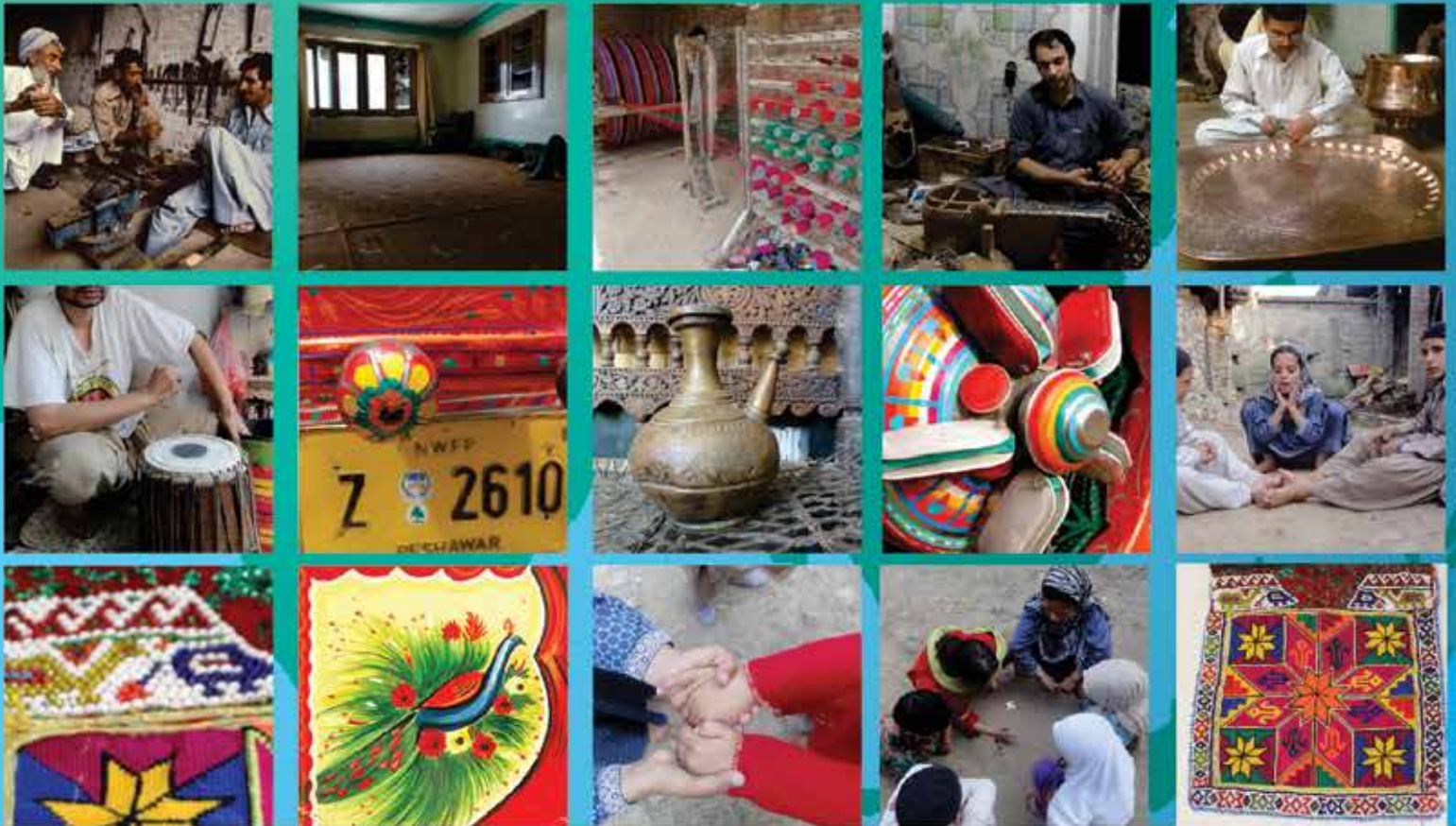




Introduction to Teacher's Resource Kit

PROMOTING PEACE AND SOCIAL COHESION THROUGH HERITAGE EDUCATION

Resource Kit on the Intangible Cultural Heritage of Khyber Pakhtoonkhwa & FATA





Students taking art lessons at the Baacha KhanTrust for Education Foundation school in Peshawar

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Introduction to Teacher's Resource Kit

TOLERANCE

By
Amir Hamza Khan Shinwari

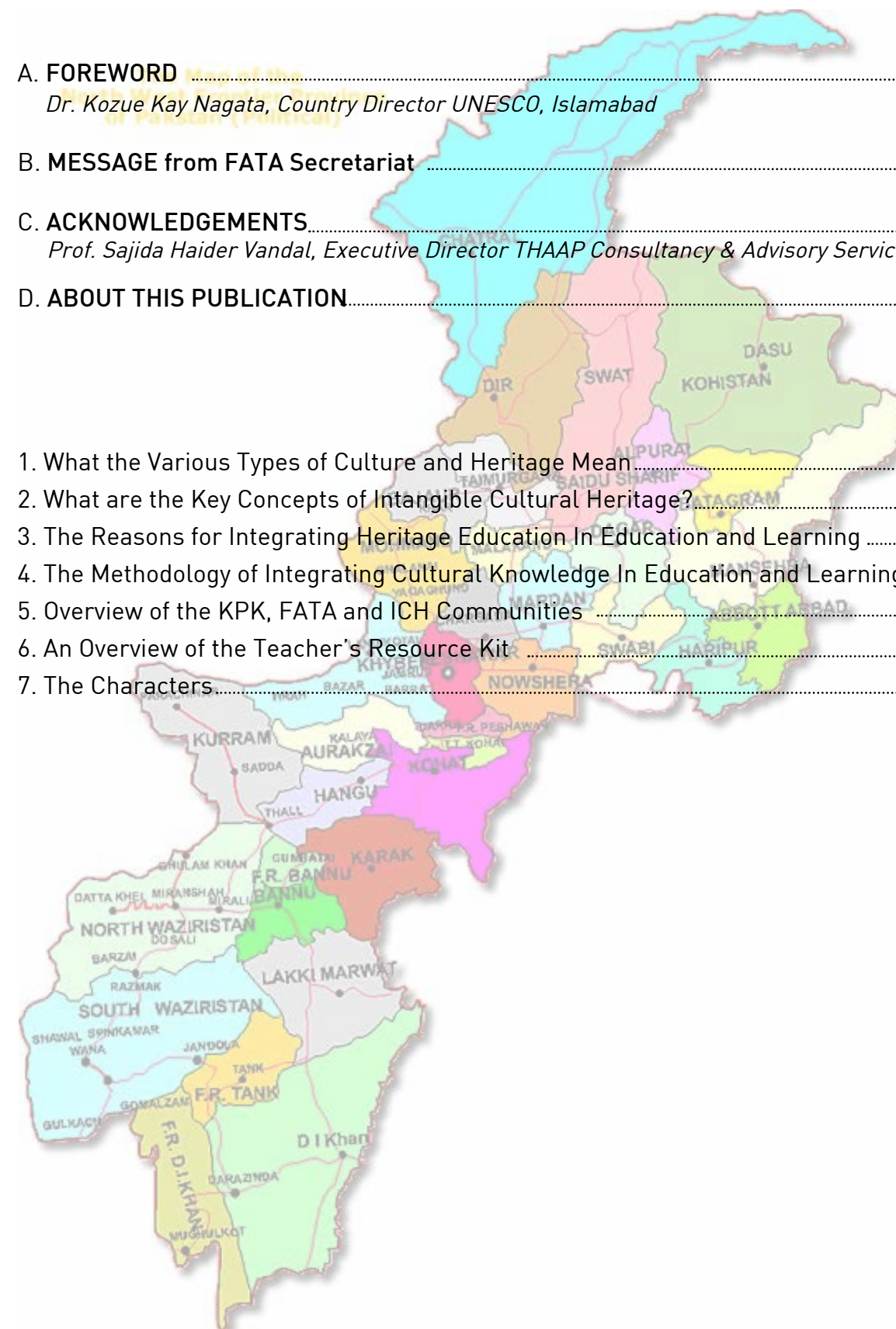
*Having braved the gush of water,
Bone dry land turns into pasture.
A tolerant father and polite mother,
Can turn a poor child into a king.
Tolerance is like a righteous reaction,
Clouds on soothing soon resort to rain.
A transparent mirror can house a life,
A tolerant heart inhabits a whole world.
A Large heart serves as an abode to green pastures,
But a chicken heart serves as a wilderness.*

Translation: Sher Alam Sherwani



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Foreword

UNESCO's constitution declares, "Since war begins in mind of men, it is in the minds of men that the defenses of peace must be constructed". Since its foundation UNESCO has worked to develop dialogue between cultures which is an essential element in building a culture of peace. The promotion of peace through education is at the heart of UNESCO's mission. As the lead agency within the UN system for the International Decade for a Culture of Peace and Non-Violence for the Children of the World, 2001-2010, UNESCO is responsible for coordinating and directly implementing activities that promote the objectives of the decade through education, the science, culture, communication and information.

The resource kit titled "Promoting Peace and Social Cohesion through Heritage Education" is one of the important initiatives of UNESCO Islamabad which focuses at making use of cultural heritage as an integrating force in the society. The major aim of this resource material is to acknowledge and appraise the rich living heritage of the people of Khyber Pukhtoonkhwa and FATA and develop the concept of peace and social cohesion in youth. This shall be achieved through enhancing educators' and teachers' knowledge on the Cultural Heritage of the communities and provide them with the tools which they can use to transfer this knowledge to their students. KPK and FATA have age old traditions for peace making, conflict resolution and harmonious which shall be highlighted for the youth to appreciate their local system and internalize these concepts to enable our common goal of peace in the region.

I appreciate FATA Directorate of Education for extending cooperation and assistance in preparing the resource material. I also acknowledge the valuable efforts made by THAAP for making research, organizing the material and coordinating with the stakeholders to develop this Kit


Dr. Kozue Kay Nagata
Country Director/Representative
UNESCO - Islamabad

Message

Message of Director of Education FATA

The United Nation Educational, Scientific and Cultural Organization (UNESCO) sponsored project - Integrating intangible heritage through a teacher's resource kit in our Education System is a highly commendable step in the direction. The Federally Administered Tribal Areas (FATA) enjoys a long chequered history and diverse culture which is a great reassurance trove to tangible and intangible heritage. The rugged terrain of mountains is home to different tribes with various social and cultural norms traditions.

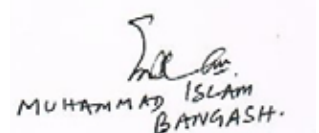
Most Pashtun tribes inhabiting Fata have unique social practices, handicrafts, traditional games and rich folklore. Preserving rich culture traditions of Fata will pay way for bringing everlasting peace and stability to the restive tribal region adversely hit by militancy and terrorism over the last few decades. It is need of the hour that youngsters be educated to respect our heritage both tangible and intangible and also to create awareness among them to preserve, safeguard and own our rich cultural assets wherever we find them.

Unfortunately, we are fast losing some of our traditions and golden Pashtun practices which had kept us together. We today even disown many things which were once our pride and identity. it is the responsibility of the elders, scholars, writers, poets and teachers to tell the young generation especially the student to own, appreciate, respect and safeguard our own communities as well, this will lead us to social cohesion and permanent peace. Pashtuns had been living with other communities for centuries and therefore, are peaceful people.

Different Pashtun tribes have their own attnrs (folk dances) and tapas and charbetas (folk songs) which are reflective of their imaginative flight, similarly they have strong social practices like Jirga, which is still intact while hujra is yet another important platform for Pashtuns where social, moral and cultural education is imparted through matals, fables, proverbs by the elders and disputes find peaceful solution. Rabab and mungay is integral part of a typical Pashtun tribal hujra where music and poetry go together inspiring Pashtuns down the ages. The popular Pashto romantic folk tales of Adam Khan Durkhanai, Yousaf Khan Sherbano and many others still keep warm Pashtun's hearts.

The four important booklets included in this wonderful teacher's resource kit covering almost all aspects of Pashtuns provide valuable information making it very easy for the teachers to devise mulch-disciplinary approach and convey the message through thematic project. students are expected to take great interest to reclaim their own cultural thematic projects, students are expected to take great interest to reclaim their own cultural heritage and practice with their elders and teachers.

I appreciate the untiring efforts of Prof Sajida Vandal and all the stakeholders/contributors who in very short span of time prepared this beautiful kit which I believe will prove a long way in enhancing the peace building efforts, social cohesion and safeguarding heritage.



MUHAMMAD ISLAM
BANGASH.

Muhammad Islam Bangash
Director of Education FATA



Children at a Gudor. Photo Credit: Imtiaz Ali

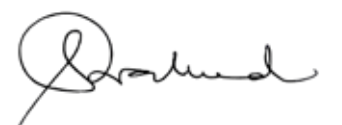
Acknowledgement

When Dr. K.K.Nagata, Country Director UNESCO, Islamabad office first spoke about a Teacher's Resource Kit on the Intangible Culture of the Pukhtun communities it seemed a daunting proposition. In her usual style, she passionately explained how this could be a way to promote peace and social cohesion which is something all of us desperately want for that troubled region. We were soon convinced of the importance of such an endeavor both because it would enrich the current education system and as well safeguard the rich Pukhtun culture by transmitting it to the youth. There are many ways that the communities in KPK and FATA had developed over the centuries to ensure peaceful co-existence and harmonious living which are embedded in their intangible cultural heritage. These needed to be looked at anew and communicated to the youth to enable appreciation for the cultural diversity and respect to amongst the communities.

There were many people who stepped forward to help. Their insight into the Pukhtun culture was critical for this endeavor and they gave of their time selflessly. I would first and foremost like to thank Hashim Khan Afridi of the FATA Secretariat who supported us throughout the months that were spent on preparing the Kit. Prof. Dr. Sarfaraz Khan, Director, Area Study Center for Central Asia, University of Peshawar, Prof. Tayyaba Aziz, Principal, Pakistan School of Fashion Design; Prof. Ejaz Khan, Director International Relations, University of Peshawar, Prof. S. Shafique Rehman, V.C. FATA University; as well as my former students, Architects Mansur and Nausheed Ullah and Designers Pir Hamid Kheshgi, Abdur Rahman and Imtiaz Ali's help is gratefully acknowledged. Prof. Dr. Salma Shaheen, Director of the Pushto Academy and the former Director Dr. Rajwali Khattak and Professor Abasin Yousafzai, poet were always available with their advice for which I thank them. Ali Gohar and Naveed Shinwari's insight into the social practices was invaluable as was that of the many men and women that we met in this regard. We would like to thank them all and also the practitioners, tradition bearers and *ustads* who gave of their time so generously

I would also like to thank our team members, Tariq Khan Coordinator Peshawar; Samra Mohsin Khan, Sher Alam Shinwari, Fakhra Hasan and Saba Samee for their commitment and enthusiasm; Rati Cooper and Perin Cooper Boga for their editing and proof reading and their suggestions, Ali Shahbaz and Imtiaz Ali for the design and last but not least Pervaiz Vandal for his continuing help and interest in this work.

