, or unsuccessful strategies that need revision for effective teaching).	1. Syntax: complete sentences (4) 2. Vocabulary: used appropriate words to describe feelings and observations (4) 3. Organization: ideas are ordered in correct sequence (4) 4. Punctuation and spelling: correct (4)

Road Outlaw Scenario

Objective:

Each group of students will role play and act out each of the scenarios, and demonstrate what it would be like in a car if no one respected the rules of the road.

Focus

"What would it be like in a car if the drivers did not respect rules of the road?" How would the passengers feel? How would pedestrians feel? How would other drivers feel? How does this connect to respect of the road rules?

Scenarios

Group 1: A mother drives kids to school.
Group 2: Women go to the market by bus.
Group 3: A group of tourists goes on a sightseeing tour in a van.

Group Tasks

Divide the student into two or three groups.

• Students assign roles and responsibilities for each group member (who will be the driver, the passenger and who does not follow road rules).
• Rehearse what they will do and say in during the performance.

5 Reference Materials for Teachers

- Reflect on what they observe and feel during the performance.
- Report to the class why they feel it is important to respect road rules.

Props

Boxes in various sizes that can be used as cars; orange cones used for physical education can be used to mark part of a road. Each group will need at least two boxes, one for the car with passengers and one for another road user (a driver who does not follow the road rules). Students use one class period to prepare their automobile and props.

Activity

Allow 10 minutes for students to act out the scenario (3 x 10 = 30 minutes) and 15 for the whole class to reflect on what they observed. Record all responses on a chart or board.

Understanding Traditional Decision-Making through 8th Grade subjects (Pakistan)

Subject: Mathematics, Science, Environmental Studies and History

Background: There are three tribes in villages in the Swat Valley, who are out to fight each other under the pretext that the others have diverted rainwater channels to their agricultural fields and orchards, and have inundated and destroyed those fields. The matter has been brought to the jirga (council).

Possible activities in social sciences class
Resolve the dispute by explaining to the leaders of the three tribes that the cause of the destruction was flooding due to rainwater rather than deliberate sabotage.

Possible activities in Science and Mathematics
1. Calculate the area of the farmland occupied by each tribe.
2. Calculate the financial losses incurred by each of the affected tribes.

Possible activities in Social Studies and Environmental Science
1. What are the methods used to measure the length of water channels in agrarian hilly areas?
2. What is rainwater harvesting?
3. How does the Toba system work in desert areas like Cholistan?
4. What was the traditional method of rainwater storage on G.T. Road?

Possible discussion in History class
1. What is the meaning of a tribal feud?
2. What were the methods used in the past to resolve tribal feuds?
3. Are these methods in harmony with present-day human rights laws and social values?

Conclusions

The pilot projects described in this guide brought together education and culture actors as well as communities to explore and demonstrate the value of incorporating elements of intangible cultural heritage and the principles of sustainability into the education of younger generations. The projects also promoted the objectives of the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage beyond the actions of cultural stakeholders, by actively involving teachers.

As demonstrated through the multiple examples presented in this guide, students can study the regular curriculum while also being exposed to facets of local cultural and natural heritage and while gaining awareness of the connections between the two and of the importance of sustaining such heritage.

The projects also proposed new ways to put education for sustainable development into practice. As advocated through the Decade for Education on Sustainable Development, incorporating the principles of sustainable development into school lessons contributes to nurturing a generation of sustainability-conscious citizens.

The Asia-Pacific is a region of incredible diversity and displays a wealth of ICH expressions, knowledge and skills. The many examples in this guide do not intend to give more significance to the highlighted ICH. They demonstrate that every community has its own ICH, which is actively practiced and which is valuable knowledge that can be incorporated into school lessons.

This guide does not offer a one-size-fit-all approach to creating lessons that integrate ICH-ESD into education. Rather, it is hoped that the examples gathered from the four countries participating in the pilot projects will inspire teachers across the Asia-Pacific region to create lessons that are locally relevant and which highlight important local expressions of intangible cultural heritage. It is also hoped that these lessons contribute to engaging students as active learners and to enabling them to gain the knowledge and skills required to create sustainable societies.

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