In the end we gratefully acknowledge the opportunity given to THAAP by Dr. Nagata, Country Director UNESCO Islamabad and also thank Jawad Aziz, Program Officer for his continuous support throughout.



Prof Sajida Haider Vandal
Executive Director
THAAP - Consultancy and Advisory Services



Traditional Truck Art

Even If the mountain is high, - there is a way to its peak.

Ka Ghar Dang Dai khu pa sar Yea Lar da

Pushto Proverb

About This Publication

This publication is meant as a Resource for Teachers to help integrate Intangible Cultural Heritage (ICH) into Education and learning. This Resource Kit shows the ways and means by which the living culture of the communities of KPK and FATA areas can be integrated into education and learning in schools. It provides ideas for Teaching staff to use in the classroom while teaching various subjects such as Social Studies, History, Pakistan Studies, English, Math, Science, Art and others. It also has ideas for Projects that the students can carry out to enable a deeper understanding of the aspects of the living culture of their own communities.

The Resource Kit also acknowledges the rich intangible cultural heritage of the people of KPK and FATA and builds upon these to develop concepts of peace and social cohesion. An appreciation and understanding of cultural diversity present in the tribal areas and the province will enrich the learning experience for the students. The Kit also provides tools which teachers can use for transmitting cultural knowledge in an interesting and inspiring manner through personal experience and a Project-based Learning Approach.

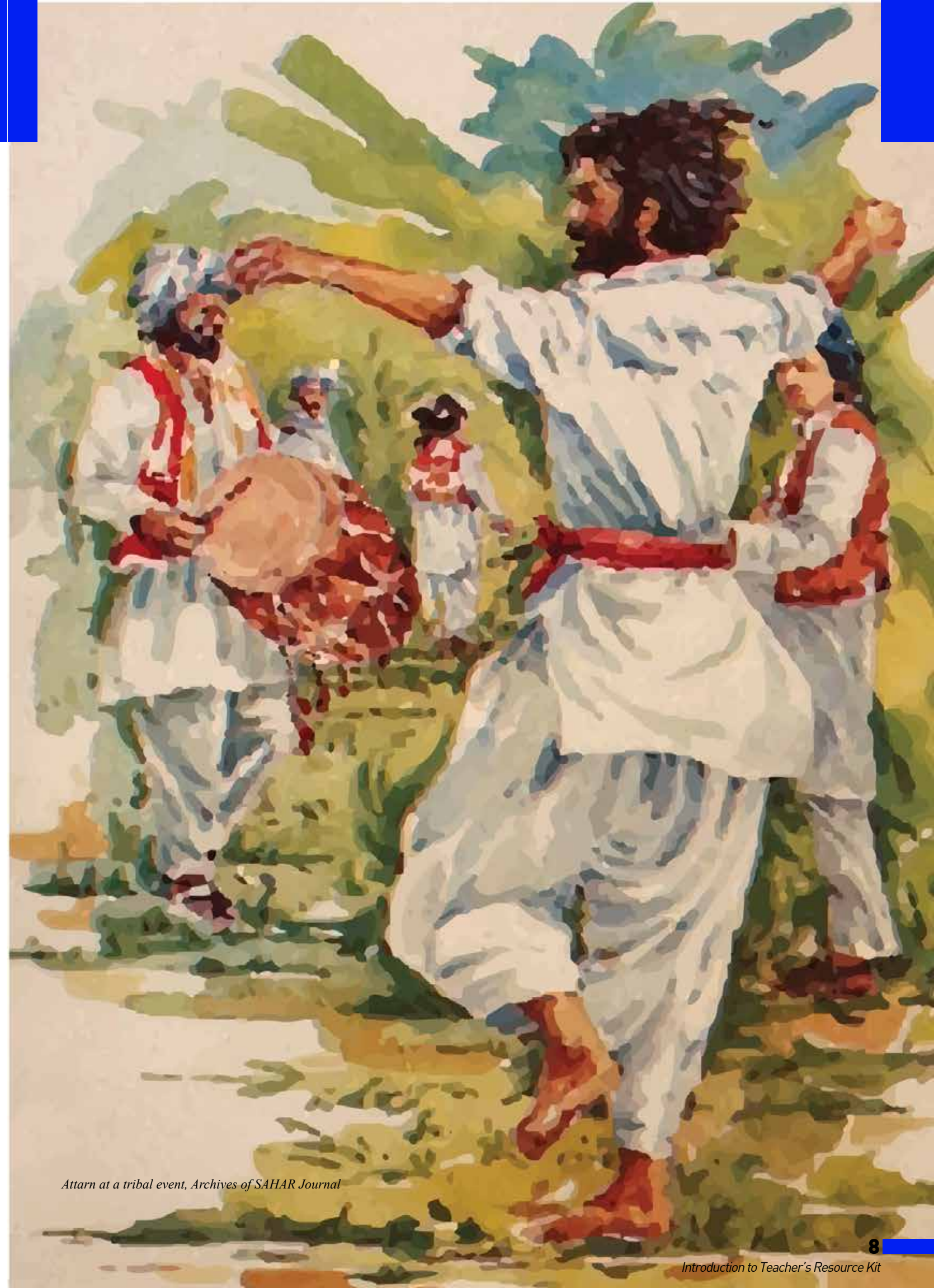
The ICH is a broad area which covers various domains and elements which communities, groups and sometimes, individuals claim as their own. The Resource Kit is therefore not an exhaustive list of all the elements and domains within KPK and FATA since it would be an impossible task to include every element in such a Kit. It covers, however, some elements and domains which provide an example of how ICH can be used to explain concepts and to safeguard the heritage of our communities by transmitting cultural knowledge to the younger generation. This Kit is planned as an interactive resource which provides a comprehensive frame of operations and guidelines for activities and can be updated or molded as per situational requirements.

This Resource Kit will be useful for primary, middle and secondary school teachers and the education and culture departments of the government of KPK and FATA. Educators in the private school system and the teacher training institutes can also benefit from the Kit.

This publication has been initiated by UNESCO, Islamabad office under the RAHA project. There are several persons who have contributed to the making of this Kit including teachers, scholars, educators and researchers.



Map showing Pukhtoon areas in Pakistan and Afghanistan, photo credit: Wikipedia



Attarn at a tribal event, Archives of SAHAR Journal

What the Various Types of Culture and Heritage Mean

An explanation of some of the key words and concepts that are being used in this Kit is given below. Wherever possible, examples are taken from KPK and FATA areas to communicate an idea. Teachers are encouraged to think of other examples from their own areas and experiences to clarify concepts to their students.



Raja Geera, Odigram, Swat, photo credit: Shafiq ul Islam, internet panoramio

TIME LINE BCE	
Soanian People	~500,000
Mehrgarh Culture	7000–2500
Indus Valley Civilization & Hakra	3300–1700
Vedic Civilization	2000–500
Achaemenid Empire	550–330
Mauryan Empire	322–252
Seleucid Empire	312–63
Greco-Bactrian Kingdom	252–125
Indo-Scythian Kingdom	200 BCE–400 CE
Gandhara Civilization	200 BCE–1021 CE
Indo-Greek Kingdom	180 BCE–10 CE

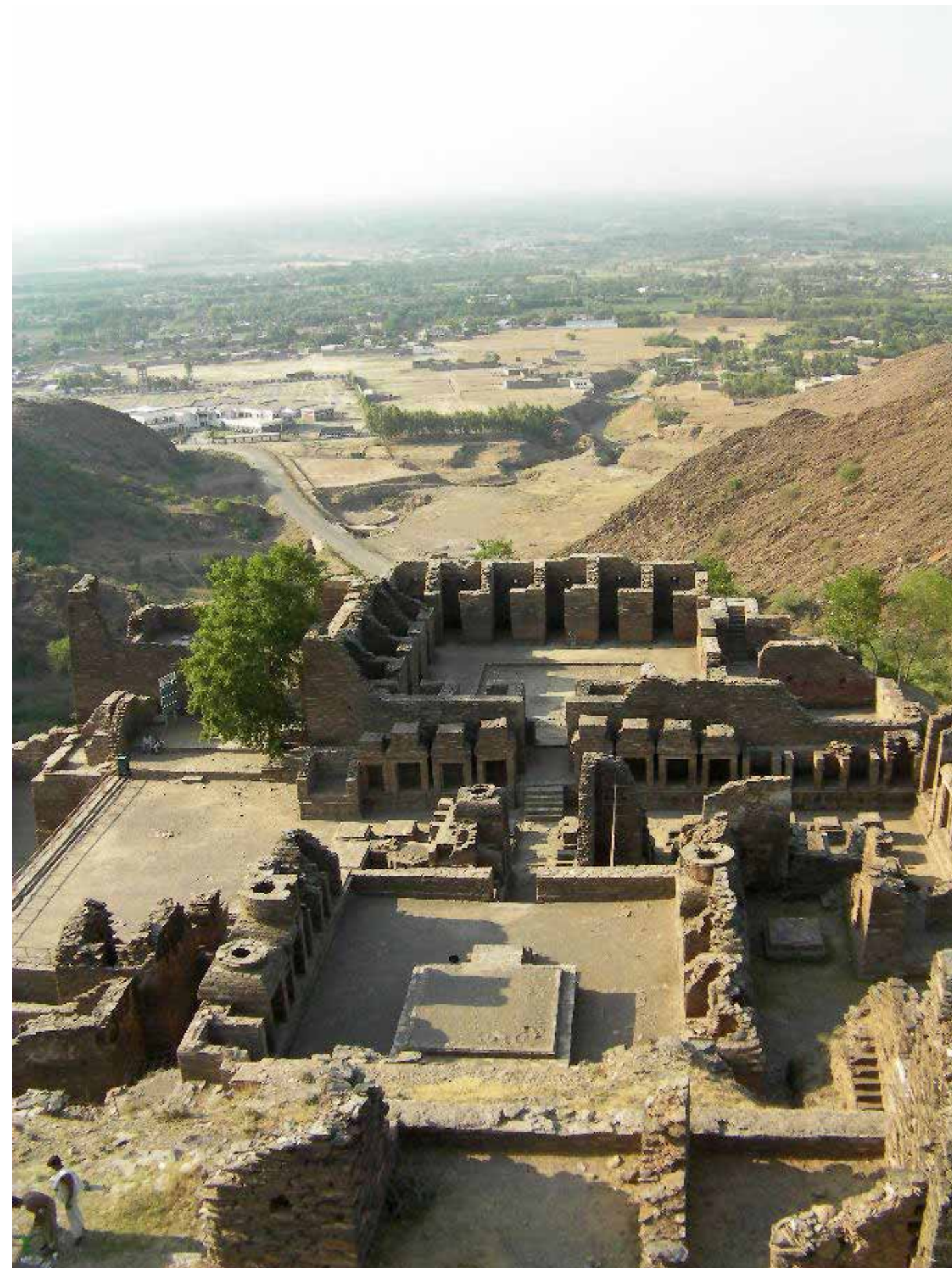
CULTURE

Culture can be defined in various different ways; however for our purpose we can think of culture as the distinctive lifestyle, value system and world view of society or a social group or community. It includes traditions, beliefs and practices which have been developed over centuries by people all over the world, each in response to their own particular context. It is culture which makes each community or social group unique and distinct and gives them their identity. It is this variety of lifestyles, value system and world views which is a tribute to the ingenuity of humankind and our ancestors and a cause for celebration. We live in a pluralistic world and our species can survive best if we can appreciate the cultural diversity that exists in this world and learn to respect various lifestyles, values, worldviews and the ensuing cultural expressions and practices.

IN PAKISTAN THERE ARE 6 WORLD HERITAGE SITES (WHS) LISTED BY UNESCO

There are 2 **Buddhist** period sites at **Takht-i-Bahi** and the Neighboring City remains of **Sahr-i-Bahlol** in KPK and that at “**Taxila**” in the Rawalpindi district of the Punjab. In addition to the WHS, UNESCO also maintains the Tentative World Heritage List which has 4 sites of KPK listed in 2004. Such evidence shows that this land was inhabited some millenniums back, for the **Archaeological Site of RehmanDheri**, situated near the town of Dera Ismail Khan is an ancient **Pre-Harappan** site dating back to about 4000 BCE, while the **Archaeological Site of Ranigat in Totalai** in the **Buner District** is 2500 years old Buddhist site belonging to the **Gandhara civilization**. Then there are two other Tentative WHS which are **Ashoka period Rock Edicts at Shahbazgarhi** and **Mansehra** which belong to the period 5th century BCE to 2nd century CE. This amazing evidence of civilizational progress is the legacy of the communities of KPK as well as the entire nation and the world for it shows the civilizational progress that the people living in this area had made many millennia ago. You may like to find more about this amazing heritage through some of the resource books mentioned in the Kit and also visit UNESCO WHS site at www.whc.unesco.org.

TIME LINE CE	
Indo-Parthian Kingdom	21–130
Kushan Empire	30–375
Sassanid Empire	224–641
Indo-Sassanids	240–410
Gupta Empire	320–600
Hephthalite Empire	420–567
Rai Dynasty	489–632
Kabul Shahi Dynasty	500–1100
Umayyad Caliphate	661–750
Pala Empire	770–850
Ghaznavid Empire	963–1187
Mamluk dynasty	1206–1290
Khilji dynasty	1290–1320
Tughlaq dynasty	1320–1413
Sayyid dynasty	1414–1451
Lodhi dynasty	1451–1526
Mughal Empire	1526–1858
Durrani Empire	1747–1823
Sikh Confederacy	1733–1805
Maratha Empire	1758–1760
Sikh Empire	1799–1849
British Indian Empire	1849–1947
Dominion of Pakistan	1947–1956
Islamic Republic	since 1956



Buddhist Ruins of Takht-i-Bahi and Neighboring City Remains at Sahr-i-Bahlol, UNESCO World Heritage Site

HERITAGE:

By heritage we mean “*Virsa*” or that which has been inherited from the previous generations and from our elders. It is a legacy of the past and it is what defines who we are or gives us identity.

UNESCO World Heritage Sites

Archaeological Ruins at Moenjodaro (1980)
Buddhist Ruins of Takht-i-Bahi and Neighbouring City Remains at Sahr-i-Bahlol (1980)
Fort and Shalamar Gardens in Lahore (1981)
Historical Monuments at Makli, Thatta (1981)
Rohtas Fort (1997)
Taxila (1980)

TANGIBLE HERITAGE:

When talking about cultural heritage we could be referring to the Tangible Heritage, sometimes also called built heritage or manmade heritage. The Tangible Heritage includes the UNESCO World Heritage Sites (WHS) like the “**Buddhist Ruins of Takht-i-Bahi and Neighboring City Remains at Sahr-i-Bahlol**” in KPK.

Other than such outstanding examples of the tangible built heritage listed as World Heritage Sites, there can be many types such as urban structures, adobe or stone houses, village settlements, walled towns, religious buildings, shrines and such others which represent the past. These can be either archaeological sites or monuments or ordinary structures which the community to whom it belongs may consider of value for a variety of reasons such as for the technical skills it encompasses or the aesthetic quality of its design and construction or the social or historical value that it has for the community. There may be some such Tangible Heritage in the area that your school is located or where your students live. You could discover these cultural assets with your students when you carry out the Thematic Projects suggested in this Kit. This could well be a storage bin or silo which is made in a special way or a mosque which was skillfully made by your ancestors such as the beautiful wooden mosques of Swat. It could also be archaeological remains such as that of the Buddhist period which you find in so many parts of the province. This is also our heritage and has also shaped our present day. We can be proud of the skills of our ancestors who used the stone available in the local area and shaped such complex structures as the Stupas and carvings which have left an important record for us from the past.

Tangible Heritage can also be in the form of artefacts such as museum objects, manuscripts such as that of Rehman Baba’s poetic works at the Pushto Academy and the Provincial Archives, a Rubab which belonged to some great Rubab player of the past, the paintings of Ghani Khan at Ghani Dera, and such others. These objects are some of the tangible heritage of the communities of KPK and FATA which your students should be made aware of as these are an important legacy that should be valued as indicators of the achievements of your ancestors. Similarly there will be tangible assets in the communities of your students which they will learn to value through the activities proposed in this Kit.

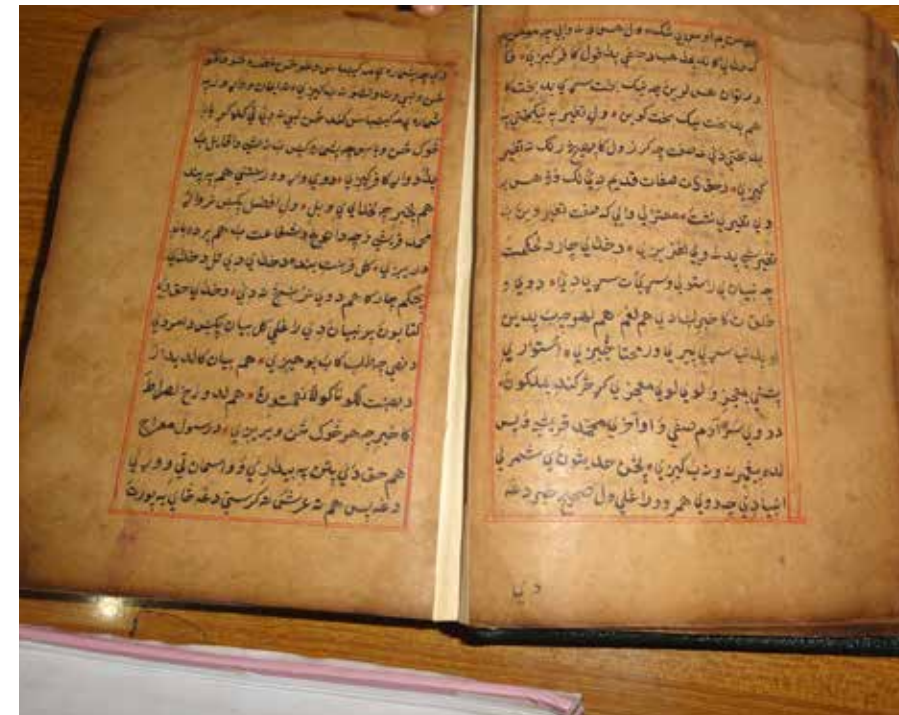
Properties submitted on UNESCO WHS Tentative List (18)

Badshahi Mosque, Lahore (1993)
Wazir Khan's Mosque, Lahore (1993)
Tombs of Jahangir, Asif Khan and Akbari Sarai, Lahore (1993)
Hiran Minar and Tank, Sheikhpura (1993)
Tomb of Hazrat Rukn-e-Alam, Multan (1993)
Rani Kot Fort, Dadu (1993)
Shah Jahan Mosque, Thatta (1993)
Chaukhandi Tombs, Karachi (1993)
Archaeological Site of Mehrgarh (2004)
Archaeological Site of Rehman Dheri (2004)
Archaeological Site of Harappa (2004)
Archaeological Site of Ranigat (2004)
Shahbazgarhi Rock Edicts (2004)
Mansehra Rock Edicts (2004)
Baltit Fort (2004)
Tomb of Bibi Jawindi, Baha'al-Halim and Ustead and the Tomb and Mosque of Jalaluddin Bukhari (2004)
Tomb of Shah Rukn-e-Alam (2004)
Port of Banbhore (2004)

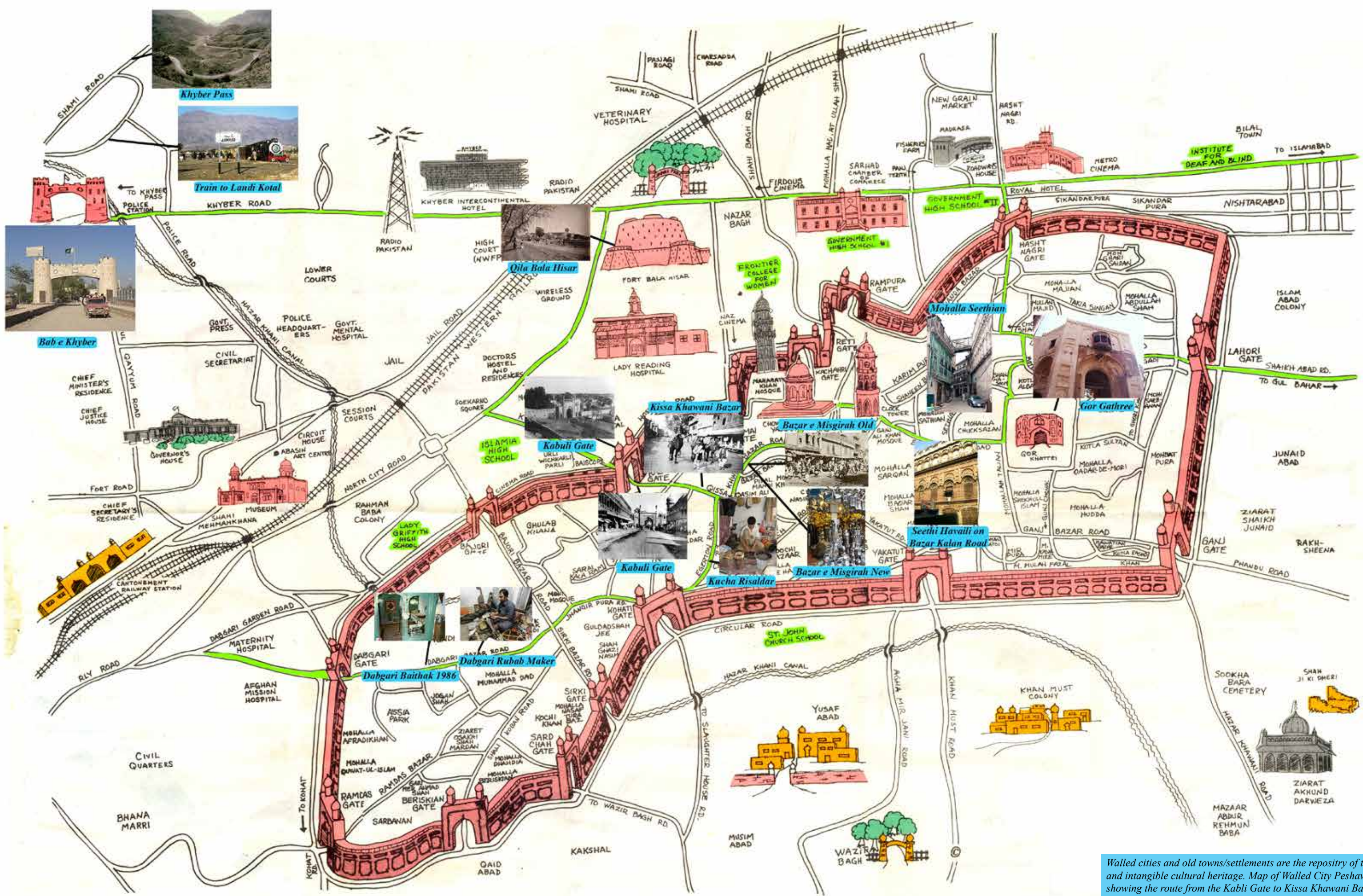
Some Examples of Artifacts



Maj Sir L. Cavagnari & his party are about to be turned back from Ali Masjid in Khyber Pass, by Amir Sher Ali's Commander



Tomb Stones at Siren Valley, Photo Credit: Saba Samee



Walled cities and old towns/settlements are the repository of tangible and intangible cultural heritage. Map of Walled City Peshawar, showing the route from the Kabli Gate to Kissa Khawani Bazar, The Street of The Story Tellers

The Walled City of PESHAWAR, NWFP, Pakistan

This map was commissioned by Dr. Sayed Amjad Hussain and prepared with the help of Mr. Richard Meinke 1985 Toledo, Ohio, USA

NATURAL HERITAGE:

In 1972 UNESCO adopted the “Convention Concerning the Protection of the World Cultural and Natural Heritage”.

Included in Natural Heritage, for the purposes of the Convention, are the Natural features, Geological and Physiographical Formations and Natural Sites. BOX 1 and BOX 2 contain a detailed description of these categories. When you read them you will agree that in the areas that your school is located there may be some of these types of Natural Heritage which is of special significance to the people living in that area and could also be valuable for others as well. You could have a wonderful insight into this Natural Heritage and discover many features and formations and sites which are present there. Remember that not all natural heritage is classified as World Heritage because only those sites which are outstanding and unique become the shared heritage of the world. So all humankind no matter where they are living are jointly responsible for protecting such heritage since all are proud to claim it as the joint heritage of humankind.

In the same way there will be Natural Heritage in the vicinity of your school or where your students live. Classified as Natural Features, Geological and Physiographical formations and Natural Sites this should be considered as the natural assets of your area which must be valued and protected by the communities which live there because they are the custodians. So, Natural Heritage is something beautiful and unique which exists in your surroundings and is not manmade; for instance the hills, valleys, rice terraces, the forests and such others which make the KPK and FATA region special. These are the elements which are often mentioned in Tourism Promotional Material and attract people from all over the world. Such assets could be pine forest in your area which contributes in a positive way



Lake Saifal Maluk



Medicinal plants in Matta, photo credit: Imtiaz Ali



Pine Forest

BOX 1: Convention Concerning the Protection of the World Cultural and Natural Heritage

Article 1 – Definition of Cultural & Natural Heritage

Monuments: Architectural works, works of monumental sculpture and painting,

Elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

Groups of buildings: Groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

BOX 2: Convention Concerning the Protection of the World Cultural and Natural Heritage

Article 2:

Natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;

Geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;

Natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty

to the environment or could be fields or hill slopes on which grow certain plants which are essential to the traditional medicinal practices of the communities. Unique features such as the Ghram Chasma in Chitral Valley, Kalash Valley landscape and the Khyber and Lowari passes are some examples of Natural Heritage.

INTANGIBLE CULTURAL HERITAGE:

The intangible cultural heritage, also simply referred to by its acronym ICH is essentially the non-material culture that we inherit from our ancestors. It is that part of our culture which is transient or fleeting and can be easily lost since it lives in the hearts and minds of human beings. The ICH has been defined by UNESCO in its “Convention for the Safeguarding of Intangible Cultural Heritage” which was adopted in 2003.

For the purposes of the Convention UNESCO defined ICH as “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.” You may want to read the Convention which is available on the UNESCO Intangible Cultural Heritage website www.unesco.org and also available in printed form. BOX 3 has the definition from the UNESCO Convention 2003 which you may like to read before proceeding.

BOX 3:

UNESCO (2003) Convention For The Safeguarding Of The Intangible Cultural Heritage

Article 2 – Definitions (Basic Text)

For the purposes of this Convention,

1. The “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.



Archives South Asian Partnership

What Are The Key Concepts Of Intangible Cultural Heritage?

ICH Presence:

An important point to note is that ICH is present in all communities; in fact you can easily say that it is an integral part of all communities. It encompasses many elements and many aspects of our life, for example it could be songs that we sing at weddings, our music, the social practices and rituals that we perform at the birth of a child, folk dances and many others covering various domains which we have inherited from our forefathers. This also includes all those practices of our ancestors which show you how traditional knowledge and local wisdom came to be used for the sustainable use of resources. In BOX 4 you can read the domains mentioned in the UNESCO Convention 2003. You can include other domains which you think are important for the communities in KPK and FATA.

BOX 4:

UNESCO (2003) Convention For The Safeguarding Of The Intangible Cultural Heritage Article 2 – Definitions (Basic Text)-2.2

The “intangible cultural heritage”,is manifested inter alia in the following domains:

- (a) **oral traditions and expressions**, including language as a vehicle of the intangible cultural heritage;
- (b) **performing arts**;
- (c) **social practices, rituals and festive events**;
- (d) **knowledge and practices concerning nature and the universe**;
- (e) **traditional craftsmanship**

Transmittal:

The Intangible Cultural Heritage is communicated from one generation to another to ensure that the accumulated traditional wisdom and practices which a community feels is valuable to them is passed on to youth as their legacy. These could be simple social behavior or rituals like the words and manner of greeting elders and children which often go under what most people refer to as “manners” or can be very complex concepts and ideas like those in the unwritten code of honor of the Pukhtuns, “Phuktunwali”. It includes the entire gamut of traditional knowledge and wisdom including medicinal practices, musical systems, *attarn* and folklore, systems of conflict resolution and harmonious living, customs and many others that communities possess and value.



Hujra Matta, Credit Imtiaz Ali

Mechanism & Systems for Transmittal and Institutions:

Mechanism & Systems for Transmittal and Institutions which support or strengthen this transfer of cultural knowledge are present in all cultures. However, we know that sometimes with the weakening of such systems, important knowledge is under threat of disappearing. One such example from the KPK province is the knowledge of constructing houses using only local material which was a sustainable way of interacting with the environment. Some of the traditional agricultural practices which ensured collective sharing of responsibility have disappeared. Others can be seen in the craft making processes such as dyeing the vibrant pink color used in the *chaddars* from Swat valley. What is important to keep in mind is that only that ICH which a community owns and practices is viable for transmittal. There are always some ICH elements which are discarded by communities and thus become history or museum pieces.

The institutions which played a fundamental role in transmittal of cultural knowledge in KP and FATA for example the Hujra and the Gudor have considerably weakened to the extent that these have disappeared in some areas. We are thus confronted with the problem that with traditional systems weakening we must find ways to strengthen and safeguard them if they are still of importance to the communities who claimed it as part of their cultural tradition. At the same time it is important to use other avenues for transmittal of cultural knowledge such as the school system or community centers and such others

Change and Re-creation:

We are perhaps all aware that change is fundamental to our existence, and insofar as ICH is concerned there are several factors which bring about change such as variation in context whether it is the physical environment, state of technology or the social environment, belief systems, value system and world view . We can see an example of an ICH element from KP and FATA region to see how this has changed over the centuries. Let us take the example of *Mizare*, the basket weaving techniques of the tribal women. If you compare the items and patterns of some baskets that belonged to your grandparents to what is being made nowadays you will find differences in techniques and materials. Similarly, the *pankh-chacki* (water mill) has also undergone changes as has the imagery of the modern day poetry to that of the poets of the previous generations. Thus as a response to the context, time and space ICH elements are recreated by the communities to whom these belong, making them relevant and valuable to their present.



Children in Matta. Photo Credit: Imtiaz Ali

Rights and Ethics:

Internationally as well as within Pakistan there is a growing realization that the rights of every individual, group and community must be fully recognized and protected. These are referred to as fundamental rights and include access to education for all, health care and others. You may like to read some of the resource material mentioned in the Kit to familiarize yourself with this subject to enable you to answer questions posed by your students on this topic. You may also like to reflect on the definition in the UNESCO Convention 2003 where it is written

“.....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.”



Mapping of Cultural Assets in NWFP, Photo credit: UNESCO Norway Funded Project

You may like to think of examples from your province or the tribal areas of social practices which are detrimental to any community, group or individual or do not promote mutual respect amongst them to explain this idea to your students. There are social practices that we have inherited which are clearly against fundamental rights and have often marginalized people, for example women and minorities. As society grows and develops it continuously reexamines its own cultural practices to discard those which are against basic ethics and fundamental rights of any group, giving rise to changes in values, ethics and attitudes. In our joint effort to create a harmonious society where all can live with dignity and in harmony with each other, we need to find ways to strengthen the positive practices in our society and convey the same to our students. The Kit has presented some ideas on how to transmit the cultural knowledge of ways and means to promote peace and social cohesion which we have inherited as the ICH of KP and FATA. Teachers can think of more lessons to strength on the role that their students can play in enhancing mutual respect and peaceful co-existence in the region.

Sustainable Development:

In a resource starved world that we live in, we all realize that natural resources are fast depleting and we need to think urgently about ways and means that will safeguard these for our future generations. The concept of sustainable development has been described by the 1987 Brundtland Commission Report as “.....development that meets the needs of the present without compromising the ability of future generations to meet their own needs.” The Sustainability paradigm developed by UNESCO bases itself on creating a balance between the interlinked spheres of environmental, social and economic considerations. In order to transmit these concepts to youth,

UNESCO developed the Education for Sustainable Development program, popularly known by its acronym ESD which specifically focuses on transmitting and developing methodologies and techniques to enhance sustainability in our societies. The resource material pertaining to ESD have been listed in the Kit under Additional Resources and you may like to read a selection to get yourselves familiar with the conceptual framework and the activities undertaken under the ESD program. This program essentially tried to re-orient the school curriculum to address sustainability. This Resource Kit has given some ideas and issues for you to reflect upon. Some of the social practices and traditional knowledge which belong to the communities in KPK and FATA are excellent examples of how our ancestors tried to interact with nature and the environment in a sustainable manner. For example the *Pankh-Chacki*, water mill is a good example of how the natural resource of water has been harnessed to erect a mill which is essential for the dietary needs of the people in KPK & FATA. Similarly, the knowledge of preparing manure for the fields and other agricultural practices are an invaluable resource which we must communicate to the next generation. You can see other social practices which encourage mutual support such as *Asher* during rice harvesting and *Lor* during wheat harvesting which fall within sustainable practices. Think also about how our ancestors ensured that this knowledge would be passed onto us. You may come across songs, proverbs, *tapas* and such other oral forms which our ancestors used to ensure that this knowledge would be transferred from generation to generation and would not get lost but remain for us to benefit from. You may also like to reflect on some other practices which you think are good examples of the culture of your communities and prepare lessons to impart this knowledge to your students. These can be as simple as finding ways to reduce wastage for example using waste material to prepare household objects or more complex values such as interpersonal relationships, hospitality and others.

For a Teacher to bring this thinking in to the classroom, no matter what subject you are teaching you would require a change of perspective to enable you to develop a pedagogy that supports sustainability with the requisite knowledge, values and skills to communicate the importance of this way of thinking to your students. You may like to study the UNESCO publication “*Astrolabe: A Guide to Education for Sustainable Development Coordination in Asia and the Pacific*” which is available online to clarify some of the concepts. ESD is closely linked to ICH in education and learning since the latter focuses on practices and elements which are age old systems that societies have evolved for harmonious living or practices for judicious use of natural resources and such others.



Girls playing Stapu in Matta. Photo Credit: Imtiaz Ali

Cultural Diversity:

Mutual Respect and Harmonious Living amongst the world communities is the cornerstone of creating a sustainable world. In Pakistan, there are many ethno-linguistic groups spread in various regions each of whom have their own cultural identity and a sense of continuity based on their own historical experiences, their environment, value system and world view. If you look at the diversity within KP and FATA region you can see the large number of ethno-linguistic groups present in this geographical area.

For our present purpose, which is to transmit our cultural knowledge to our youth in order to promote peace and social cohesion, we need to find ways to convey all those remarkable mechanisms that our ancestors put in place which encouraged these values. We also need to reflect on any practices which are detrimental or marginalize any group within our communities to fully participate in our society well-being and find ways to bring them into the service for the common benefit of the community and society.

Pukhtuns comprise a large number of tribes and sub-tribes, the Khow or Kho communities in Chitral, the Kalash, the Hindkho speaking Hazara people, the Seraiki speaking people living in D I Khan and many more. Each of these communities has their own specific lifestyles, values and belief systems which we need to respect. The knowledge and appreciation of the diverse cultures of the various communities within Pakistan as well as other parts of the world contributes to creating a peaceful coexistence and respect. In Box 5 is an extract from the UNESCO Universal Declaration on Cultural Diversity which was adopted in 2001. You may want to read this Declaration which you will find online at <http://portal.unesco.org>

BOX 5:
UNESCO Universal Declaration on Cultural Diversity (Adopted 2001)

IDENTITY, DIVERSITY AND PLURALISM

Article 1 – Definition of Cultural Diversity

Culture takes diverse forms across time and space. This diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind. As a source of exchange, innovation and creativity, cultural diversity is as necessary for humankind as biodiversity is for nature. In this sense, it is the common heritage of humanity and should be recognized and affirmed for the benefit of present and future generations.



Chilam Joshi Festival in Kalash, Chitral

Safeguarding:

Integrating ICH knowledge and skills into education and learning is one of the measures to safeguard the immensely rich resource of our communities by ensuring that it has been passed on to the next generations. By transmitting knowledge held by our tradition bearers and practitioners, the elders within our communities, the women and the men to the younger generation, we will be ensuring that the knowledge which by its nature is transient will not be lost. While this method of safeguarding is important for the continuing viability of the Living Culture, we also know that using references from the “familiar” rather than the “remote or alien” is the best way to communicate concepts to young people. To use this as a technique of teaching we would need to develop our own knowledge and understanding of our Living Culture particularly that of the communities from where our students come. We would need to understand and appreciate the nuances and layers which are embedded in traditional knowledge and wisdom to be able to develop lessons for our students. The Kit has included lessons which take advantage of the various layers of an ICH element and has also suggested Thematic Projects which will enhance our information and knowledge base.



Children playing in a Hujra in Matta. Photo Credit: Imtiaz Ali

SUMMARY: TANGIBLE, NATURAL AND INTANGIBLE CULTURAL HERITAGE

To summarize what has been discussed in the previous paragraphs we can say that broadly there are three categories which are commonly used while referring to Cultural Heritage. One is the Tangible, the second is the Natural Heritage and the third is Intangible Cultural Heritage. The meaning of these Key Words needs to be fully grasped and appreciated to take advantage of this Resource Kit. Subtitles have been used to explain some of the important words. These words should be translated in your local language so that students can understand these key concerns. When thinking about an appropriate word in the local language make sure that it reflects the concept. Remember that Tangible Heritage essentially means something that you can see and touch. It includes buildings and premises, whole streets, part or whole old towns, settlements, villages, single structures, artefacts, museum objects and so on. On the other hand Intangible Heritage is the non-material heritage and is something which is essentially in the mind.

Why is Heritage important?

This is a question that your students will probably ask you. You can think about various ways to respond depending on the age level of the students. It is important to first ensure that your students fully understand the concept of heritage before you can speak about its importance. Small children will grasp the concept better if you personalize it. For example you can ask each individual student to mention an object that they possess which is special to them or their families. It can be a wrist watch which their father wears which could have belonged to his father. You can ask whether the watch should be destroyed or kept safe and passed on to one of the children. Explain how this watch is included in the family heritage. You can build from here the idea of a group heritage and community heritage and so on. While discussing each level you must select examples which are well known and thus will be understood by the students. It would be really excellent if you could provoke discussion in the class and get all the students involved and contributing to the debate.

Some of the reasons which make Heritage important are that Culture gives people

1. a sense of Identity
2. a source of Pride
3. a resource to gain Knowledge and Wisdom
4. a contribution to Economic Development
5. a contribution to Social Empowerment



Water mill in Swat Valley, photo credit: Imtiaz Ali

Culture Reinforces Identity and Invokes Pride:

Culture is intrinsic to the human condition and each of us gains our identity through our own culture that is the culture of the community which we claim as ours. Both Globalization and Western imperialism have had a negative impact on local/regional cultural identities. The rapid processes of modernization have been hampering with the continuity of cultural knowledge transmission, which has resulted in breaking the links to our past and leaving us with fragmented forms of cultural knowledge, dispersed indigenous communities and a lost sense of identity. Thus, for the well-being of communities it is important that the cultural and social practices, expressions and each community's special way of interacting with each other, with nature and the universe remain viable.

Resource of Knowledge and Wisdom:

We can learn a lot about ourselves and our way of living life when we start looking at Culture as a resource for gaining knowledge and wisdom. In the same manner as we look towards libraries and books, we can turn towards our elders, our communities and our tradition bearers to gain wisdom and knowledge embedded in our Living Culture as well as the material evidence of our ancestors who inhabited the area that we live in now. The Resource Kit has indicated several ways in which this knowledge can be imbibed.

Source of Economic Empowerment & Development:

Culture as a resource for economic empowerment can be seen in the context of some of the activities which have traditionally been a source of livelihood for the communities in the KPK region. One such example is the economic opportunities derived from the domestic and international tourism to the natural heritage of say the Swat Valley, the Chitral Valley, and to the archaeological sites such as Takhat-i-Bahi and the many such places with which the region is blessed. There has been a thriving business of cultural products, services such as tour operators and guides, hotels and such others which has benefited many. There are also ways of using the ICH knowledge to empower people for example by developing their craft making skills, preparing products which will be attractive for the modern buyer or marketing honey and herbal medicines which use local ICH practices and knowledge. This Resource Kit has presented some ideas in this direction which students can take up as hobbies and later use these skills to develop marketable craft products. Teachers can think of many more ideas derived out of the local culture of their area and develop lesson plans for their students.

Culture, in particular the Intangible Cultural Heritage, defines the identity of a community and makes all of us special. For example if you look at the various tribes within the Pushtuns you can identify several ICH elements which are specific to a particular tribe such as traditional dress forms, music, food which are special to a particular tribe such as *Torawal, Sholay, Katawa, Painda* and such others. Similarly we know that various tribes have distinct and different forms of *attarn* for example the Khattak, Mahsood, Wazir, Marwat, Betanai, Kakar, Mangal, and Kochi Pashtun tribes all have distinct forms of *attarn*. You can reflect on the differences in customs, rituals, and lifestyles of the various communities and take examples to use in your classroom. The Kit also includes student activities to enhance understanding and knowledge and appreciation of their cultural identity and take pride in it.

Culture Strengthens Economic and Social Empowerment: The Intangible Culture of the communities of KPK, FATA is the living heritage that provides communities with a sense of identity and is continuously recreated in response to their environment. It is intangible because its existence and recognition depend mainly on the human will, which is non-material, and it is transmitted by imitation and living experience. The social and economic value of this transmission of knowledge is relevant for a community, and is as important for developing communities as for developed ones. Cultural Knowledge can be an important source of livelihood and economic well-being.

BOX 6:

SOME REASONS FOR SAFEGUARDING THE INTANGIBLE CULTURAL HERITAGE

- The Well-being of communities: Enhances Identity and Pride
- Respect and understanding amongst communities
- Sustainable development
- Enhancement of cultural diversity and human creativity

Social Empowerment of Communities, particularly of minority and marginalized communities is strengthened through recognition of their culture and their right to practice their own culture. This is also a means to ensure that each individual, group or community can live in dignity which is the basic human right of all. It also ensures that the knowledge and wisdom which sometimes available to a minority community survives. One example of this is of small communities adhering to languages that are at the brink of extinction. UNESCO has identified 26 distinct endangered languages and *Pashto* dialect spoken by the indigenous communities in KPK and FATA. *Pashto* is spoken mainly in Peshawar, while *Kalami*, *Gawri* and *Torwali* are the spoken languages in Swat, Dir and Kohistan.

In most cases, transference of ICH knowledge begins from home where stories and techniques, for example, on cooking are passed down mostly through the oral tradition like rhymes, poetry, songs and games. *Bol Meri Machli* is one example of such rhythmic riddles that are usually passed down by the elders of the family orally, a guessing game aimed at building critical thinking skills for children. Similarly, *mataal* (adages) of the KPK communities encapsulate and convey important values to the young. However, due to rapid urbanization and rural-urban migration that has led to the breakdown of joint family structure, these systems have weakened and also as the joint family structure breaks down and grandmothers who once passed on these traditions leave, the traditional methods of preserving of ICH are weakened. Thus ICH in the education system becomes highly important.

The Revival of the traditional systems of peace, dialogue and conflict resolution would play a critical role in keeping the heritage of KPK, and FATA viable, peaceful and in resonance with the cultural identities as well as modern day needs of the indigenous communities.

The Reasons for Integrate Heritage Education in Education and Learning

Integrating ICH knowledge and skills into education and learning is one measure to safeguard it. By transmitting this knowledge held by our tradition bearers and practitioners, to the younger generation, we are ensuring that the knowledge which by its nature is non-tangible and transient will not be lost. Also of note is that the ICH of each community is distinct, it varies from place to place therefore special effort is required to safeguard the ICH present in each area.

Transference of cultural knowledge from one generation to the next ensures the survival of traditional knowledge and wisdom which has shaped our world and given each of us a sense of identity. With the weakening of the traditional systems for this transmittal to the young which was usually by their elders either through stories, poems, proverbs and such other means or by emulating the examples set by them of practices and skills that this system remained viable. Supported by the traditional teacher/apprentice model, i.e. the *Ustad* and *Shahgird* system, the traditional knowledge of many areas of human endeavor was transmitted to the younger generation and survived.

In the current scenario, where the formal system of education follows a uniform nationwide curricula; the regional identities which are at the core of communities as reflected in their culture is compromised. Thus over a period of time much of the local cultural knowledge and wisdom is submerged and lost. By integrating Heritage Education in Education and Learning, we are ensuring that the knowledge which the communities where we are located is passed on to the young.

The Resource Kit is aimed at strengthening the cultural identities of the young people in order to create a sense of pride in them, respect for cultural diversity and peace and social cohesion amongst the various sub-cultural groups within KPK and FATA.

HOW TO INTEGRATE CULTURAL KNOWLEDGE IN EDUCATION AND LEARNING:

Students may be brought closer to their cultural heritage by arranging for field trips to cultural heritage sites, experimentation with indigenous methods of health practices and modern practices, critical thinking exercises in the mother language using *mataals* and proverbs, craftsmanship, music, classical dancing and traditional games. These activities can be integrated into co-curricular and extra-curricular activities of the

school as well as used in the classroom for subject teaching.

The various ways of integrating ICH and ESD in Education and Learning range from:

1. Subject Infusion: Infusing Subjects with ICH and ESD knowledge
2. Curriculum Infusion: Infusing Curricula with Heritage/ESD focused subjects
3. Reorienting Curriculum: Focusing on ICH/ESD in existing Curricula
4. By Co-curricular Projects and Assignments: Project Based Research with Communities, Tradition Bearers, focused field work
5. School Level Activities based Learning for example the provision for Cultural *Melas*
6. A Multi-Disciplinary Approach, for example establishing ICH-ESD links to various subject areas



To decide how to integrate ICH-ESD into the current system of teaching is up to the educational managers and teachers. Among the possibilities mentioned earlier, schools may opt that it should be done without having to disrupt existing patterns of curriculum development and lesson planning. Schools can also opt for a combination from the menu. Howsoever this is to be achieved, one thing is certain that this intervention has promising long-term implications for the success of ICH-ESD-based learning in Pakistan and preparing informed young people with the ability of critical thinking equipped with the knowledge of their own cultural expressions and assets.

The 4 Modules provide the Entry Point for Schools to start the integration process. Various suggestions have been given and it is left to the Schools and Teachers to decide on how to proceed. These options include establishing Culture Clubs as an extra-curricular activity which will enable methodologies to be refined and lesson plans evolved to subsequent subject infusion and so on.

Teachers can use the exercises in each Module to devise lesson categories to accommodate the ICH component into the lesson planning. Along with that, schools can introduce Heritage Education as a separate subject with its own curriculum. That would enable staff to highlight the cultural assets of the cities across Pakistan in a more flexible manner that allows for greater scrutiny and integration of cultural knowledge from prominent cultural assets like the Lahore Fort and Bagh-e-Jinnah, Gol Gatri in Peshawar, Mehargarh, Taxila near the Islamabad area and others.

The modules also provide options for Lesson Planning with ICH/ESD orientation and Student Assessment. Resource Generation, building partnerships with communities and culture resource establishments as well as Tradition Bearers have been highlighted in the Thematic Projects. These guidelines also aim to broaden the teacher's perspectives and appreciation for community-based learning, and community-led efforts to promote sustainable practices that are in harmony with human values and their own cultural heritage.



Popular living Pashto Folk legends Khan Tahsil & Zarsanga Bibi, photo credit: Archives Shimwari

The modules provide a step-by-step framework on

- developing curricula for Heritage Education
- how to develop a lesson or curricula incorporating ICH and ESD in existing subjects.
 - this includes identification of an ICH/ESD Element or Domain,
 - deconstructing the Element and showing the various layers of knowledge that it incorporates,
 - research through primary and secondary sources,
 - building partnerships with Tradition Bearers and practitioners,
 - learning from communities and elders and so on.
- Providing the framework which will enable Teachers to take other ICH elements and deconstruct them to devise pedagogy for teaching their students.
- Teachers are encouraged to adapt the ideas in the guidelines to their own situation and curriculum constraints and opportunities.

An integrated, multi-disciplinary approach to be used by teachers in classrooms has been used to develop these guidelines so as to facilitate the facets of knowledge embedded within the living heritage of communities.

Identifying and Developing ICH Lesson Categories and Curriculum Content

The purpose of this exercise is to aid you in identifying, selecting, modifying or developing curriculum that is compatible with and supports your community's view and cultural values. In the boxes below, the ICH-ESD learning categories you are proposing to have as a foundation framework of your education system are from within which you are going to derive curriculum content.

Note: Please remember that *all ICH is not linked with ESD*, for example, if an ICH is in violation of women's rights or minority rights, it is essentially harmful to ESD as well. Similarly, *all ESD is not linked with ICH*. For example, using solar energy to heat water and produce cheap electricity is a concept that may or may not be part of a community's ICH.

While filling out the boxes below, think: In terms of today, what ICH-ESD lesson category represents your culture's contemporary or modern reality.

Lesson Category #1 <input type="text"/>	Lesson Category #2 <input type="text"/>
Lesson Category #3 <input type="text"/>	Lesson Category #4 <input type="text"/>
Lesson Category #5 <input type="text"/>	Lesson Category #6 <input type="text"/>

For example, if Lesson Category #1 is defined as **Cultural Mapping**, the subsequent learning model with cross-cutting ESD-ICH themes could be:

Topic: The Art of Storytelling

Folklore: The Love Story of *Adam Khan & Durkhanai*

Internet link for folklore:

1. <http://syed3486.blogspot.com/2013/02/adam-khan-and-durkhanai.html> (English)

Outcome: Learners will hear, learn and be able to retell the story of *Adam Khan and Durkhanai*

Lesson Category #1 CULTURAL MAPPING

Students will be able to do the following:

- to identify landmarks and rivers associated with the main character(s) of the story
- to identify the landmarks and rivers mentioned in the story on a map
- to collate the cultural significance of the landmarks with present-day environmental conditions, agricultural practices etc.

Assessment on Lesson Category #1 CULTURAL MAPPING

- Students are able to draw a map of the sites and place the main characters mentioned in the story

Lesson Category #2 INTRICACIES OF INDIGENOUS LANGUAGE

Students will be able to do the following:

- to draw a character sketch of Adam Khan and list its internal conflicts
- to draw a character sketch of Durkhanai and list its internal conflicts
- to identify the complexity of the relationship between Adam Khan & Durkhanai
- to identify the conflicts of the characters surrounding Adam Khan & Durkhanai

Assessment on Lesson Category #2 INTRICACIES OF INDIGENOUS LANGUAGE

- Students are able to narrate and re-tell the story of Adam Khan and Durkhanai in its original *Pushto* form.

Example of an Exercise from UNESCO ESD Sourcebook

The Following is a sample exercise adapted from the UNESCO ESD Sourcebook template which you could utilize to look at some of the basic concepts of ESD and link them with ICH practices in your teaching.

Priorities In this column, list the changes needed to address sustainable development priorities	Knowledge What knowledge is needed to achieve the desired change?	Skills		Values & Attitudes What values and attitudes are needed to meet the sustainable development priorities?
		(cognitive/technical) What cognitive and learning skills are needed to achieve the desired change? (literacy, ICT, critical thinking)	(social/emotional) What social and emotional skills are needed to achieve the desired change? (interpersonal, compassion)	
Literacy Suggested Subject Integration: Language Social Studies Pakistan Studies	Why are literacy rates low? Who are the people most affected by illiteracy minority groups, women	<ul style="list-style-type: none"> ▪ Reading and writing ▪ Symbolism (associating text with meaning) ▪ Understanding context ▪ Basic ICT skills ▪ Methods for finding and sharing information 	<ul style="list-style-type: none"> ▪ Independence ▪ Self confidence ▪ Persistence ▪ Understanding one's own learning style 	<ul style="list-style-type: none"> ▪ Desire to complete tasks ▪ Traditional wisdom ▪ Commitment to lifelong learning ▪ Willingness to develop oneself ▪ Openness to learning ▪ Ability to make use of existing traditional knowledge and wisdom, and how this traditional wisdom supplements ESD knowledge

Learning Characteristics	
Learning characteristics that can help foster the acquiring knowledge, skills, values and attitudes?	
<ul style="list-style-type: none"> ▪ Cooperation, learning and sharing together ▪ Participatory and collaborative ▪ Community based learning (involving parents and the community) ▪ Student centred ▪ Group oriented ▪ Experiential ▪ Evidence based/research based ▪ Promoting positive values (principles, values, practices of ESD) ▪ Integrated approach ▪ Relevance for the development of the human personality and the sense of dignity 	<ul style="list-style-type: none"> ▪ Interdisciplinary ▪ Borderless (encourages learning that can take place regardless of time and location) ▪ Lifelong ▪ Inter-generational ▪ Multi-cultural ▪ Relevant and practical to one's life and lifestyle ▪ Project-based and activity based ▪ Respect for nature and one's community

Learning Environment
A Learning environment that supports the message being delivered (e.g., carbon neutral for climate change education)
<p>An environment that has/is compatible with/fosters the following:</p> <ul style="list-style-type: none"> • Adequate levels of health and sanitation facilities • Accommodates diverse needs, enables various projects • Connects with the community • linked to nature • as green as possible • strictly non-discriminatory, inclusive • Enables interaction between age and other groups • Ensures minimum levels of privacy • compatible with Child Friendly Schools concept (UNICEF) • Takes girls' needs into account • Accommodates cultural and religious needs

Here is an example of two inter-related activities you could use to improve your subject teaching. In both the activities, students are required to utilize the traditional systems of decision-making in Northern Pakistan to resolve the disputes/problems identified and outlined in the activities, with supporting information to guide you and your students. Refer to the lesson planning templates to incorporate the ICH elements that may help in resolving these issues.

Activity 1	Activity 2
<p>There are three tribes in the village Utror and Kalam, Swat valley who are out to kill each other under the pretext that they have diverted rain water channels to each other's agricultural fields and orchards that have inundated and destroyed those fields. The matter has been brought to the Jirga.</p> <ul style="list-style-type: none"> • What happened? • How did it happen? • Where did it happen? • Where did the rain water come from? • Was there any other destruction caused in the villages besides the fields of the tribes in question? • What is the amount of loss experienced by each tribe? • What is the amount of loss experienced by the others in the villages? • Who are the witnesses? • What is the history of relations between the three tribes? <p>Resolve the dispute by convincing the tribal leaders of the three tribes that the cause of destruction was flooding due to rainwater.</p>	<p>There are no schools for girls in the village Darmai, Azad Banda in tehsil Matta in Swat, and their parents are concerned. Here is the information you have to solve the problem:</p> <ul style="list-style-type: none"> • The only school girls can go to is 50 miles from the village, whereas the boys' school is 15 miles from the village. • Parents cannot afford transport costs for the girls. • There are teachers in the village but they are engaged in other income generation skills like embroidery, and crafts after the schools were blown up in their village • The village has an active farming community and is well known for its apples, peaches, pears, apricots, walnuts and almonds • Parents are generally reluctant to send girls to schools because of the social stigma attached to their gender.

Possible Questions for Science & Math Teachers:

1. What is the area of the farmland occupied by each of the tribe?
2. Calculate the financial losses incurred by each of the affected tribes.
3. Calculate the time required to travel 50 miles to reach a school from your village.
4. Calculate the time required to travel 15 miles to reach a school from your village.

Possible Questions for Social Studies/Environmental Science Teachers:

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?

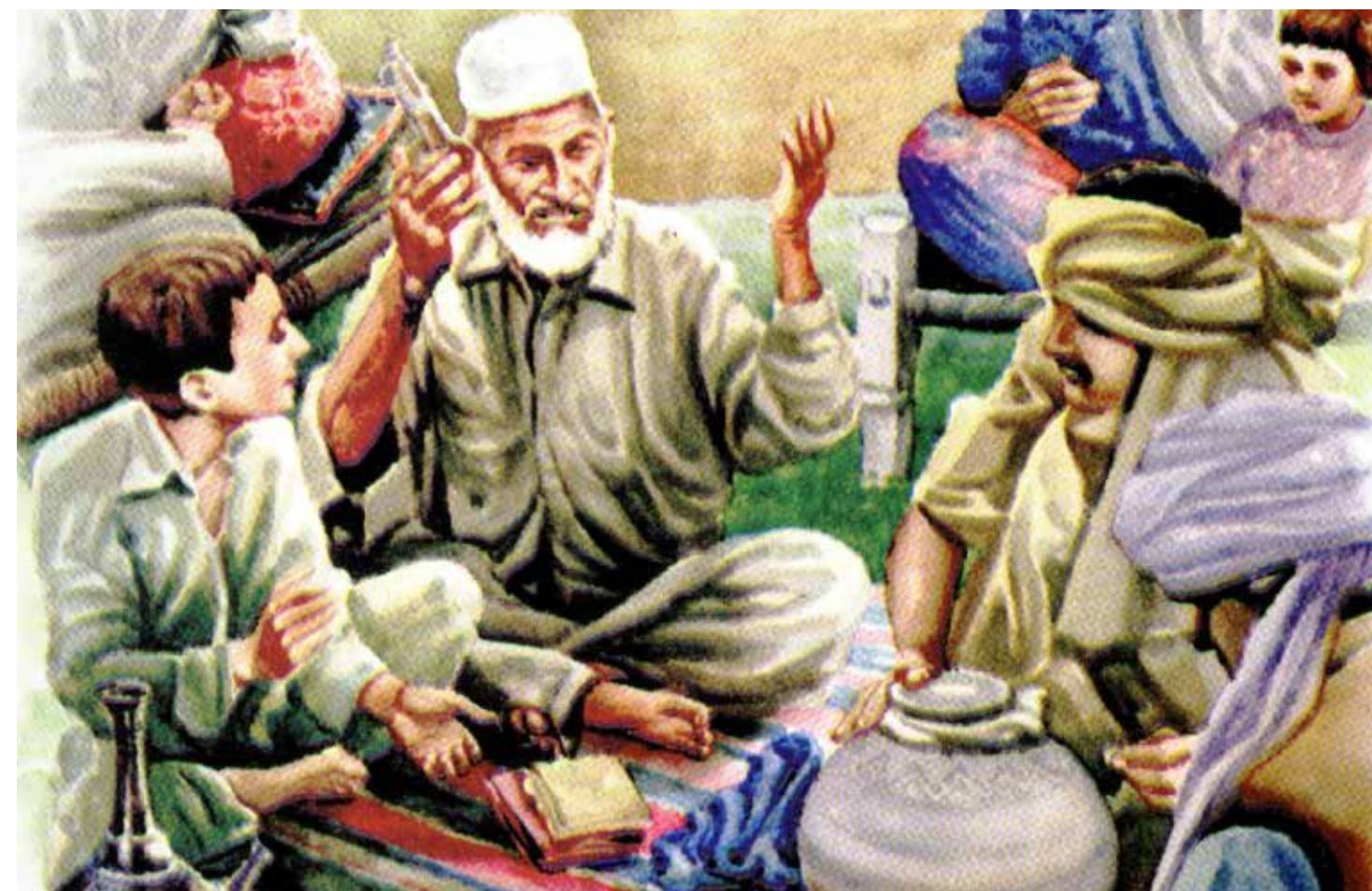
Possible Questions for Art Teachers:

1. What are the crafts of Swat valley?
2. What are the methods used for making those crafts?

Possible Questions for History Teachers:

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

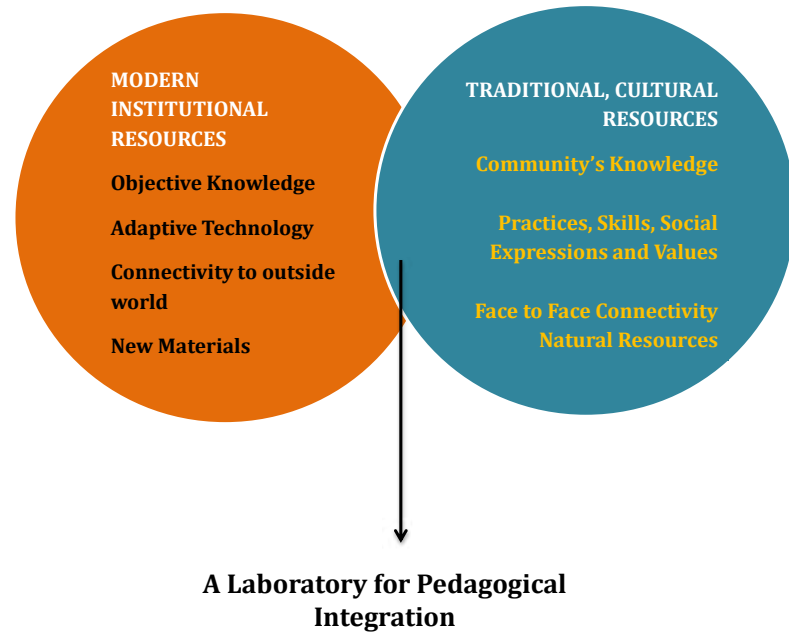
Teachers can invite Tradition Bearers like storytellers to classrooms to give talks on cultural heritage. Schools that already have culture clubs can organize such activities as out-of-school projects with ease. The Thematic Projects were planned and developed for the very purpose of enabling student-community interaction and hands-on experience of documenting their community's ICH. Moreover, school calendars can explicitly highlight events that will contribute to ICH and share it with the wider community such as writing in newspapers and developing documentary films for local and national TV channels. Another way is to organize art exhibitions and competitions with other schools.



Storytelling session at a Hujra, photo credit: Pushto Academy Peshawar

An Integrated Pedagogy

Exploring ways to integrate Traditional Knowledge with that of the Modern Institutional Resources is the central concern that has to be addressed while re-orienting the curricula of the Schools. There are overlapping areas which can assist in this integration. For example teaching of Calligraphy, a traditional expression can be easily integrated with the course of maths since it exemplifies through its underlying layer geometry, proportioning and modules which are central to the maths class. The diagram below from UNESCO Publication “*Documentation of Traditional Children’s Games in South East Asia: Teachers Guide for Incorporating Traditional Children’s Games in the Classroom*” illustrates the aspects and features of the two sources of knowledge – Modern and Traditional.



The advantage of an integrated, multi-disciplinary approach is that it enables the various facets of knowledge embedded within the living heritage of communities to be used by teachers in their respective classrooms. The Table that follows provides a perspective on this pedagogy. This table provides a framework for the teachers to explore further.



Photo Credit: Imtiaz Ali

SUBJECT AREAS	SKILLS THAT CAN BE MASTERED THROUGH Traditional Games, Social Practices, Arts & Crafts, Folklore & Oral Traditions, ESD	THEMES TO BE INTEGRATED IN SUBJECT AREAS	CULTURAL KNOWLEDGE & VALUES TRANSMITTED THROUGH THEMES
COGNITIVE (Mental/Thinking)			
Language	Skills in speaking, writing and listening (descriptive and instructional).	Folklore & Oral Traditions	Local dialect, vocabulary, songs, rhymes and nuances of language.
Mathematics	Skills in counting, sequencing, estimating, quantifying, matching, sorting, process thinking and discerning patterns and rhythms.	Traditional Games, Arts & Crafts Social Practices	Local ways of understanding Mathematical concepts and solving mathematical challenges.
Science	Inquiry, observation, classification, assessment skills (of props, players and environs). Skills in estimating levels, gradients, distances, location.	Traditional Games, Arts & Crafts Social Practices	Knowledge of environment, materials and species. Local measurement and mapping systems and tools.
Strategic Thinking (All subjects)	Skills in strategic thinking, decision making, problem solving, time management.	Traditional Games ESD	Cultural ways of thinking
AFFECTIVE (Emotional/Feeling for Oneself and Others)			
Values & Ethics	Social interaction skills - collaborating, sharing, facilitation, mentoring, conflict management and group management.	Traditional Games Social Practices	Culturally appropriate and gender-sensitive social skills. Value-based actions and decisions that benefit the environment & community.
Social Studies/History/ Pakistan Studies	Skills in discerning social roles, relationships, connectivity and networking systems. Understand concepts that shape history and society such as time and order of events, cause and effect, change, recording events and communication.	Social Practices Folklore & Oral Traditions ESD	Social/historical roles and relationships. Cultural adaptability leading to change.
PSYCHOMOTOR (Physical/Doing)			
Art, Handicraft, Local Life Sciences	Fine motor skills - grip, manipulation, tool management, hand preference. Sensory skills - touching, tasting, smelling, hearing and seeing.	Arts & Crafts ESD	Local craftsmanship and use of local materials. Local livelihood skills.
Physical & Health Sciences	Gross motor skills such as agility, flexibility, control, balance Understanding of the body.	Traditional Games ESD	Culturally appropriate or relevant physical skills and expressions.

Researching on ICH

There are several sources which Teaching Staff can tap to attain cultural knowledge. The most important of these is their or their student's communities, families, the Traditional Bearers and Elders who are the keepers of this knowledge.

In addition are other sources such as books, journals and the internet.

Some Teaching Techniques to Assist in enhancing the Learning Experience of the Teacher and the Taught	
Contextualizing Content	Prompts better understanding of Concepts
Stimulation	Evokes Creativity & Analytical Abilities
Class Discussion, Encouraging Questions	Provokes ideas, organizational skills,
Issue Analysis Techniques	Hones critical thinking abilities
Combining Teaching Techniques	Enhances student interest
Involving Tradition Bearers and Community Elders	Source of traditional knowledge
Avoiding Rote Learning, Encourage participatory Learning	Enhances Critical Thinking

• Who Should Use the Modules?

The modules are developed for Teaching Staff and schools as well as educators and the government departments specifically concerned with education and culture. Museum and other Repositories of Cultural Assets will also benefit from these manuals.

ESD Thrust	Institutions/Agencies					Government
ICH integration in Subject-Level Teaching & Learning	Schools	NGOs	RCs, CLCs,	Teacher Training Institutions	Museums & Repositories of Cultural Assets	Ministry of National Heritage & Integration Ministry of Education Ministry of Culture & Information Broadcasting Provincial Education Departments District Offices
Core Objectives of the Guidelines						
<ul style="list-style-type: none"> To introduce good ICH practices in core teaching and learning that are in line with meeting the ESD challenges Re-orient existing curricula 						
Outcomes						
<ul style="list-style-type: none"> Curricula and lessons development on Heritage Education, and capacity building Developing a comprehensive teachers' resource kit on ICH integration in curricula and/or lessons Implementing curricula or lessons incorporating ICH-ESD in existing subjects Project-based activities focused on real-time experiences of good ICH practices in the communities 						



Sethi Mohalla, Haveli of Saleem Sethi (left) & Rahim Sethi (right), photo credit: Samra Mohsin Khan



Hand woven shawls from Islampura Swat, photo credit: Imtiaz Ali

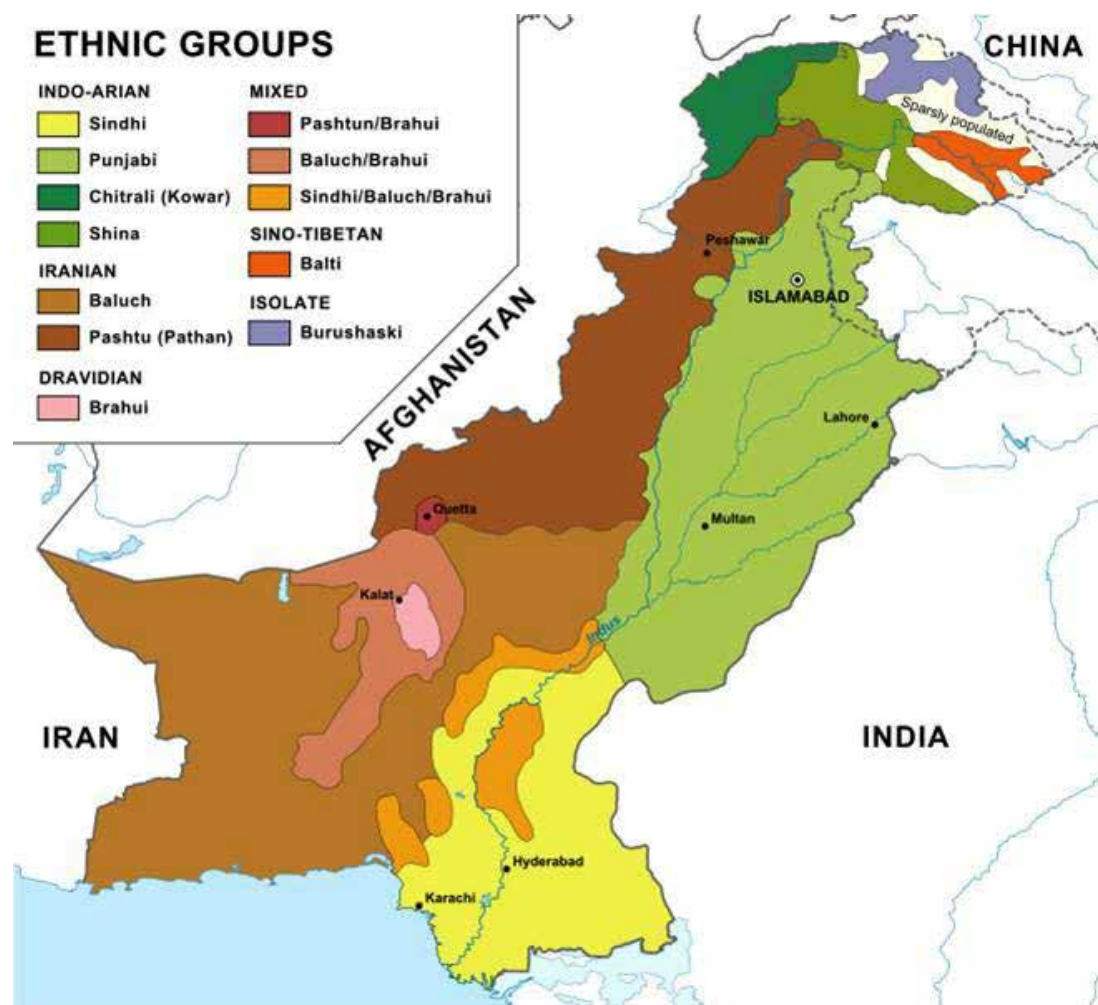
Overview of the KPK, FATA and ICH Communities

KPK and FATA encompass multiple cultures, sub-cultures, languages, identities and histories. The province consists of 25 districts, comprising 20 Settled Areas and 5 Provincially Administered Tribal Areas (PATA) districts. Towards the west and south of the province is the Federally Administered Tribal Areas (FATA). The main ethnic group in the region is the Pashtuns, which are further divided into several tribes and sub tribes. In addition there are smaller ethnic groups which include, most notably, the Hindkowan, Dards, Chitralis, the Kalasha and Gujjars. This multiplicity is illustrated in Map 1 (*in Back Pocket for display in class*) which shows the ethnic-linguistic groups in Pakistan including KPK and FATA area.



Balcony of a traditional house in Siren Valley, photo credit: Saba Samee

What is important for our purpose is to recognize that the student body will comprise of various cultural groups, with distinct cultural identities shaped by their context, history, value systems and world view. There will be a variety of intangible cultural heritage expressions and elements developed over centuries if not millennia, which each community would value and own as theirs. It is for the Teaching Staff to help their students recognize this cultural diversity and learn how to respect it which will contribute towards social cohesion amongst the various communities. The diversity present in the geographical area of KPK and FATA is a cause for celebration, ranging from the communities of the Kalasha people with their colorful clothes, festivals, music and food as well as their own belief system to the cultural expressions of the main ethnic groups of the Pakhtuns.



Source: Wikipedia

Overview of The Teachers Resource Kit

The Kit is based on primary and secondary sources of research and provides a framework which will enable Teachers to take other ICH elements and deconstruct them to devise the pedagogy for teaching their students. Four Intangible Cultural Domains have been included in the Kit, each of which has been developed as a Module and presented in a separate booklet.

An integrated, multi-disciplinary approach has been used to develop this Kit so as to facilitate the different facets of knowledge embedded within the living heritage of communities to be used by teachers in classrooms. In each of the areas of focus there are some suggestions to enable teachers of various disciplines to work together or else take up some aspect of the Living Culture which they may like to adapt in the courses that they teach.

For example a science teacher may look at a particular plant from a scientific perspective and study its application in traditional medicine while the history teacher could approach it with a historical perspective and trace its presence in a particular community. Yet again, the social studies teacher may see its acceptability in the community and the geography teacher, the terrain and environmental conditions needed for the plant to grow, and so on. This pedagogy relies on refocusing on our local cultures and our own traditions. The Resource Kit essentially presents ideas on re-orienting our curricula to include ESD and ICH knowledge in the courses which are currently being taught. Teachers are free to explore and look for other expressions and practices which they may want to use in the class. However, teachers need to keep in mind that the intent of this Resource Kit is to promote peace and social cohesion thus any aspect of culture which is against any member of a community or promotes inequity and disharmony should be avoided. Teachers are also encouraged to adapt the ideas in this Resource Kit to their own situation and curriculum constraints and opportunities.

The Intangible Cultural Heritage Elements comprise of various Layers of Knowledge, Wisdom and Meaning. The integration of this knowledge, wisdom, technical expertise as well as the value, meaning and symbolism embedded within these elements into formal Education and Learning ensures that this knowledge will not be lost but will pass onto the next generation.

An Epic Story such as Jalat Khan can be appreciated at various levels. The Language Teacher may want to read the story, or have students read the story in the class and appreciate the language, dialogue, and storyline while the geography teacher may like to have the students look at the geographical region, the environment, the flora and fauna of the places mentioned in the story. Likewise, the history teacher may like to explore with the students the historical timeframe and see what other events happened during this period in their own towns, the region and the world.

While teaching Calligraphy the teachers may want to look at the embedded geometry which is the underlay and connect it to the abstract teaching of geometry while the history and geography teacher may take the discussion to approach Calligraphy from their own perspectives.



Resource Kit Modules

The Kit comprises of the following Modules, each of which is presented separately in a booklet

1. Introduction
2. Introducing Social Practices: The Way to Peace and Social Cohesion
3. Introducing the Living Tradition of Pukhtun Folklore
4. Introducing Handmade: The Intricacy of Craft Making Skills
5. Introducing Traditional Games: Honing Skills and Dexterity

Additionally there is a CD with images and presentations for use by Teachers and Handouts included in the Resource Kit.

PARTS OF A BOOKLET/ MODULE

Each Module Booklet comprises the following:

- **Written text spread into 4 parts**

In addition there is the following accompanying material which is also included in each booklet.

- **A CD with images and presentations** pertaining to the Section for use by Teachers in the Classroom. Images from this can be printed and put on the notice board or also given as hand-outs to students for activities suggested in the Section or others which you may be planning. All images used in the illustration of the Section are available in the CD as well as additional images
- **The CD also has Student Activities Sheets for all Suggested Lessons** which can be printed out for use by your students.
- **The CD also has the Instruction Forms for Thematic Projects** marked as TP 1, TP 2, TP3 and TP 4
- **A List of Resource Persons** in the Booklet and CD for you to contact for further assistance. You may also like to invite some of the scholars to meet your students or have them suggest other people who can contribute to your teaching program.
- **List of Additional Resources** can be found in Part 3 of each section.

THE 4 PARTS OF A MODULE BOOKLET

Each Module is divided into 4 Parts as described below

Part 1	How to Use this Section	Briefly explains salient aspects for example Objectives, Lesson Plans and others
Part 2	Resource Material	Contains a selection of Resource Material and Basic information which will be helpful in the teaching of the Elements in the Module. Teachers are encouraged to seek further material of the ICH present in the area that the school is located or amongst the communities to which the students belong and develop Lesson Plans and Projects
Part 3	Student Activities	The Student Activities fall into 2 categories. The first are Suggested Lessons (LP) which include the theme, lesson plan and a Table which lists the suggested methodology. Wherever needed, the back flap contains hard copy of the Lesson Plan for copies to be made. The CD also contains a soft copy that can be used to make copies. The second are 4 Thematic Projects (TP): A brief explanation of the 4 thematic areas and some activities have been suggested. The CD contains the forms that can be used for carrying out these Projects.
Part 4	Annex	Contains Vocabulary termed as Word Khazana, Glossary of Unfamiliar Terms and Student Assessment Form

1. Information in Part 1: Using the Module Booklet

Tips on how to use the manual are given at the beginning of each Module and guides in the following manner

EXTRACT FROM MODULE 1: SOCIAL PRACTICES: THE WAY TO PEACE AND SOCIAL COHESION
TEACHERS CAN FOLLOW THE TIPS BELOW WHICH CAN BE HELPFUL IN USING THE KIT.

Read the Introduction Booklet accompanying this Resource Kit to enhance your understanding on how to integrate cultural knowledge into classroom teaching and lesson planning.

The introduction also provides the various approaches and concepts which may help you to communicate with your students.

Prepare yourself by going through the Resource Materials for a thorough understanding of the Social Practices Project objectives (Refer: Part 2).

Integrate the information on social practices from Part 2 in planning and preparation of activities and exercises for Sports, Science, Maths, Geography, Social/Pakistan Studies, Language and History classes. (Refer: Part 3).

Visualize and formulate lesson plans based on the main themes and sub-themes elaborated in this section (Ref: Part 3).

Devise your teaching methodologies based on the lesson objectives. The introduction also discusses the various teaching methodologies which may be useful.

Part 1 of each Module covers the following

1. Using This Module Booklet
2. Lesson Objectives
3. Preparing the Lessons
4. Delivering the Lesson

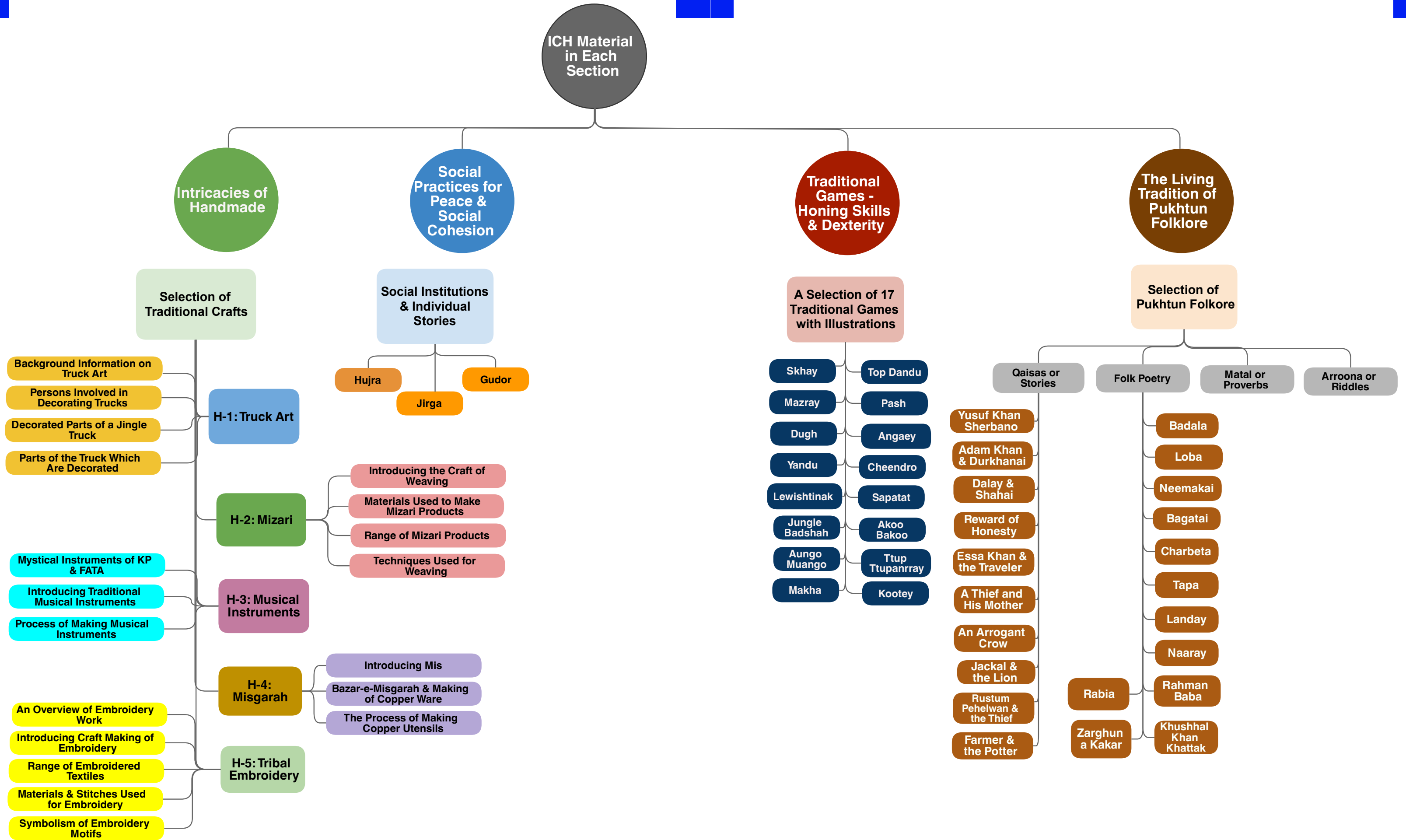
2. Information in Part 2: Resource Material

This part of each Module Booklet contains a selection of Resource Material and Basic information pertinent to the ICH element or domain which is the focus of the particular Module and which will be helpful in teaching. Teachers are encouraged to seek further material of the ICH present in the area that the school is located or amongst the communities to which the students belong and develop Lesson Plans and Projects accordingly.

The collection of material also conveys how ICH elements are interlinked and how one supports the other and creates synergies to ensure their continuing viability.

The Vocabulary and Glossary based on the Resource Material have been included as Annex 1 and Annex 2 in part 4.

For example, in the Section on *Social Practices: the Way to Peace and Social Cohesion*, those social practices which encourage peace and social cohesion are the focus. The *Jirga, Hujra* and *Gudor* have been explained by providing basic information collected through primary and secondary sources. Additionally some narratives have been collected and included in this resource material. These are recollections of three men of their own *Hujras* which apart from giving an insight into their functioning also show a methodology, Oral History, which may be interesting for students to use in the Thematic Projects. Songs pertaining to the *Gudor* have also been included with the same purpose.



1. INFORMATION IN PART 3: STUDENT ACTIVITIES

Student Activities are divided into 2 parts.

1. Lesson-Based Activities
2. Thematic Projects

The Forms to be used for these activities are in the CDs in the Back Flap of Each Module Booklet in Annexure 4 of Part 4

LESSON-BASED ACTIVITIES

Each Section under the part of Student Activity, which is placed at No.3 in all the booklets has a certain number of ideas for Lessons which you can impart to your students in the classroom or within the school premises, for instance, on the school grounds.

Lessons are Numbered in each Section and laid out in a similar manner as below

- Lesson Plan Number
- Theme
- Level of Students: 3 levels have been suggested i.e. Beginners, Middle and Advanced.

Each of the Sections/Booklets has 4 to 5 lessons.

Teachers are especially encouraged to prepare further lessons pertaining to their own particular context to enable the transmittal and Safeguarding of Traditional Knowledge and Wisdom contained in the ICH-ESD of the student's communities.

The Table for the Lessons uses a color code as a guide to the appropriate level/age of the student for a particular Lesson

*Age Group	5 - 8	9 - 11	12 - 15
	Beginners	Intermediate	Advance

These 4 interlinked areas need to be considered together when planning a Lesson.

1 Learning Category	2 Age Group	3 Objectives & Activities	4 Learning Outcomes
LESSON 1: Introduction to Traditional Games Project	B I A	Students will be introduced to the concept of traditional games as a classroom activity. The teacher will begin by exploring their prior knowledge of games they like to play and the games their elders used to play. Ask them questions like <ul style="list-style-type: none"> • What is the name of the game? What does it mean? • What kinds of games are popular in your community? • How are they played? Give some examples. • What kinds of games have your elders taught you? What do you learn from them? • Are those games played today? Why or Why Not? • Why are traditional games important for culture? • Do you know of any game that teaches survival skills and improves your math? • What would happen if the games your elders taught you became extinct? Collate these learning objectives with Student Activity Sheet #1 which basically requires your students to identify traditional games of the Pukhtun communities.	Students develop an understanding of the concept of games and society's worldview of it

Thematic Projects

The Thematic Projects are designed to allow students to gain first hand experiences and knowledge from the various situations and sources which demonstrate the ICH present in a community.

The Objectives of the Thematic Projects are as follows

1. To make students **Aware** of their Cultural Heritage.
2. To make students **Appreciate** their heritage.
3. To help them develop an **Interest** in their culture.
4. To enable them to develop a **Sense of Ownership** towards their cultural heritage.
5. To make students aware of the **Cultural Diversity** present in their region and to make them appreciate this diversity and encourage **Respect & Tolerance for All**

The Thematic Projects are categorized in the following manner and each has been given an Identification (ID) and a symbol which will make it easy for referencing. The Focus of Each Thematic Project is defined in Column 4 which will help in planning Projects for your students.

S.No	Title of Thematic	ID	Focus
1.	My Home, My Community	TP-1	Gaining Knowledge from your home and community
2.	My Elders, My Identity	TP-2	Respecting the sources of knowledge
3.	Our Town, Our Context	TP-3	Appreciation for the cultural diversity
4.	My Culture, My Pride	TP-4	Sharing of the cultural heritage as Group Heritage

Each Section/Booklet in Part 3 has suggested activities under each of the Thematic Areas which can be referred to. However teachers are especially encouraged to explore different ideas and methodologies within the framework of the objectives, goals, and expected outcomes of each TP

TP1: My Home My Community Project

A Thematic Project is designed so that students are able to recognize, comprehend and appreciate their own cultural identity as individuals and as a community through their tangible and intangible cultural assets. Thus it encourages the students to define their own identity "The Self" and how it is embedded within the identity of their own "Community -Mine". If you are fortunate to be located in an area which has multiple communities to which the students belong, you can also stretch this exercise to show the diversity which exists. The text in the beginning of the Introduction will help you to design your Thematic Projects.

From Simple Observations like an exercise on the words and gestures used for greeting an elder, a peer, a stranger, a youngster it can be taken to more complex practices. You could ask the student to observe and note down how Mother greets various categories of people. You could do another exercise in which the aspect of change over time can be imparted such as the example given in the BOX.

Teachers may like to have students find out more about some ICH elements which may be under threat of vanishing and need to be safeguarded. For instance, it could be Health care practices in the community, environmental management which responds to the environmental context and knowledge about nature of the community concerned. Such a practice can be how water is conserved through collecting rainwater or how plants are used for medicinal purposes and such others. Through interviews of Tradition Bearers and observation of their practices students can be encouraged to understand more about such important aspects of the living cultures, while also learning how to respect the Elders and Tradition Bearers in their community.

Methodology used for collecting information for TA 1 is Observation and Interviews. Students should be encouraged to record information gathered through written texts, drawings, photographs, collecting samples where possible and other such means.

Recording Information: The students can be asked to maintain a Journal or Log Book in which the information collected can be noted down. Encourage students to make drawings of objects, people, situations or to paste pictures. To make it a lively document which they can treasure all their lives, they could be writing down poems, riddles, proverbs and such other.

The School ICH Data Base: The school or the class teachers may also consider developing a database for the School record to enable teachers to develop further Lessons from the elements which the students discover.



My Home, My Community

You could ask students to select a commonly used craft product, for example, a *mizare* basket and ask students to find out samples of earlier forms of baskets from their own homes and that of their neighbors and start making the comparisons. Like a simple table of "what *Mizare* products my family and I use now"; What *Mizare* products my father and mother used when they were children" and "What *Mizare* products my grandparents used". Students can be encouraged to talk to their family members and neighbors to seek information on this subject. They can also be asked to seek out any practitioner or Tradition Bearer and note down material, techniques and so on.

Timeframe & Level: This can be an ongoing Project which the student starts in a junior class and continues till the final class at increasing levels of complexity. It can be assigned through term time and during vacations.

The Kit includes the "TP 1 Instructions and Form for Teachers" which is placed in each Section/ Booklet. This has suggestions for preparatory planning, conducting the event and post event activities as well as the Objectives and Expected Outcomes.

TP 2: My Elders, My Identity

My Elders, My Identity



This Thematic Project is meant to highlight a critical source of traditional knowledge and wisdom that rests with Tradition Bearers, Practitioners and the Elders in all communities. While TP1 focuses on students understanding and exploring their own community, TP 2 extends to other communities as well and opens possibilities for the Teachers to invite these keepers of traditional knowledge to the Schools, as well as for students to look for other opportunities for example those provided by the other Thematic Projects in the Resource Kit and learn from this source. By internalizing this basic principle, students will tend to seek out such individuals in their own community and elsewhere.

During TP 1, students can be encouraged to interview Tradition Bearers. Teachers will need to help students with a set of questions that they could be asking and students should be exploring how to record it in their log books/journals. TP 3 which focuses on field study has visits to Tradition Bearers and their workplaces inbuilt into the suggested programs. In TP 4, Tradition Bearers, Practitioner and Elders should be invited and assigned some roles during the *Mela*.

Methodology: Observation & Interviews, Active Participation.

Recording Information: Depending on the level of the class, students should be encouraged to keep their own record. For primary school children this may be difficult so teachers can use the Class Notice Boards to pin some information.

The School ICH Data Base: Schools may like to maintain lists of Tradition Bearers, Elders, Practitioners in their Database for future use. A Resource Persons List has been provided in this Kit that can be added upon and updated by teachers according to their own needs and those of their students.

Timeframe & Level: Throughout term time and during vacation.

The Kit includes the "TP 2 Instructions and Form for Teachers" which is placed in each Section/ Booklet. This has suggestions for preparatory planning, conducting the event and post event activities as well as the Objectives and Expected Outcomes.

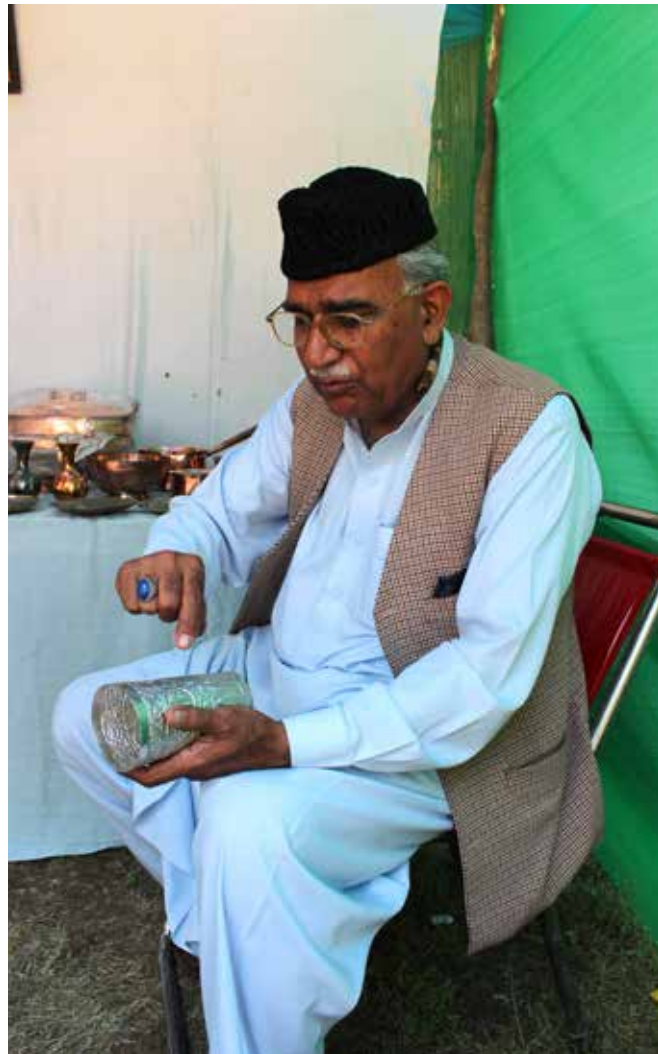
An Example can be a Storyteller being invited to the School on a regular basis, let us assume on every Thursday, and spend one hour narrating a story to a particular class or section. The children, apart from being entertained, are observing the gestures, the props, the expressions of the storyteller and depending on the level are making their notes for their Activity Book.

Traditional stories usually contain a message or a moral which the students can discuss with the Storyteller. This session should be aimed at knowing the guest, thus students can ask questions of him/her like "From whom did you learn the art of Storytelling?" or "How many stories do you know?" or "Do you improvise or do you follow a standard storyline" and such others. Teachers could even ask students to take on the role of a story and enact it or make drawings to illustrate characters.

The follow up activity can be with or without the Tradition Bearer. Known Personalities, local, national or provincial such as a famous poet, writer, artist or other can also be invited in this Project with teachers helping students to derive the maximum benefit from such visits.



Woman preparing Drawstrings on a loom, Photo credits Tehsin Ullah Jan



Ustad Khawaja Safar Ali explaining the technique of copperware engraving/chitar-kari, photo credit: Tehsin Ullah Jan



Ustad Samandar Khan making Rabab in his workshop in Dabgari Peshawar, photo credit: Tehsin Ullah Jan

TP 3 Our Town, Our Context



Our Town, Our Context

TP 3 focuses on extending the students experience and knowledge to the larger community. The goal is to be able to inculcate an appreciation in youth of the cultural diversity and respect for others. This Thematic Area is also meant to expose students to the spaces associated with some ICH domains that are in the Kit, for example, the Qisa Khawani Bazaar, Traders Houses, Craft Markets and Karkhanas of Peshawar linked to storytelling and craft-making. TP 3 also provides an opportunity to Schools to expose children to repositories of heritage such as the Peshawar Museum, Swat Museum, Heritage Sites such as WHS Takht-i-Bahi or others in the vicinity of the Schools, a Hujra and such others.

Methodology: Observation, Interviews

Recording Information: Depending on the level of the class, students should be encouraged to keep their personal record. Class & School Notice Boards can be used to share pertinent information of the field visit.

The School ICH Data Base: Schools may like to maintain a record of the visit by mounting photographs, Teacher's End of TP 3 Report and such others.

Timeframe & Level: Once during each term.

The Kit includes the "TP 3 Instructions and Form for Teachers" which is placed in each Section/ Booklet. This has suggestions for preparatory planning, conducting the event and post event activities as well as the Objectives and Expected Outcomes.



Mehfil at Lok Virsa, Islamabad. April 2013

TP 4 My Culture, My Pride

TP 4 focuses on Sharing and Celebrating Cultural Knowledge and Expressions with communities, friends and guests. TP 4 is the School *Mela* as an end of the year activity when students showcase what they have learnt during the year regarding their ICH. The *Mela* itself is a traditional form of sharing which had successfully transmitted cultural knowledge and ensured its continuing viability.



My Culture, My Pride

Methodology: Preparation for the *Mela* can be used to highlight traditional systems of management such as the Jirga. The Planning Phase should be visualized as the opportunity for students to imbibe skills of social organization and management and develop interpersonal skills for social cohesion. Representatives of the community, parents, teachers and students can work together for preparing the event. During the *Mela* students can be given specific assignments based on observation and interviewing as well as specific roles and responsibilities.

Recording Information: The organizers need to be encouraged to prepare a record of the event for School Database. Class & School Notice Boards can be used to share pertinent information of the *Mela*.

Melas also served as a platform for Practitioners to earn a livelihood for example crafts persons; performing artists, chefs and such others. In the present circumstances there are few opportunities for the traditional melas to be held thus the young people have diminished choices and venues of informal transmittal of cultural knowledge.

The School ICH Data Base: Schools may like to maintain a record of the *Mela* by mounting photographs, Teacher's End of TP 4 Report, Organizing Committee End of TP 4 Report.

Timeframe & Level: Once during the year.

The Kit includes the "TP 4 Instructions and Form for Teachers" which is placed in each Section/ Booklet. This has suggestions for preparatory planning, conducting the event and post event activities as well as the Objectives and Expected Outcomes.



Information in PART 4:

This Part of Each Module comprises of 4 Annexures.

Annex 1: Vocabulary

- Ten words have been selected to be included in the initial list. Teachers are expected to add to this list any words that they may use while integrating ICH into their classrooms.
- This List can be called “Word Khazana” or by any other culturally appropriate title. It can be placed on the Class Notice Board for reference of the students.
- A copy of this can also be given as a Handout to students and they can be asked to keep adding words and their meaning.
- Teachers could plan a competition among students on the basis of the Vocabulary List.

Annex 2: Glossary

- Ten words have been selected to be included in the initial list. Teachers are expected to find an appropriate word in the mother language/s of their students. Please make certain that meanings and concepts are kept intact in translations. The nuances of the languages with their embedded meaning and values need to be kept in view when finding appropriate words.
- The List can be called “Ma Boli” (Mother Tongue) or by any other culturally appropriate title. It can be placed on the Class Notice Board for reference of the students. Students can see the multiplicity of languages of the students which will help strengthen respect and appreciation of cultural diversity.
- A copy of the List can also be given as a Handout to students and they can be asked to keep adding words and their translation.
- Teachers could plan a competition among students on the basis of the Glossary, for example the student with the largest number of words gets the first position and so on.
- The Glossary can also be displayed at the *Mela* to share with the community the cultural diversity that may exist in your area.

Annex 3: Classroom Activity Sheets

Classroom Activity Sheets: Each of those mentioned in a particular Section has a Student Activity Sheet wherever needed. These Sheets are numbered according to the relevant Section and are placed in a Pocket on the Back Flap of the Booklet.

Annex 4: Assessments and Feedback

Assessment Forms have been included in all Sections for Student Assessment at Part 4, Annex 4. These should be used wherever the Teacher feels it is necessary. You can also carry out a Critique in the class yourself using the school’s standardised assessment methods or with a group of the school teachers to evaluate students work. Assessments and Evaluations should merely serve as a guide for the teacher and the taught to mark their progress and in no case should be used to belittle the student in front of the class or the peers.

Annex 5: Additional Resources

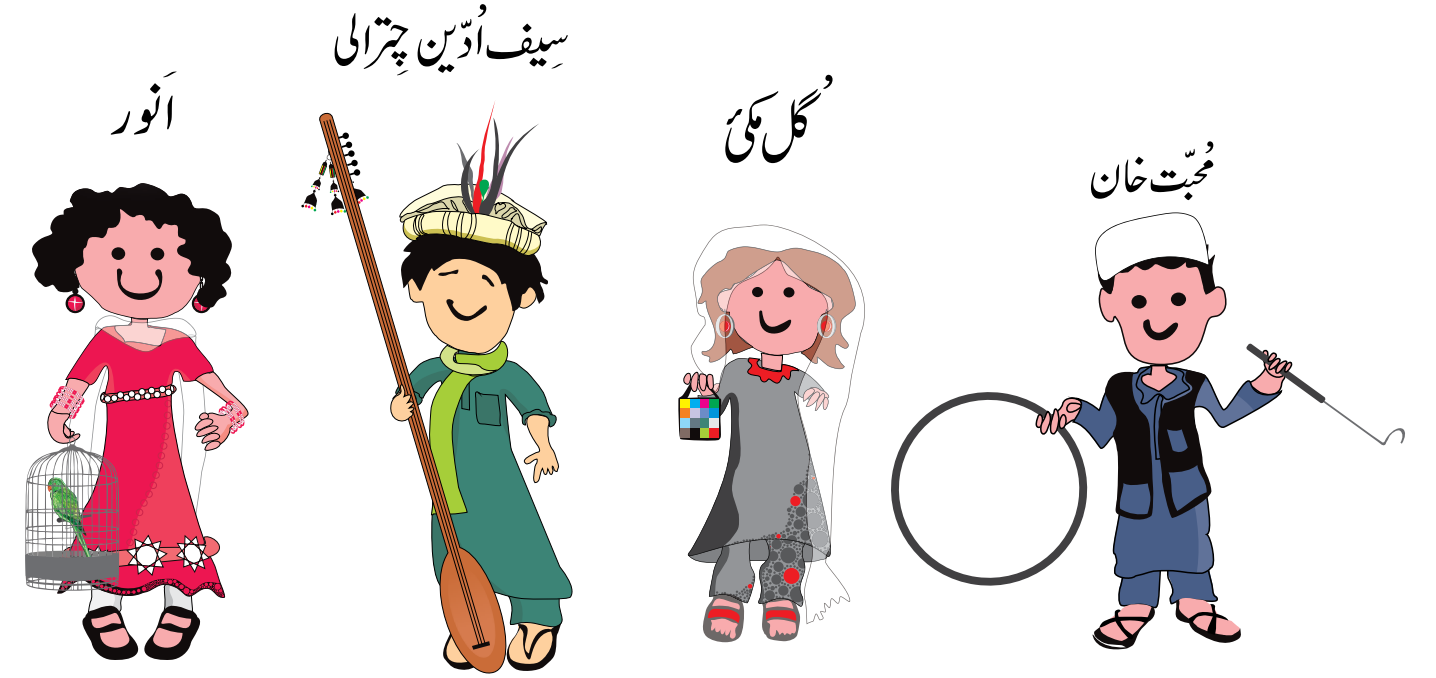
Additional Resources comprise the following:

1. List of Written Resources such as Books, Scholarly papers, Newspaper Articles (Annex 1 of Introduction Module)
2. List of Internet Sources (Also as Annex 5 of all Sections)
3. List of Audio Visual Sources such as DVDs, CDs, Videos, Films
4. List of Resource Persons/Experts (Copy also available in Introduction/Booklet 1)

The Additional Resources Hand Out is also available in the CD for each of the 4 Modules.

The Characters in the Resource Kit

Four characters have been created especially for this Kit so that Teachers and Students can personalize and relate to the information through the eyes of these children who are with you on this journey of Self Discovery.



Explore the Sections of the Resource Kit through the eyes of our four characters from different parts of KPK and FATA

Gul Makaie

Saifuddin Chitarli

Anwar

Mohabbat Khan



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